Eruth Genrs no Mash, Bows at no Suman Shrine, Seeks neither Place nor Spplause: She only John a Bearing.

VOL. XXVII. | Entered at the postoffice at Chicago, fil., |

CHICAGO, NOVEMBER 8, 1879.

\$2 50 IN APVANCE.

CONTENTS.

FIRST PAGE -- Materializations. Sound Sense from a Leading Liberalist, on the Liberal Political Movement. More about a Martyr, etc.

SECOND PAGE .- Bennett. versus Bennett. A Voice from the Nethermost Parts of the Earth. THIRD PAGE-Woman and the Household. Magazine No-

tices. Miscellaneous Advertisements FOURTH PAGE -- Some of Prof. Wundt's Objections. Ben bett vs. Bennett. Is Personality Limitation? The Algis. Bennett's Letters-B. F. Underwood Satisfied beyond Doubt. Justifiable. Dead-Head Advertisers. Heary Slade. Spiritualism and Atheism

FIFTH PAGE. - Bennett Bricks. Laborers in the Spiritualistic Vineyard, and other Items of Interest, etc. Special No-tices. Miscellaneous Advertisements.

SIXTH PAGE .- Golag Home. Prof. Henry Kiddle. His Little Yardatick. Critics should Exercise the Broadest Charity. Naming the Baby. Letter from Melbourne. The Liberal Preachers of America out of the Pulpit A Vermonter's Opinion of D. M. Bennett, etc.

SEVENTS PAGE -- List of Pro pinent Books, for sale at the office of the Religio Pullosophical Journal. Miscellaneous

KIGHTH PAGE -A Spiritualist Seer, Questions for Orthodox Clergyman. Spiritual Convention at Binghanton, N. T. Miscellaneous Advertisements.

MATERIALIZATION.

The Views of Rev. Samuel Watson on the Subject.

-Fo the Editor of the Heligio-Philosophical Journal:

I see by your last issue that Mr. W. W. Currier, desires to "know just the condi-tions under which the phenomena took place," to which I referred in my article of the 13th of September, in reply to Mr. Allen's article on materialization. It was Allen's article on materialization. It was at Dr. Parson's, in Philadeiphia, July last. I had spent the night with the Doctor, and Mr. Powell came over in the morning. It was in the parlor, with sunlight streaming through the windows. A hard substance comes upon the end of his finger while he holds it in the air, and with which he writes on a slate as with a slate pencil. Wishing to test the matter thoroughly, I requested that it might come on my linger. requested that it might come on my finger. It was done in a very short time, a sub-stance about the size of a squirrel shot, in-dented on or in the end of the foreinger. He took hold of my hand, and a message was written without my agency, only to let him move my finger, which was a test communication relative to one very dear to me in spirit-life. This is all there was of it as a fact. As to the theory, I think spirite have the power to concentrate from the atmosphere matter that will write as a pencil on a slate. This is but, drop of the vast ocean of truth, which has been, and is, acting on the world in harmony with the subtle laws controlling matter; even learned sav-ans know little of the modus operandi gov-erning the universal law of materialization.

I have seen particles of matter in which motion concentrated, and in a few seconds a human face appeared in a room where there was no medium. This was witnessed by a number of persons who were aitting

in an adjoining room.

As your correspondent says, "I would do well to speak at length" upon materializa-tion, I will throw out a few thoughts upon tion, I will throw out a few thoughts upon this subject. I fully agree with him when he says, "I believe that physical manifesta-tions are worthy of the most concise and thorough investigation." This I have been endeavoring to do for a number of years, with many mediums, under conditions of my own making. When we look abroad over the world, and see in the three great kingdoms of nature, in obedience to universal laws, how everything is working steadily but surely to the accomplishment of grand results, we beloid the wisdom of the great Architect of the physical universe displayed whenever we turn our eye and thoughts upon his works, to say nothing of the history given by the "testimony of the rocks," and the demonstrations of geology as to the formation of our earth, in obedience to these laws requiring unknown ages to accomplish the grand results that we find in every part of the world. Let us look at the vegetable and animal kingdom as illustrating the principle of materialization continually before our case in perfection. See

the vegetable and animal kingdom as illustrating the principle of materialization continually before our eyes in perfection. See the sturdy oak that has stood the storms for more than a century—where did it come from? Whence did it originate? Its spirit was in the acorn; its germ life was there hidden, but brought forth by the soil, and nourished by its concentration of atoms from the atmosphere, we have materialization on a grand scale, from year to year, gathering more matter and furnishing thousands of acorns with life-germs for as many more trees like the parent.

Look at the ten or twelve seeds in an apple—plant them, and perhaps each one will produce a new variety of fruit, with its peculiar characteristics. It grows as other trees, through materialization from the atmosphere of matter. Every leaf has a germ life precisely like its parent, which, when budded into snother kind, will bring forth just the same fruit of the parent stock, with seeds to bring forth endless varieties of apples, all harmoniously at work by the law of materialization. So with the numerous varieties of roses manted in the same soil,—each gathers from one and inserted in another kind, grows, maintaining its own peculiarities so that from one truth, you may by the process of budding, have a bouquet of all the roses in the garden, each maintaining its own peculiarities

though growing on the same stock, and nourished by the same sap, yet each gathers from the atmosphere that which constitutes its own peculiar tint and fragrance.

When we look into the animal kingdom, we behold the same law of materialization in operation from the smallest to the largest animal. It is with humanity, however that we have the deepest interest in illustrating this universal principle. However erroneous the commonly received account of the origin of man, as given in Genesis may be, there is the most important truth stated there, that "God breathed into man the breath of life, and he became a living soul." Spirit is the basic principle of humanity; it is the real being covered, so to speak, by matter, in which it grows and developes during its earth life, and what is called death throws it off, or to quote the lan-guage of Solomon speaking of this change "Then shall the dust return to the earth, but the spirit to God who gave it.

the spirit to God who gave it."

A very important question rises right here—one that was asked me publicly at the grove meeting near Cleveland, Ohio, a few weeks since—When does life begin? Our answer was, "At conception." I am aware that there is a large class of intellectual people who argue that if life ever had a beginning, it will have an ending. At first this looks reasonable from a materialistic stand-point, but, not, from a materialistic stand-point, but not from a spiritual one. It is true, we know but little of spirit—only it is that which is perman-

ent, the real, not made or controlled by the laws of matter in materialization. The best material agents to give us any idea of spirit, is electricity and magnetism and yet how little do we know of the subtile laws which govern in this realm. If, however, I had to argue with the materialist, as from his stand-point, I would assume that electricity and magnetism had been in exsistence from eternity, and that man's im-mortal part was individualized from them as something of a kindred nature, which could never die and was not subject to the laws pertaining to matter on this plane or laws pertaining to matter on this plane or ingthe Spirit-world. But we are not now noticing man's resi self, but simply his clothing. This has been made to him by the concentrating of particles of matter, taking on and throwing off continually through his whole earth life. He is a materialized spirit, and at the change called death he is demotrarialized. dematerialized.

It will be clearly seen that matter is the evanescent, fading, and changing, in all the kingdoms of nature. Take the solid granite from the "everlasting hills." Apply heat sufficiently thereto, and we form a liquid; increase it and you generate gas or thin air, and so with metals, and every thing above the earth heated sufficiently will decompose, or cause a return to the original elements, and again be reconstructed in other bodies. What requires years to accomplish by natural laws, by the process of growth, may be effected, temporarily in a very short time, as facts fully demonstrate in sacred and pro-fane history. The laws governing these temporary organizations, are not understood by mortals. I have consulted spirits in regard to them, and they say it is a "spiritual chemistry," so to speak; that they have in the Spirit-world the power, and take the matter of which these materializations are composed from several sources: First and mainly from the medium, whom they usually entrance, and then the quickest and jest manifestations occur, hence they have often the features of the medium. Second from the parties present who may be mediumistic and from whom they draw, and from the atmosphere which contains the particles of matter that are being constant ly thrown off from the bodies of every one present at the scance. The rapidity with which this work is done, is truly wonderful and would be incredible, if we had not witnessed it hundreds of times under condi tions which render deception utterly im-

I have had in my own library the medium tied securely and dressed in dark clothing, examined by a committee of ladies, who declared she had nothing out of which any deception could be practiced. I have had the most scientific physicians examine her, and pronounce her to be in a cataleptic state,

most scientific physicians examine her, and pronounce her to be in a cataleptic state, incapable of performing any voluntary sotion, and yet in an almost inconceivably short time, persons draped in white, two, and sometimes three, at a time, while the medium was apparently dead behind the curtain hung up in the corner of a brick room, would walk out in the presence of from ten to fifty persons. I cannot account for these materializations, but the facts are as well attested as any other facts of which the senses take cognizance.

Dematerializations occur with the same repidity. These occur often when the forms are several feet from the cabinet, passing apparently down through the figor, and sometimes when a circle of mortals has been made around a form, it has gone down out of sight, in some instances when the same has been in another room from thirty to forty feet from the medium. Manifestations similar to these occurred with Jesus, and they have been received as true by the churches in all ages. He appeared in the room when the door was shut, and vanished out of sight when they ast at the table, after having asked a blessing upon the food of which they were about to partake.

Thad not thought of writing half so much in complying with your correspondent's request. The subject is inarhausible. I must close by one fact: The resurrection and materialization of Jesus is the foundation upon

close by one fact: The resurrection and ma-terinlization of Jesus is the foundation upon which the whole Christian superstructure

has been reared. It is the great phenomenal fact that first convinced his disciples and followers of the spiritual nature of the kingdom he came to establish. He was seen at one time by more than five hundred who were witnesses to the people of that day and generation.

So it is with the materialization of this age. It is the keystone of the spiritual arch, which brings to the senses not only ocular, but tangible demonstration of the truth of the return of those who have passed from mortal sight through what we call death. They return temporarily clad, as in earth life, for the purpose of driving the last vestige of materialistic infidelity from the earth. It is accomplishing this as rapidly, perhaps as it should be done. Many of the most intellectual giants of that school in Europe, are investigating, and some have already given their adherance to this gibrious truth of the nineteenth century, that there is no death, but a birth to a higher life of immortality for the whole human

Augusta, Ark, Oct. 18th, 1879.

Sound Sense from a Leading Liberalist, on the Liberal Political Movement.

In a late issue of the Boston Investigator, we find the following article by Mr. Underwood, and as it is equally appropriate for our columns, we transfer it with pleasure. believing a careful study of it will be beneficial to Spiritualists, Liberalists and all Free-thinkers:

MR. Er TOR.—The following article was written while I was at Newport last summer, before I had heard of the intention to call a convention of Liberals at Cincinnati to consider the advisability of taking political action. It was in the hands of the editor of the Investigator when I received a telegram from Col. Ingersoll as follows:—

"Are you willing to have your name signed to a call for a convention at Cincinnati simply to consult as to the propriety of taking any political action?

To this I replied as follows:—

"Yes, if you choose to sign it, knowing

that I am opposed to organization of a new The publication of the article was then deferred by my request. But it expressed my views in regard to political action before the convention was held, and as these views have only be recent convention at Cincinnati, the article is now submitted (with 'due respect to all who differ from me) to the readers of the

October 31st, 1879.

A LIBERAL POLITICAL PARTY.

. B. F. U.

MR. EDITOR.—I have noticed articles recently, advising that Liberals unite in organizing a political party. I am distrustful of all movements looking to the organization of Free thinkers into a political party. Such an organization, in my opinion, is undesirable. It would result in more harm than good. It would arouse the Orthodox element, cause the sects to subordinate their differences to the one purpose of resisting and suppressing Liberalism, unite them in a solid political body, intensify their zeal, and make them far more powerful and far more aggressive than they now are, or have been in this country for many years. The clergy would combine their influence, and, element, cause the sects to subordinate their urged on by a common selfishness and a common zeal, would appeal to the ignorance, the prejudice, and the religious big-otry of the masses. Unscrupilous, office-seeking politicians would even more than they do now pander to the religious ele-ment, and whenever possible, lift them-selves into positions by favoring legislation, enlarging the privileges of the religious or-ganizations and restricting the rights of Free thinkers.

Herculean efforts would be put forth to-revive the slumbering prejudices and the proscriptive spirit of immense numbers who in ordinary times are quiescent and in-different, but who would in times of relig-ious excitement be the unreasoning tools of

different, but who would in times of religious excitement be the unreasoning tools of religious leaders, ready to vote and act as they should advise. Tendencies that now, under the influence of various Liberal agencies, are kept in check and are slowly growing weaker, and with the growth of knowledge and the progress of F ree-thought, must ultimately disappear, would be strengthened; and not a few who are now of skeptical proclivities would be brought more or less in sympathy with the religious party on the same principle which operates to make converts during religious revivals, of many, who, when outside the range of their influence, are comparatively indifferent to theological matters.

On the other hand, it is very doubtful whether Liberalism would be either strengthened or elevated, or the rights and interests of Liberals would be promoted by such a political movement. At the outset there would be attracted to it a large class that would do our cause more evil than good, that would be an element of weakness, not of strength—a class that has no knowledge or appreciation of the principles of Liberalism, and no interest in their progress; that dislikes the church more for the good that it contains, than for the absurdity or its dogmas, or its hostility to intellectual freedom, and whose identification with the movement would only disgrace and injure it to the extent of its influence.

The movement from the first would, of

course, be characterized by the Orthodox element as the party of license, and the class to which reference is here made would so regard it, and do its best to realize this idea, giving it sympathy and support with about as much comprehension of what constitutes impartial liberty and equal and exact justas common drunkards in voting the anti-prohibition ticket usually have of the principles involved in opposition to sumptuary laws about as much as venders of filthy books and pictures who favor the movement for the repeal of the law against the transmission of indecent literature through the mails, have of the motive and aims of worthy men and women who have made this demand in the interests of freedom of the press and of the mails.

This element would be large, hoisy, and vacillating, without any steady principles, without any real moral enthusiasm, easily influenced by demagogues who would soon appear, and who would be glad to foot upon the movement any issues by which to swell the numbers of the party and achieve temporary success. Such a success, how ever, would not be the success of Liberalism, but possibly its disastrous defeat and

Since there is no unanimity among Liber als on finance, labor reform, woman's suffrage, and other current subjects of popular interest, there is no possibility of their unit-ing on any of them as the basis of a political organization. They would have to confine themselves to the principles of the Liberal League in order to insure unanimity; and we have already been taught by recent experience how liable even such an organization, in which no political ambitions have entered, is to subordirate its leading object to a question hardly thought of at its forma-tion, and to divide on this question, much to the injury of the cause for which it was brought into existence

But a political party formed on the basis of State secularization would at the present time, it seems to me, do more to retard than to advance the cause of political justice and equality. There is now a strong sentiment in our favor, widery diffused, steadily grow-ing, and chiefly among intelligent people whose character and worth units with the justice of the cause which they represent to give strength and promise of success to

At no distant date, I believe, these principles will be incorporated in the platforms of existing or of future political parties, and will be made a part of the law of the land, and ultimately be embedied in the Cienti and ultimately be embodied in the Consti tution of the United States and of every State of the Union.

But if, impatient of the delay in their adoption by the people, or indignant at acts of injustice, and exhibitions of the spirit of proscription, which now and then appear, or if elated by the progress Liberal principles have made and the deep and extended feel-ing in favor of State secularization, we astempt to organize a political party, and to use political party methods to accomplish our purposes, we will, in my opinion, only succeed thereby in making evident our want of judgment, sagacity, and good sense.

The most effective way to strengthen

Liberalism and to make our influence felt in the legislation of the country is not to at-tempt to crystallize the Free thought sentiment of the country into a political party, but to continue the work of education and enlightenment by sustaining and extending the circulation of Liberal journals, and good Liberal literature—discountenancing coarse, trashy stuff, of which there is too much already in circulation; by familiarizing the people with our views, including izing the people with our views, including the positive, constructive side of Liberalism, as well as criticisms on the dogma of theology, by forming local organizations for intellectual culture and the diffusion of our principles; or, when this is not practicable or desirable, exerting our influence individually in such ways as seem adapted to the place and the situation, without being dishrartening by the fallacious idea that the strength of Free-thought is indicated by, or that its progress is dependent upon, organthat its progress is dependent upon, organ-ization, by making the platform as effective as possible, as a means of promulgating Liberal thought, and at the same time, as citizen voters, giving our support to the party, in any State or locality, that is most in sympathy with the great principles of justice, equality, and freedom.

I cannot conclude more appropriately than by giving the following interesting extract from Langes's "History of Material-

chiract from Langes's "History of Materialism":

"The more rapidly the bearers of new ideas and new theories snatch at the control of public opinion, the more violent will be the opposition of traditional ideas in the minds of their contemporaries. After being long blinded and stunned, as it were, prejudice gathers itself together, either by external persecution and suppression, or by new intellectual creations to battle with and overcome the inconvenient opinions. If such new intellectual creations are in themselves poor and empty, and endured only from hatred of progress, they can, as in the case of Jesuitism against the reformation, only prosecute their purpose in alliance with cunning and force, and a policy of universal suppression. But if they have, in addition to their reactionary importance, a germ of life within themselves, a content which in other respects leads to progress, they may often produce more brilliant and satisfactory results than the activity of a faction which has become arrogant from the possession of new truths, and which, as happens only too frequently after a con-

spicuous success, becomes enfeebled and inadequate to the proper following up of what has been attained." (p 58)

Respectfully,

B. F. UNDERWOOD.

Newport, (R. I.,) Aug. 18, 1879

More About a Martyr.

Editorial from The Evening Herald, Syracuse, K. T., Oct 27.

The self-styled martyr to bigotry, Mr. D. M. Bennett, used to represent himself as'a seeker after fruth, and we fancy that his quest is now more than satisfied. The truth about himself is coming out little by little, in a way that justifies the strictures we

have had occasion to pass upon him.]

Not many weeks ago, as noted at the time in these columns, the Biston Heald announced that President Hayes had a very good reason for refusing to grant Bennett's plea for clemency, certain documentary evidence having come to light which exhibited the regions of the re ited the radical editor in a new phase of moral deformity. Soon afterward the Biston Index, the leading exponent of liberal thought in New England, published an article confirming this statement, and now the RELIGIO PHILOSOPHICAL JOURNAL, Chicago, not only reiterates the charges of its con-temporaries, but prints extracts from sun-dry autograph letters by Bennett which have fallen into its possession, and which show him to be all that his worst enemies have represented him. They are addressed to a girl whom he desired to make his wife in every sense except that of a legal union, he having been joined in wedlock to the one wife allowed him by law. Some of the more nauseous passages are said to have been expunged in deference to the sensibil ities of decent readers, but enough remains to stamp the writer a lecher and a fraud. If Anthony Comstock had backed up his accusation against Bennett by producing this correspondence in court, he would have procured a conviction from any twelve re-spectable men who could be gathered to-gether in a jury-box the country over. The Index made the case under consideration a text for a wholesome sermon to its

constituents on the duty of commending liberalism to the better classes of society by cutting it free from all polluting associa tions. Our free thinking friends, who number among them some of the most pure, honest and useful members of the community, would do well to heed this warng, which acquires d from such a source. There is no actual con-nection between skepticism and immorality, yet in the minds of one-half the world the two are confounded; and thousands of worthy men and women whose intellectual/ tendencies are all toward rationalism as op-posed to ecclesiasticism are doubtless de-terred from yielding to their natural bent because of the traditional notion that a war upon accepted faiths necessarily includes an assault upon the family, and upon other institutions sauctioned by the church and approved by the universal experience of civilized peoples. If there is in the liberal philosophy that regenerative (principle which it is declared to possess; if free thought is the agency to which posterity must look for its redemption from ignorance and vice, then let the champions of the rising cause be selected with the utmost care. Let them be persons who will be recognized at a glance as nobler beings than the apostles of the old creeds, substitutes at whom no man can cavil. If they offer huwhom no man can cavil. If they offer humanity nothing better than it has now, what inducement is there for anyone to accept their doctrine? It is by their fruits that they must be judged; and if a fellow of the Bennett stamp is put forward as a representative character, and his "martyrdom" publicly bewailed at uational conventions, through the liberal press, and from the liberal platform, shrewd observers will pronounce the reform social not less a dejusion than the reform political when precept is divorced from practice. cept is divorced from practice.

Jesse Shepard's Seances.

Mr. Jesse Shepard will give his closing scances in Chicago this week, on Wednesday and Friday evenings at the pariors of Mrs. Blood, 461 West Washington Street.

All who love the marvelous will find plenty to gratify them at these scances. There is no cabinet. The medium sits at the plane and the audience sit around him. He plays, or as is claimed, the spirits play through him. Various instruments are heard, voices, touches, etc. Whether Mr. S. works under the direction of spirits or not, I can frankly say of his scance that I attended Saturday night list, he exhibits execution upon the plane that cannot be equaled by one in ten thousand, and the music alone is worth the price of admission.

Mr. A. J. Fishback, of St. Louis, Mr., lectures at Elliott's Hall, Olney, Ill., Saturday evening and twice on Sunday, as follows:—Subject, Saturday night, at 7 r. M., "The Progress of Religious Ideas." Subject, Sunday at 3 r. M., "The Four Cardinal Truths of the Ufliversal Religion." Subject at 7 r. M., "The Beligion of the Ninsteenth Century." Mr. Fishback unites fine culture with a chaste delivery, and his lectures are of a high order of merit. Let no one fail to hear him. All are invited to attend.—Republican, Olasy, Ill.

BENNETT VS BENNETT.

"PRACTICAL MONOGAMIST A NO. 1."

Professionally All Right, but Practically All Wrong.

. FREE LOVER BENNETT. The following paragraphs are taken from Bennett's letters:

DOMESTIC INFELICITY.

"If I can express myself comprehensively, let me say—there has been an uncongenial-ity in my domestic relations—a body without a soul-a, union without love, or if love once existed, now unfortunately dissipated and fied. I longed, ardently longed for a person, a companion whom I could love with all the fervor of my nature and who could give me a little love in return, but not sinfully nor immorally. I thought you would fill that want, that void in my existence. I loved you more than any woman I bad met in many years and I wanted your society. I will say more I wanted your society. I will say more I wanted to kiss you, to embrace you and to be very near to you in spirit and in body. This may be very 'vile' and very 'wicked,' but I cannot realize It, I cannot believe it.'

HELL AT HOME.

"At first I wished to place you in a husiness wherein you could do well for yourself and for me. . . . Then with some misgivings. I thought I would make you an offer to come to the office to work. I feared the result and hinted the same to you before you came, but the outburst of anger, malice, with the country of the c vituperation and abuse which was dealt out to me in consequence was more than my fears had betrayed. Home was made un-pleasant, and I thought what you was able to do here was more than neutralized by the hell! I had to feel at home, and that it would be better for me to pay you the same as though you were here until I could effect a change, and that very unhappy person could be at a convenient distance."

HE WANTED TO GIVE AWAY HIS SOUL. In an autobiographical letter from Bennett to the same young woman, which has not been published, he says:

"I must tell you that Simon (in this letter he calls himself 'Simon Simple') had a wife who had been true and faithful to him, but for certain reasons there was not the most cordial feeling existing in his family gircle. The love that had once been there seemed The love that had once been there seemed to be dissipated and for a long time the yearnings of his nature had not been fully met, and longed for a congenial spirit that he could take very near to his heart and to give his soul to; in short, that he could love and have a little of the same in return. Simon Simple tancied that in her he had found such a person... He thought of fer through the day; he thought of her (the young lady) when he laid his head upon the pillow at night; he dreamed of her when asleep, and his thought flew to her when asleep, and his thought flew to her when awakening in the morning. He had waking dreams as well as sleeping dreams. He dreamed he had her in his arms and sometimes he dreamed that she returned his embraces and that made him happy."

DOES NOT LIKE MARRIAGE. "I have no reverence for the ceremony mouthed over by a priest, and because a man and woman join themselves together under a mistaken belief that they are fitted to each other, it does not follow that they are compelled to spend their days together.

The marriage erremony does not change the nature of man's impulses or passions, nor make that right which in itself is not right. It does not convert that to love, it does not change purity to impurity. Again a man and woman may, in my belief, enter-tain just as exalted an opinion of each other, may have just as pure affections for each other and may entertain just as holy love without a matrimonial ceremony as with-it. The ceremony makes no difference one way r the other. If two love each have a right to do so by virtue of their being, and all the men and demons and gods there are in existence have no right to pre-vent it, nor can all their powers combined make it wrong for them to do so."

"YULGAR OR OBSCENE." "I cannot think strange that I fall to make myself agreeable to you. Nor can I think strange that you repel me. In every inter-view we have had I have seted improperly and you have had occasion to reprove me for my conduct or imprudence. Every let ter I have written has been ungentlemanly, vulgar or obscene. I have turned you from my door when I ought to have kept you regardless of what effect your presence produced upon a person whom duty, not love, impels me to somewhat regard.

" ABOUT AS YOUNG AS EVER."

"The truth is, ——, I feel not the least unkind feeling towards you in the world. You know I like you—yes, I suppose I like you most too well but I am going to try to moderate my feelings. I think if I should be fortunate enough to live a hundred years more or so that I would learn to behave myself tolerably well. I mean to watch out and see if it will not be so. One serious trouble with me is I can't remember that I have become to be an old man. I feel about as young as ever and somehow I want other folks to regard me so, too. And then I love too hard. I let my fancy almost run away

"ALMOST CRIMINAL."

"What business had Miss Carroll with my silly and almost criminal letters? She is a stranger, as you may say, and was very much shocked with the voluminous and silly stuff I wrote you."

WANTED TO FILL THE VOID IN HIS BREAST. "My great offense is I have taken a fancy to you. I liked you at first and soon got to love you. Is this so great an offense indeed that I must be blamed and faulted for it? I was pleased with you the first time I saw you. . . After a few interviews I became more and more interested in you, and wanted you to become connected with me in business and otherwise. I fancied you would fill the void which has a long time existed in my breast. I wanted to bestow my love upon you and hoped for a little in return."

HE COULDN'T TELL & LIE. Writing from Albany, Sept. 27th, Bennett

"I have never committed perjury." And to the maiden he was wooing he

"But, —, if you and I could be permanent good friends and you could have a little higher opinion of me and the work I am trying to perform, and if I could only feel that there is a little place for me near your heart where I could nestle and that I could confide in your friendship and esteem, I should much prefer you to any other woman I know."

REFORMER BENNETT.

The following quotations are correctly copied from Bennett's editorials and letters in his paper, and from the report of his trial before Judge Benedict, as published by himself. On the eve of his removal from Ludlow Street Jail to the Albany Penitentiary, he makes the following touching allusion to Mrs. Bennett:

"HER SUNL:OHT." "My devoted, retiring little wife will do all she can in my absence. The injustice that has been done me, has nearly broken her heart. The punishment has fallen more severely on her than on myself, and so it will be when I am far away. We both think it is better to suffer wrong than to do wrong. She and I have lived by ourselves. We have no children and no other members of our family. She misses me sadly, and mourns over my wrongs. Her health is not good, but she means to bear up bravely. I have been her support, her sunlight, and her all. I trustingly commend her to your

"THE FIRST CALLER." From "Behind the Bars No. 1."-Going to

"My faithful, loving wife wished to see where they were going to put me, and ac-companied me here."

"My bosom companion reluctantly left me in such a miserable place."

From description of prison life, his letter

"At nine my breakfast is brought. . My faithful wife is the first caller. . ."

At a public meeting in Science Hall, Sunday evening, June 1st, 1879, Bennett said, as reported editorially in the Truth Seeker: HE WILL NOT HAVE ANY FREE-LOVE IN

HIS. "He would explain one matter in justice to himself and wife, and to correct a slan-derous report set in circulation by his ene-mies, to the effect that he was a Freelover, and was living with a woman to whom he was not married. This was wholly false. He had been married nearly a third of a century, and he and his wife had lived happily together during that time. He had lived with no other woman, and had never advocated the doctrine of Free-love. He the best people; he entertained the highest respect for them, and he accorded them the right of opinion on the social question and what the relations of the sexes should be, but he was himself a monogamist and had never advocated anything to the contrary."

PRACTICAL MONOGAMIST A. NO. 1. From a "Circular Letter" signed "D. M.

Bennett, New York, April 2nd, 1879": "On the trial the only thing I was allowed to prove was that my character as a citizen, business man and practical monogamist was A No. 1. Indeed, the prosecution ad-mitted that."

HE IS "THE NOBLEST WORK OF GOD." From the opening argument of Bennett's

counsel: "I think it will appear in this investigation that he (Bennett) is a man of unblemished character, a man against whom not one word in reference to his personal duties can ever be alleged; that he is an honest man, the noblest work of God. . . A faith-ful man in his domestic relations, having lived for thirty odd years with the wife of his choice." [CONTINUATION OF FIRST COLUMN.]

A FRIENDLY WITNESS. "I make one request of you and that is that you will give up all my letters that I have written you to the friend who calls upon you for them."

The "friend" alluded to above was Charles Winterburn, M. D. And he did call upon the lady and did try very hard more than once to get possession of the "letters," "my letters," as Bennett calls them, long before he went upon the stand and swore that he has known the prisoner at the Bar tobe "honest," "truthful" for "nineteen years and six months," and "no bad act have I known him to commit during that whole period of time."

HE MEANS BUSINESS, WITH CONDITIONS.

"I do not remember that I ever told you a falsehood or made you any propositions that I did not intend to keep in good faith. When I made you an offer of partnership in my business I meant it and would have carried it out faithfully. When I offered to board you while you were studying I meant it... When a few weeks ago I proposed to pay the rent of a room for you and furnish you what you needed to live upon, I meant it in all honesty and would have been glad to have done so much of a favor, and I asked nothing in return but the privilege of call-ing upon you once in a while and having a friendly chat."

"I thought I would in a very few weeks, take the room adjoining where I now live and make an inner office, and that then there would be a place for you that would be permanent. I resolved also that I would make a proposition to you to convey to you a cer-tain interest in my business."

"Let me add to my offer that I will pro-cure for you such books as you need and will undoubtedly do more for you as needs arise and your state of feeting towards me is de-

"of course there were some 'conditions." I would not make such a proposition to any one without exacting some conditions."

HE LIKES HIS PASSIONS.

"I cannot make you see and feel as I see and feel, nor could you mould me over to be as you are, and to have the passionless na-ture you possess. I could not be so, if I would, and would not if I could."

AND HE CONFESSES "There are sufficient grounds for believing that a very unfriendly feeling exists in reference to me."—Letter to Colgate.

"We may be low, we may be a libertine, but we hope only relatively so. We have been no saint. . . . Among the few good traits in our character we have preserved a due respect for the good old-fashioned vir-tue of telling the truth." (?!)

The italics are Bennett's, and the extract is from one of his editorials in the Truth Sceker, Feb. 22nd, 1879. Alas! for the truth if all that Bennett has been telling us is true, for in that case we shall be entirely at sea and can really believe nothing that he

Consciousness of guilt, a guilt that may at any moment strike him in the face with the lightning of exposure, seems to be ever present in his mind, forcing him in a guarded way to put himself on record in such confessions as the above. And here is another that is clothed with a most peculiar meaning when read in the light of these revelations.

A MADDENING REFLECTION.

It is his first day in prison. His "faithful, loving wife," his "bosom 'companion," has just left him and he is, for the first time, alone with the ghosts of his former deeds and designs dancing in weird and minatory . forms along the damp walls of his gloomy

"I laid myself down upon the top of this hard, foul cot and meditated upon the crookedness and villainy that brought me here.

BENNETT CONFESSES THE LETTERS. In his last letter from Albany we see again the workings of a guilty and timid conscience. Bennett has heard that public reference has been made to his love-letters. His inference is, apparently, that Comstock has really obtained pessession of them. (At first it was stated in the Truth Seeker that it was only a Comstock lie.) The jilted old lover sees that his game of denial is up. He knows that the letters can be proved to be his own; and he immediately begins to manufacture an air-cushion upon which to break his fall by guarded concessions and anticipatory pleas of weakness and no sainthood, as follows:

"Such a man (Comstock) is capable of dishonorably possessing himself of private letters; and garbling and changing them to satisfy his spite and revenge. I may have made mistakes in my life; I may not always have been perfectly discreet; I never claimed to be a saint."

When he wrote that there had not been one line of his letters published, and no intimation anywhere that they ever would be. There had simply been a reference to them by a daily paper in Boston. Bennett hearing of this, leaps in terror to the conclusion that Comstock has the letters and toill publish them. And then the old fox, who has hidden his trail so long, immediately resorts to his old habit and endeavors to break the force of his exposure by crying out in advance of the publication of the lettels that it would be just like Comstock to garble and change them to suit his spite and revenge. He doesn't say, as his youngman in the office does, that the girl garbled and changed them and committed forgery, -he has not thought of that dodge, and the two men have not had time to study their parts together. Hence the discrepancy and contradiction. But this raor is clear: Bennett, in the above, has

VIRTUALLY CONFESSED

that the letters are his!. The question of their genuineness and authenticity is settled forever, and Bennett is the guilty author of them, self-convicted in his own con[CONTINUATION OF SECOND COLUMN.] FROM BENNETT'S TRIAL

"D. M. Bennett, called on his own behalf. BY MR. WAREMAN:

I believe you are a married man?

And have been so how long?.
Thirty-three years.
You may state whether your wife is

still living. A. She is; she is in this room. And your relations have always been

Yes, sir. Charles McCartie called on behalf of the defendant. Affirmed.

Do you know Mr. Bennett?

BY MR. WAKEMAN;

How long have you known him? Upwards of forty years. Do you know his family intimately?

Intimately. Q. Are you acquainted with his general character in the community?

You may state what that character is His character has been without blem-During the period that you have

known him? A. Yes, sir. Charles Winterbarn, M. D., called on behalf of the defendant. Sworn.

BY MR. WAKEMAN: Q. Do you know Mr. Bennett?

I do. How long have you known him? Nineteen years and six months. Are you acquainted with his general character in the community as a man?

A. I am.
Q. State what it is.
A. That of being a kind, sober, honest, intelligent, loving, and lovable man; no bad act have I known him to commit during that whole period of time; benevolent, truth-

Do you know him in his family relations?

in that particularly?

A. His general character is good—a good husband, but not a good father. Henry A. Stone called on behalf of defend-BY MR. WAKEMAN:

Q. Are you acquainted with Mr. Ben-

Q. How long have you known him?
A. About forty years.
Q. Are you acquainted with his general character in the community?

A. I am....
Q. In relation to his domestic relations, have they been of a respectable character? A. Yes, sir."

HE GIVES HIMSELF A CHARACTER. "I am one of the most inoffensive of individuals.

"I am by no means the first who has been imprisoned unjustly or accused wrong

"And now my humble name is added to this list of martyrs, heroes and sufferers who were true to their convictions, and who uttered their honest santiments."
"I am-conscious of my integrity, but try
to bear myself modestly and honorably."

THE TRUTH SEEKER SEEKS TO EXPLAIN.

Well, well! These letters that have been published in the RELIGIO-PHILESOPHICAL

JOURNAL, and more of the same lot in my

possession with not an "inteffineation," "era-

sure "or "writing over lines" in them all equal

to that one line in one of the photo-electro-

typed pages published in the JOURNAL of

Oct. 25th; these letters that can every one-

of them be fastened to Bennett's own hand

loving lewdness, violgarity, vice and such

venom as could come only from a manly (?)

art whose love had been scorned,

these are only. "the same as he (Bennett)

writes to all his employes when away on

vacation"! Great Casar! Can it be possi-

ble? It is no wonder that the poor man had

to write eighteen hours a day! Indeed it is

matter of astonishment that he found any

time at all to devote to gathering up the

items of clerical depravity for his 'Cham.

plons of the Church," or to keep up his gen-

eral professions of devotion to honesty, vir-

tue, "universal mental freedom," and the

other items of veform work always on

hand. The greatest wonder is that with all

the terrible pressure of that conglomerate

labor of making love, keeping things quiet at home, tearing theology to pieces and re-

forming the world altogether pressing up-

on his heart and brain, he did not go clean

in short, forged them.

A Voice from the Nethermost Parts of the Earth

BY EMMA HARDINGE-BRITTEN,

Away down here below the equator) with the weight of the entire globe on our shoulders, the airy inhabitants of the Northern Hemisphere can hardly imaxine with what regretful interest and yearning our thoughts turn to things, places and persons above. It is the presence of these sympathetic sentiments that induces me to inform my American friends how agreeably I anticipate a speedy return to their midst, and a very brief renewal of the labors I formerly ourself operated and a very brief renewal of the labors I formerly pursued amongst them. After as wide and active a campaign as circumstances would permit through Victoria and Sydney, New South Wales, "the logic of events," or the inspiration of my spiritual commanders,—or both, guided me to Dunedin, one of the jumping off places from the beautiful Islands of New Zealand, into the Southern, or more properly speaking, the Antarctic Ocean. Under an engagement of two months to the "Free Thought Society of Dunedin," my stay by mutual consent—ratified by immense and enthusiastic audiences, has been extended to four months, and even then my parting from my formerly pursued amongst them. After as wide months, and even then my parting from my warm-hearted friends and supporters of that brave Scotch community, has cost us, the Wanderers, heavy hearts and tearful eyes, and the cliends themselves, a splendid testimonial in the shape of a set of jewelry of the famous green stone, or "sacred stone" of the New Zeaanders, and a purse of sovereigns. My readers may form some idea of the kind-

ly relations subsisting between my excellent Dunedin friends and their speaker, by the good feeling thus manifested in our separation. Amongst the many helpful workers, and faithful supporters that I found in this beautiful little city, none attached themselves more to my husband and myself, or rendered more faithful service, than dear old Mr. Robert Wilson, the editor of the Otago Witness, a brave Spiritualist, a good man, and one of the most completent working friends I have met with in this Southern Hemisphere. About a week before my departure from Dunedin, Mr. Wilson brought one of his little mediumlatic daughters to see me, with a view of consulting me in regard to the unfoldment of her fine spiritualistic endowments. For some cause-so me at the time unaccountable-- the child's presence only excited in me, the pro-foundest feelings of mela choly. I could not regard her without tears, and the only addice I could give, was a charge, "to wave her to the angels; they alored I said, "could tuide and direct her." Exterribly did this inter-view oppress me, that on parting with the father and daughter, I said, "Do not come to bid me good bye; let the parting be now."
Mr. W. replied, "I see there is some painful presentiment upon your mind, but never fear, we shall meet again, and that in New Zealand." We have met again, and in New Zealand, from which place I am now writing, whilst the spirit of my dear old friend stands near me, and bids me write:

"No more desperate endeavors, No more separating evers, No more desolating nevers Over there."

It is now scarcely ten days since the inter-

iew above narrated, and before me lays the daily paper, announcing one of the most terrible fires that has ever wrung the hearts of the inhabitants of New Zealand, in which Mr. Robert Wilson, the editor of the Otago Witness, his sweet wife and four children, have all perished, with many others in the flames, Two of his little girls alone escaped; both are in the hospital suffering from terrible injuries, but the one who brought with her the mournful foreshadowings of a terrible fate, is with her martyred parents in the better world. One of my recent visitors, in commenting upon this horrible tragedy, remarked spite-fully, (being himself a bitter Christian I must premise) "Where were your precious spirits? I would like to know why they could not save their devoted followers " I asked him, "Where was the God and Savior of the numerous Christians who also perished in that dreadtu catastrophe? And since we did not pretend that spirits could alter the schemes of Providence, what kind of Providence was it, that permitted such an awful waste of life and property at all t" I have since had to contend in the same fashion with several Spiritualists, who after relating to me striking incidents to show that the poor Wilson family had actually been warned of some great impending calamity, expressed their surprise that the spirits had not interfered to prevent it. Did time and space permit, I would gladly adduce the arguments which wise spirits themselves brought forward to show that man's intelligence is given him to prevent fires, and when they occur, the same sources of mental activity should impress him to provide and use good fire escapes. Dreadful as such calami-ties are, they should not be permitted to pass, without teaching us a lesson of warning against indulging in the fatal superstition of trusting to special providences whether through incarnate gods or disembodied human souls. There are quite a goodly number of persons who accept the spiritual faith in Danedin, but In the Truth Seeker of Oct, 18th, 1879, it is said editorially that these letters to this a still larger number who have drifted out of orthodoxy, into what they term "Free Thought," by which I understand, they deny all that their reason cannot actually demonstrate, withlady are "a purely blackmailing operation on the part of the woman;" it is said that Bennett wrote her some letters "the same out being prepared to offer anything in place as he writes to all his employes when away of the ancient faiths, save the cold and purely mundane gospel of physical nature. I rejoice to remember that I have been inon vacation;" it is insinuated that the girl,

strumental in awakening many minds to the recognition of a higher life and deatiny for man in spiritual existence, and as I shall be succeeded by Mr. Tyerman, the out-spoken Spiritualist who has already become favorably known to American audiences, I have no Year that the spiritual gospel, so comfoling, so true, and in accordance with the best interests of science and religion, will be forgotten, or sacri-ficed to the hard logic of mere Material-ism. I found many fine though undevelopism. I found many fine though undeveloped mediums amongst the Dunedin friends, and though there is but little of sthat fiery zeal and curious spirit of investigation, which in its early days forced the American spiritual movement into such rapid, and perhaps abnormal growth, I have confidence in the steady unfoldment of the powers which I found latent, amongst a large proportion of the community. Although I have seen more abundant evidences of spiritual faith in the Australian Colonies, than in New Zealand, it is to the latter place I should look to find the future stronghold of the belief. In Dunedin especially, a large majority of the people are graduates from the famous fold of strict Scottish orthodoxy. Their inherited tendencies to second sight, the fine climate, no less than the influence of the gorgeous scenery which abounds in New Zealand, combine to favor the spread of a doctrine, wherein psychological and physical surroundings are both important factors in the results to be obtained Since coming to this Island, I have barefully studied the life and genius of the Maoris, who, though, by no means the "Aboriginals" of New Zealand, were its only inhabitants when the whites first landed here. Amongst these people I find Spiritualism, both in its ed mediums amongst the Dunedin friends, beyond peradventure; these letters full of

Continued on Eightty Page.

RELIGIO PHILOSOPHICAL JOURNAL.

Woman and the Household.

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

Francis Parkman's article in the Nine teenth Century, on the Woman Question, is a valuable contribution to the discussion of this vital topic of the age, from the stand-point of the conservative. It is lucid and scholarly; it marshals in a compact form the various hackneyed arguments which have grown threadbare from long service and which are totally unfit to rehabilitate the garments of the present day. Spite of all these theories, woman's right to a larger, freer, nobler activity, and consequent devel-opment, is rendered nugatory by the daily, hourly needs of thousands of our sisters The iron hand of necessity is upon us and we cannot go backward. They who believe in the universal law of progress, and in the Divine life permeating and irradiating hu-manity, do not wish to gainsay that ad-vancement. They only wish it to be within the bounds of law, to be orderly liberty, not reckless license; to be reverent to the integral principles which are the common birth-right of us all. Such persons are ready to give us room to be and to do—to grow from our own centers, toward our highest ideal. They believe that eye hath not seen nor ear heard the possibilities which lie before us all, both men and women, when, from bet-ter physical conditions, shall spring the blossom for which the ages have slowly given their best essences. To such, the words of Mr. Parkman are "sounding brass and tinkling cymbal.

The forthcoming replies of those five loyal friends of women, will, we hope, find as wide circulation as the original article. To their able pens we leave the subject, save on one point. The writer states, in effect, that "women and not men are guardians of the fam-ily and truth of succession." This sophism, old as the Aryan race, is too shallow, and of too low an order to pass unnoticed. It assumes two standards of morality of those who are to be united by the closest and holiest of all'ties. It recks of the man of the world, the slave pen, and the harem. Centuries before Christ, when society first crept up from the barbaric level, ancestor worship was the first and sole religious act. Only the cidest son could appease the manes of the departed, by oblation; failing that, the father's shade wandered in the regions under ground, restless and malignant. true succession, then, was a matter of the greatest moment, since no one else could perform those sacred rites, and satisfy the departed. The wife's honor was the basis of happiness in the after life. It was not love of virtue, it was fear of future misery, which placed a greater onus on woman than on man. Out of this gradually grew the theological myth of a masculine God, a godall-powerful, revengeful, remorseless; a pagan Jove with no June by his side. This is at the bottom of man-supremacy. Add to it the lordly mastery of the physically strong, and we find the result in a fixed and hereditary habit of mind, like that which gave rise to the article under question.

He who clings to this old order of things,

advocates two sets of ethical laws, the elastic for men, the merciless for women. This is a test of a person's development.-Beware of the man and pity the woman who smiles upon one offender and banishes the other. Suc i views perpetuate the foul-lest wrongs in society. Home, the dearest spot on this green earth, is based on the purity and mutual respect of its dual head. It is a fortress of the virtues and humani-ties; it stands for sweet and gracious womanhood, no more than for spotless and honorable manhood. If there be any differ-ence, moral obligation is more incumbent on him who professes greater strength, clearer reasoning powers and profounder wisdom, than on his more impressible and emotional sister. He should be the protector, the cham-pion, the unselfish friend and guide. But, intuition teaches us that we are alike amenable to the same laws. We have the same rights-which never include the liberty of wronging ourselves or others—similar du-ties, the same ethical instincts, and musi rise to a higher level of civilization side by side. And when a man like Mr. Parkman panders to the old-time, easy, popular views of yirtue, he betrays the crude and animal condition of his own mentality.

GENERAL NOTES.

George Eliot's health is so delicate that she is unable to finish several MSS. One of these is an essay on Herbert Spencer.

Eight hundred flower girls of London have bought a silver statuette and presented it to the Baroness Burdett Coutts, in acknowledgment of her efforts to improve their condition.

The late wife of Norman Lockyer, re-ceives this tribute from Nature: "Her hus-band's scientific work for the last eleven years, owes whatever merit it may possess to her constant interest, encouragement and assistance."

Mrs. E. M. Pike, who started the first daily paper in England, is still living, and the publisher and proprietor of an evening pa-per, called the *Derby Datly Telegraph*.

Mrs. M. A. Seymour, formerly a teacher in Illinois, is now in the imperial household of Austria, as mistress of English to the young Archduchess.

Miss Helen Magill, daughter of the President of Swarthmore College, who has been a student at Cambridge University, Eng-land, has received a scholarship in a competitive examination in French, Latin and

Miss Wadsworth, grand-neice of the poet, is to be principal of the new college for young women at Oxford.

A noble English woman, Miss S. Rye, has done one of the grandest deeds of the age. Thirty-two times has she trayersed the Atlantic, with a cargo of street waifs, who were collected from the slums of London. For ten years she has labored in this way, and she has the satisfaction of finding her wards are leading orderly lives in good homes in Canada. homes in Canada.

Rosa Bonheur, who has not exhibited pictures in public for many years, has recently sent some to foreign art exhibitions, which display all her old vigor.

Mrs. Mary Treat, of Vineland, N. J., has published several papers upon her discoveries among Ants, which have been collected in a pamphlet, and are full of interest to all who like to study insect life. Mrs. Treat is a naturalist in many fields, and has been singularly fortunate immaking many discoveries, both in the north and in her winter home in Florida. Ya late number of Lippencott's magazine has an interesting Lippencott's magazine has an interesting paper by her upon Birds.

Miss Mary F. Eastman and Mrs. Julia Ward Howe, are preaching acceptably in various liberal pulpits in Massachusetts and Rhode Island, from time to time.

Misa McDonald, a business woman in New York city, had the temerity to argue her own case successfully, a short time since. — It was in regard to the infringement of a patent which she owned.

Miss Abby W. May has been nominated and confirmed by Gov. Talbott, of Massa-chusetts, and his conneil, to fill the vacancy caused by a resignation of a member of the State Board of Education.

For the first time in the history of Agricultural Fairs, women have lifted up their voices and spoken before the assemblages. Mrs. F. B. Hiller, at Wilmington, Mass., gave an admirable practical address, giving statistics, and urging the value of education to the wives and children of farmers. Miss Eastman, also, whose popularity as a speak-er is well known at the east, was one day invited to give two discourses before two

Magazines for November Received.

The Atlantic Monthly. (Houghton, Osgood & Co., Boston and New York.) Contents: Our Military Past and Future; Sister Mary's Story; The Ceramic Art in America; Irene the Missionary, Englishwomen in Recent Literature; Mysterous Disappearances; The Prospect of a Moral Interregnum; The Waldneses of To-day; Late Books or Travel; Assorted Americanisms; The Contributors Club; Recent Literature.

The Eclectic Magazine. (E. R. Pelton, New York (ity.) Contents: History and Politics; A Dialogue on Human Happiness; My Journal in the Holy Land; Two Men of Letters; Dulce Est Desipere; White Wings; A Yachting Romance; Contemporary Lit-erature; The Problem of Sanity; Ancient Egypt: Venetian Sonnets; Mademoiselle de Mersac; Weather Forecasting; An Editor's Troubles; A Hungarian Episode; Contrast; M. Guizot; Literary Notices; Foreign Literary Notes; Science and Art; Varieties. The embellishment is a fine Portrait on Steel of M. Guizot, the eminent French Statesman.

Wide Awake. (D. Lothrop & Co., Boston, Mass.) Contents: Frontispiece; Tad's Telephone; The Cat Ran Away with the Pud-ding Bag String; Pretty Polly Pansy; The Training School Ship Minnesota; A School Pain; The Baby's Picture; The Dogberry Bunch; Farming on a Small Scale; The Tragical History of Chang Fung Loo; Our American Artists; The First St. Martin's Summer; The Wonderful Trio; The Eclipse; The Ground Squirrel; Royal Lowrie's Last Year at St. Olaves; Little Bo-Peep; The Fun and Frolic Art School; Don Quixote, Mr. The Wolf and the Goat; The Story of English Literature; A Little Boy's Trou-ble; The Storks; A Little Girl's Questions; Rrownie; Tangles; Post-office Department; Music. The articles are freely illustrated.

The Phrenological Journal. (S. R. Wells & Co., New York City). Contents: John Hall, D. D., with portrait; A New Lyceum; Brain and Mind; Monarchs as Subjects; Youthful Training in China; Further Studies in Entomology; Short Words; The Late Joseph P. Thompson, D. D., with portrait; An Italian Girl's Prank; Frances Ridley Havergal, with portrait; Above and Below; The Weeping Sophora; Sayings; Health in Honduras; Causes of Stammering; Journal of a Resident of the Yellow Fever Country; Editorial Items; Notes in Science and Agriculture; Answers to Correspondents; What They Say-Wisdom-Mirth-Personal.

Scribner's Monthly. (Scribner & Co., New York). Contents: Portrait of Bayard Tay-lor; The Cornell University Memorial of Bayard Taylor; The French Quarter of New York; Success with Small Fruits; The Mich-igan Grayling; In Confidence; Mr. Morris Moore and his Old Masters; Galatea; Rare Lawn-Trees; The Mississippi Jetties; Ex-tracts from the Journal of Henry J. Ray-mond; The Agricultural Distress in Great Britain; Confidence; Bayard Taylor; His Britain; Confidence; Bayard Taylor; His Poetry and Literary Career; How Animals get Home; Fara Translation of Theocritas; The Grandissimes: A Story of Creole Life; A Sigh; Poor Whip-poor-Will; The Stars; Ilka on the Hill-top; Sonnets in Memoriam of the late Prince Imperial; Picturesque Features of Kansas Farming; Ode to Drowsiness; Topics of the Time; Communications; Home and Society; Culture and Progress: The World's Work; Bric a Brac. This is well called the "Agricultural Number," as it contains several papers, highly illustrated, of the highest interest to farmers and all interested in rural life. Also a portrait and copy of hass-relief of Bayard Taylor and a. new serial story by Geo. W. Cable. The new volume begins with this number and the increased size indicates the favor it-meets

The Popular Science Monthly. (D. Appleton & Co., New York City.) Contents: The Recent Progress of Solar Physics, by Prof. S. P. Langley: The Diseases of Wild Animals, by Prof. Jean Vilain; On Radiant Matter, by Wm. Croekes, F. R. S.; John Stuart Mill. by Alex. Bain, LL.D.; Ocean Meteorology, by Lieut. T. A. Lyons, U.S. N.; The Study of Physiology, by P. H. Pye-Smith, B. A., M. D.; Mythologic Philosophy, by Maj. J. W. Powell; The Evolution of a New Sense, by W. A. Eddy; Why do Springs and Wells Overflow? by Nelson W. Green; Mars and his Moon, by Prof. John Le Conte; Intellectual Straining in Authorship; Respecting Rubbish; A Reply to "Fallacies of The Popular Science Monthly. (D. Applespecting Rubbish; A Reply to "Fallacies of Evolution," by Geo. J. Romanes; The Inauguration of Arago's Statue; Sketch of Asa Fitch, by E. P. Thurston; Editor's Table; Literary Notices; Popular Miscellant, Votes lany; Notes.

hany; Notes.

St. Nicholas. Scribner & Co., 743 and 745
Broadway, New York.) 'Contents: Frontispiece for the Volume, "Grandmother;"
Frontispiece for November, "Little Louis,
The Dauphin:" How some Dolls Broke the
"Law; Adrift on the Ocean; That Dropped
Stitch; Two "Allies;" Arbor Vitæ or Not;
The Pensive Cricket; Playthings; Mrs. McGlinty's Pigs; "I Know a Little Maiden."
Irene and the Yesterdays; Gathering Muscadines in Mississippi; A Legend of Harvest, Poem; The Family with whom Everything went Wrong; Hunting Jack-Rabbits;
Getting Ready for Thankagiving; The Boys
at Chiron's Bchook A Boys Remonstrance;
Among the Lakes; The Last Dauphin; The
Country School-house; The Gudra's Daughter; The Little Runaway The Boy-heroes
of Crécy and Poitiers; Gloudland; A Few
Pretty Things in Fancy Work; St. Martin's
Eve; For Very Little Folk; Jack in-thePulpit; The Letter-Box; The Riddle-Box.
The new volume begins with this number
permanently enlarged, printed on heavier
paper with wider margins and many attractions, both in the stories/and illustrations.

Bhaker Manifesto, published by the United Shaker Manifesto, published by the United Societies, Shakers, N. Y. It is devoted to the work and faith of the societies and contains articles by able writers.

Baby Land. (D. Lothrop & Co., Boston, Mass.) A Magazine for youngest readers, contains short stories in large print and a state picture for the children to draw.

The North American Review. (D. Appleton & Co., New York.) Contents: The other Side of the Woman Question, by Julia Ward Howe, Thos. Wentworth Higgenson, Lucy Stone, Elizabeth Cady Stanton and Wendell Phillips; Malthusianism; Darwinism, and Pessimism, by Professor Francis Bowen; A page of Political Correspondence: Stanton to Buchanan; The Diary of a I'ublic Man; Tariff Reactions; Some Recent Works of

The Nursery is an excellent Monthly Magazine, for youngest readers. \$150 per year in advance; single copy, 15 cents. John L. Shorey Publisher, 36 Broomfield St., Boston, Mass. The publication of The Nursery was begun in 1867. The work met a want which was then wholly unsupplied, and it was at once received with a high degree of public favor. Since then it has gone on increasing, from year to year, in circulation and reputation. Its articles, whether in prose or verse, are adapted with the greatest care to the capacities of children, and are, with very rare exceptions, wholly origi-nal. Its illustrations, which are given with great profuseness, are engraved in the highest style of art, and, in most cases, from designs made expressly for The Nursery, by the best American artists. Such as are not original, are reproductions of the choicest pictures to be found in the foreign juvenile publications. A song set to music, by a skilful composer, and specially adapted to children's voices, is given in every number of the Magazine.

Altogether, its pages furnish just such a variety as is best litted to the wants of children from infancy up to the age of twelve years. In schools it is found to answer admirable as a dist reader; and in remote districts, where there are no schools, it takes the place of a teacher; for thous-ands of children have been-taught to read by The Nursery alone. A sample number and premium list will be sent for 10 cents. We call the especial attention of our readers to the premium-list, as set forth in the October number.

Revue Spirite Journal D'Etudes Psycho logiques (M. Leymarie, Paris, France.) This number contains articles by able writers and thinkers.

A NEW FEATURE .- Woman's Words, of Philadelphia, is to send four cut paper pat-terns during the year to subscribers. The terns during the year to subscribers. The current No. brings one of a Fall Wrap. Mrs. Lewis makes a very interesting paper; \$1.00 per year.

Magazines for October, Just Received.

The Journal of Speculative Philosophy. (G. I. Jones & Co., St. Louis, Mo.) Con-tents: Time and Space Considered as Negations; Cottage Hymns; Hegel on Boman-tic Art; The Matter and the Mathod of Thought; Notes and Discussions; Book

St. Louis Illustrated Magazine. (Magazine Co., St. Louis, Mo.) Contents: Keokuk and its Environs; October; Probation; Little Ruth; Charity; The Fat Girl of Parana; Timely Topics; Aunt Dilsey; Friendship; The Revival of Business; Merit and Fortune; Fashions for October; Current Liter-ature; Editorial Miscellany

The Phychological Review. (Edward W. Allen, 11 Ave. Maria Lane, London, England.) Contents: The Devil of Mascon; An-Ignored Scripture Promise; Physical Im-mortality; Popular Errors and Objections to Spiritualism Explained and Answered; A Boy's Memory; Modern Spiritualism: Its Rise and Progress; Notes and Gleanings; Poetry.

The Southern Medical Record. (R: C. Word, M. D., Atlanta, Ga.) This number contains articles of interest under the following heads: Original and Selected Articles; Abstracts and Gleanings; Scientific Items; Practical Notes and Formulae; Edi-torial and Miscellaneous.

E. Sherrill . TheNormal Teacher. Danville, Ind.) Contents: Leading Articles; Correspondence; Editorial Notes; Notes and Queries; Examination Department; College Department; Publishers Department.

The Western Magazine. (Pierce, Patton & Co., Chicago.) This number contains interesting articles under the following heads: Original and Eclectic.

New Music Just Received.

The Musical Review.—Devoted exclusively to Music. A. MacMartin, G. Kobbé and J. C. Rodrigues, Editors and Proprietors. Office, 39 Park Row, New York. The Musical Review is published every Thursday, at 6 cents a copy. Subscription price, \$3.50 per annum, including postage. It may be had by remitting the subscription price by check, P. O. money order, or registered letter, to the publisher, J. C. Rodrigues, P. O. Box 3626, New York, to whom all communications should be addressed. munications should be addressed.

May Angels Heavenward Bear Us, Mother. Solo or Duet, by C. Webster. Bonny Kate's Schottische, by L. Engel. Geo. D. Newhall & Co., Cincinnati, Ohio, Publishers.

Baldwin's Musical Review, published by D. H. Baldwin & Co., Cincinnati, Ohio. Price per year, \$150, single numbers 15 cents.

\$777 A YEAR and expenses to agents. Outfit Free

\$66 a week in your own town. Terms and \$5 outfit free Address H. HALLETT & Co., Portland, Maine,

\$77 a Month and expenses guaranteed to Agents.
Outfit free. SHAW & Co., Angusta, Maine.

\$70 A WEEK. \$12s day at home easily made. Costly Out-25 At free. Address TRUE & Co., Augusta, Maine.

\$10 to \$1000 Invested in Wall St. Stocks makes for tunes every month. Book sent free explaining everything. Address BAXTER & CO., Bankers, 17 Walfist, N. Y.

PHILOSOPHIC IDEAS; Spiritual Aspect Nature Presents J. WILMSHURST.

In the opening chapter, the problems to be solved, involving the principles of Norlon, Life and Being, are stated in thirty-siz questions, which are discussed in the volume. The sather starts out with the central idea of Pantheistic Determ—all is God, God is all. In developing his idea he bends everything to one principle—Love. "It has been said its nowledge is power," more correctly, Redng or Love is power. Knowledge is power, but the two combined—Wisdom.

Love transisted into daily life, will make our every day a poem—in the morning, prose; at noon, blank verse; affermeon, rythmic; evening, music and metric verses. Motion is the first element in change—the essence of variety. Love, the unity, and Motion, the variety, constitute all-existence. Love is motion, is harmony. Harmonyls the development of love—byes unfolded—progressed and ever progressing. "Learn all and teach no less. Let your best lessons be changed in the large well; searn well; teach well searned well entented by the ever more."

Price, 85 cents, postage 04.

Price, 35 cents, postage 04.

"For sile, wholesie and retail by the Reliano-Pentoorgical-Publishing House Chicago.

6 TH AND 7TH BOOK OF MONES, Albertos Magnus, Long Lost Friend, or any Book you want. List for stamp. J. G. STAUFFER, Palmyrs, Pa. 25 771

\$7, t() \$20 per day at home. Samp les worth \$3 free 26 11 28 10 Address STINSON & Co., Portland, Maine.

Sawatches. Cheapest in the known world.

ASTHMA SMITHNIGHT'S Asthma HEMEDY The mile and the control of the

REPAIRS FOR STOVES manufactured at Troy
Albany, Buchester, Cleveland, Cincionatt and clae
where, at W. C. METZNEBS, 127 W. Handciph Street,
Chicago, Ill. 25 ht 77 2009

WATCHES Reduced Price List of Gold and River American Watches mailed treety N. H. White, Newark, N. J.

8. W. OSGOOD, NOTARY PUBLICA BAKER & OSGOOD.

ATTORNEYS AND COUNSELORS,

BOOKS 15 and 16, TIMES BUILDING, CHICAGO.

SPECIAL To Agents who sell our work, "Diseases of Lie Nock."
TERMS Cheapest and lost Stock Book was published. Bells rapidly, Particulars free, Address A. G. NETILE TON A CO. Chicago, 116.

mps. I. S. JOHNSON & CO., Bangor, Me.



WONDERFUL IMPROVED
Labor Saving RIDING NAW TACHINE is fully
demonstrated by the number in us, and the present
demand for them. It saws Logic flav size. One
man can saw more logs or cord wood si me day
and consier than two men can the old way. It will
saw a two foot log in three minutest Every Farmeer needs one. Township agents wasted, Send for
Illustrated Circular and Trems.

Address W. W. BONTWICK & CO.,
178 Elm 86., Cincinnati, O.

The "Chicago Progressive Lyceum" holds its sessions regularly each Sunday, at half-post tweive o'clock at the Third Unitarian Church, corner Monroe and, Ladin streets. All are invited,

Turkish, Electro-Thermal, Sulphur, Vapor, and other Medicated BATHS.

FOR THE TREATMENT OF DISEASE, AT THE GRAND PACIFIC HOTEL, - CHICAGO,

Entrance on Jackson street. Fin the past three years over fitteen thousand persons have been successfully treated and cured of the various diseases peculiar to this climate. Our appliances are first-class in every particular. We use electricity in all forms with and without the bath. These baths will prevent as well as cure disease when properly taken. Try them and be convinced.

DR. G. C. SOMERS, PROPRIETOR.

THE GREAT SPIRITUAL REMEDIES MRS. SPENCE'S

Positive and Negative POWDERS,

Negative Powders"-so says J. H. Wiggins, of Beaver Dam,

Wis, and so says everybody.

Buy the Fositives for Fevers, Coughs, Colds, Bronchitis,
Asthma, Dyspewia, Dysentery, Diarrhosa, Liver Compilatol,
Heart Disease, Kidney Compisints, Neuralgis, Headache, Female Diseases. Rheumatism, Nervousness, Sleeplessness, Heart Disease. Ridney Complaints, Neuralgia, Headache, Female Diseases. Rheumatism, Nervousness, Sleepiessness, and all active and acute diseases.

Buy the Negatives for Faralysis, Deafoess, Amaurosis, Typhoid and Typhos Fevers. Buy a box of Positive and Negative (half and helf) for Collis and Fever.

Mailed, potspaid, for Fills whop, or six boxes for \$6.00. Send money at my risk and expense by Hogistered Letter or by Money Order. Famphiets mailed from Agents wanted, sold by Druggists.

Address Frof. Payton Spence, 138 East 18th street, New York City.

*, For sale at this office.

Ayer's Hair Vigor,

FOR RESTORING GRAY HAIR

TO ITS NATURAL VITALITY AND COLOR.



Advancing years, sickness; care, disappointment, and he-reditary predisposition, all of them incline it to shed pre-

ATER'S HAIR VIGOR, by long and extensive use, has roven that it stops the falling of the bair immediately; often renews the growth; and

or, when taded or gray. It stimulates the nutritive organs to healthy activity, and preserves both the hair and its beauty. Thus breshy, weak or sickly hair becomes glossy, pliable and strengthened; lost hair regrows with lively expression; falling half is checked and stabilabed; thin hair taickens; and faded or gray hairs resume their original color. Its operation is sure and barmless. It cures dandruff, heals all humors and keeps the scalp, cool, clean, and soft- under which conditions, diseases of the scalp are impossible.

As a freezing for ladies' hair, the Vigon is praise! for its

grateful and agreeable perfume, and valued for the soft jus-tre and richness of tone it.imparts. PREPARED BY

DR. J. C. AYER & Co., Lowell, Mass., Practical and Analytical Chemists. BOLD BY ALL DRUGGISTS & DEALERS IN MEDICINE.

Heroines of Free-Thought

By SARA A. UNDERWOOD.

A record of the foost daring heroines of Free Thought, being a sketches of a few bentral female figures in the history of first cal lifetights.

sketches of a few beatral female figures in the history of first cal Heligibe.

P R E F A C E :- Madame Roland (Marie Jeanier Philipon.)

Mary Wollstonecraft Godwin, Mary W. Godwin Shelley,
George Sand. (A. L. Aurore Dudevant.) Harriet Martineau.

Prances Wright D'Arusmont, Emma Martineau.

Prances Wright D'Arusmont, Emma Martineau.

Frances Power Cobbe. George Ellet. (Marian Evans Lewis.)

Frances Power Cobbe. George Ellet. (Marian Evans Lewis.)

This work fills a place in liberal literature that should not imper remain void. Mrs. Unnderwood has done her work with a kind and leving heart, and done it well. The book is hely printed op extra-heavy maner, and will please every buyer. Thus, check, 807 pp. Price H S. pentage fros.

"For sale, wholesale and retail, by file Ekkisto-Pullo sormula Publishing House, Calenge.

MRS. BREED, 46 Ada Street, Chicago, II Circles: Sunday and Wednesday evenings, Sr. z. F. z., ladies only. Private ittings, daily.

MRS. JENNIE POTTER,

TRANCE MEDIUI 136 Castle Street, Boston, Mi 26 17 27 16

FREE MEDICAL DIAGNOSIS f hair, name, age, sex and three 3 cent postage ata Remedica for one month, by mail, Four Dollars. Faver and Ague 8p. cific, Twenty-five Centa.

DR. J. R. NEWTO

Address: VOOL & ALLEN, BaxterSpring

The Celebrated Healer. CURES all Chronic Diseases by magnetized by By this means the most obvinate diseases) his great bealing power as readily as by personal trest Requirements are; age, sex, and a description of the case one letter is sufficient; but if a perfect cure is no oil by the first treatment, magnetized paper will be see asheet. Post-office address, NONERS, N. Y.

ANNOUNCEMEN THE VOICE OF ANGELS—a semi-m nthiy devoted to searching out the principles underlying the ual Philosophy, and their adaptability to every-day life ited and managed by Spirita, now in its Srd vol., at from S to 12 pages, will be issued as above at No. Weyr Massachusetts. Frice per year in advance, \$1.55; lessiproportion. Letters and matter for the paper must dressed as above, to the undersigned. Specimen copt 20-22f

Clairvoyant Healer

DR. D. P. KAYNER, The Well-Known and Reliable Clairvo Eclectic, Magnetic and Electric Physicia

in whose practice during the last twenty-seven years of difficult cases have been made in nearly all parts of the ted States, hashis office at Hoon 62 on the same floor the Heligio Patios-phical Journal office, and those declaryovant examinations and does for the recoving the control of the recoving the control of the c him at once.
Letters should be written, if possible, by the patient, it is not say that a small lock of hair he only by them, and enclosed in a clean piece of paper.

*Eles:—For Examination and Written Instructions. If medicines are furnished an additional few will be chilled the control of the property of Cancer, Catarrh. Files and Disca Females a specialty of Cancer, Catarrh. Files and Disca Females. Females.

Examine Transes, for the cure of Hernia, applied, a mished by mail. Address, Room 51 Merchants Buildir W. Con Lasalie and Washington Sts., Chicago, Ill.

Would You Know Yours CONSULT WITH A. B. SEVERANCE, THE WELL-END Psychometriat and Clairvoyant

Ogne in person, or send by letter a lock of your has head writing, or a photograph; he will give you a correction from the property of the will give you a correction of character giving instructions for self-imment, by telling what facelities to cultivate and what strain, giving your present physical, mental and spiritus dition, giving past and uture events, telling what his medium you can develop sho, if any. What business of fession you are best calculated for, to be successful in his vice and counsel in busine a matters, also, advice in rest to marriage; the adaptatic a of one to the other, and, will be marriage; the adaptatic a of one to the other, and, will be in a proper condition for marriage; thus and to those that she in unhappy married relations, how to their path of life smoother. Further, will give an aramit of diseases, and correct diagnosis, with a written preser and instructions for home treatment, which, if the perfollow, will improve their health and condition every to those not effect a cure.

DELINEATIONS. ES ALSO TREATS DISEASES NAGRETICALLY AND OTHER TREAS.—Brief Delineation, \$1.00. Full and Comple lineation, \$1.01. Diagnost Proceription, \$1.01. F. Complete Delineation was guide and Preceptoon, \$0.00. Address A. B. SEVER 119 Grand Ava.: Milwankos. Wil.



(Successors to R. V. PIERCE, M. D.)

DR. H. V. PIERCE, having acquired a world-wis
regulation in the treatment of Chronic Disease
resulting in a professional business far exceeding
his individual Asility to conduct, some years a
induced several medical gentlemen to absociate there
selves with him, as the Paculty of the World's Di
pensary, the Consulting Department of phich is
dince been merged with the INVALIDE HOTEL
The organization has been completed and incorprated under the name and style of World's Dispasory Medical Association, with the following officer
Hon. R. V. PIERCE, Pres.
JNO. E. PIERCE, Sec. LESTER-L SHITH, Tree.

Hon. R. V. Pierce, Pres.

JNO. E. Pierce, Sec.

LESTER-L. SHITH, Trea.

NINE PHYSICIANS AND SURGEONS of em
nence and skill have been chosen as the Faculty.

O'HRONIC DISEASES of all forms come within it
province of our several specialities.

LUNG PHEARES.—This division of practice
very ality managed by a gentleman of mature judy
ment and skill. Bronchial, Droat, and Lung Di
cases treated with the meat-discessful results.

DISEASES OF WOMEN,—Especially are our facil
ties of a superior order for, the care of all the
chronic diseases peculiar to females.

NERVOUS PHEARES.—Taraissis, Nervous Debi
Ry, Eplicpsy (Flas, Chores 18t.Vitus's Dance, Ner
raigia, and ofher nervous affections, receive it
stiention of an expert in this speciality.

NOT NELESSARAY TO SEE PATIENTS.—By or
original system of diagnosis, we can treat uses
chronic diseases as successfully without as with
personal consultation. For particulars see "People
Dommon Bense Medical Advisor" (1200 pages, see
post-paid for \$1.50 or "invalids and four-sts' Gaic
Book" (100 pages, 10 cents podt-paid.

EURGICAL CASES.—Among the operations while
we are called upon most frequently to perform, at
those for Nasal Tolypus, Harvin, Tumors, Fistal
in Ano, Piles, Hernia (Ruptory, Hydrocele (Props
of the Sorotum), Varicoccies, Ovarian and telritTumors, Calculi (Stone in the Bladder), Stricturtic, etc., We also treat successfully, by a new metiod without surgical operation, Cancers, Club-fee
Spinst Curvature, and other desormilies. (Bee pan
philet entitled, "Motion as a Curstive Agent, see
on receipt of 10 cents.)

hiet entities, and is cents,) a receipt of 10 cents,)
Address, Wmia's Dispensity Medical Amedication,
BUFFALO, N. 1

Dr. Pierce's Favorite Prescription

Dr. Pierce's Favorite Prescription

The term, however, is but a feeble expression of my high appreciation of list value, hased upon per bonal observation. I have, while witnessing its positive results in the special diseases) heldest to the organism of woman, singled it out as the eliman of organism of woman, singled it out as the eliman of organism of woman, singled it out as the eliman of all organism of woman, singled it out as the eliman of diseases, and one has with, at all times and unde all circumstances, feet kindly, I am willing to stake my reputation as a physician; and so confident as I that it will not chaspoolat the most sangulos expectations of a slage invalid lady who usen it for any of the aliments for which I recommend-it that I offer and sell it under a POSETIVE GUARANTEE. (For conditions, see paniphlet wrapping bottles).

The following are among those diseases in which my Favorite Freschiption has worked cares, as if by magic, and with a celvalinty never before attained hay medicine: Leucorrusa, Excassive Flowing Paluful Monthly Periols, Suppressions when from unnabaral causes, Irogenizaties, Weak Back, Prolapsus, or Falling of the Uterus, Anteversion and Retroversion, Rearing-down Semastions, International Minearities, Chronic Congestion, Inframmented Minearities, Chronic Minearity Chronic Minearity

LOCATION: 92 and 94 LaSalle St., Northwest corner of LaSalle

and Washington No. CHICAGO, ILL, NOVEMBER 8, 1879.

Some of Professor Wundt's Objections.

In the letter of Wilhelm Wundt to Professor Ulrici, we find the following in his summary of objections to Spiritualism :-

summary of objections to Spiritualism:—

(1.) The unworthy expections of the condition of the spirit after drain, which these phenomena awaken, find their analogy only in the so-called animism of the most degraded races.

(2.) But most pernicious of all appears to me the caricatory which the spiritualistic system, in the form in which you represent it, makes of the rule of a higher order of the world, by making men of, at the very least, most ordinary intellectual and spiritual endowments the be-rers of reoperatural powers, thereby, scaling them as the chosen instruments of Providence.

(3.) In all these features and above all in the materialization of the ghosts, there is betrayed a grossly materialized tendency, of which as I am glad to believe; most of the German Spiritualists are not conscious.

(4.) You see in it nothing less than a contrivance of Providence for counteracting the materialism of the

(b) This is to me the most incomprehensible part of (a) This is to me the mess incomprehension part of your essay. I see in Spiritualiem, on the contrary, a sign of tre materialism and the barbarism of our time.

6.) From early there as you well know materialism has had two forms; the one denies the spiritual, the other transforms it into matter. The latter form is the

older.

(7.) From the animism of the popular mythologies, it passes into oblicsophy, in order to be by the latter gradually overcome. As civilized barbarism can experience relayes into all forms of primitive conditions, so it is not spared from this also. That, in your person, philosophy too has shared in this relapse, I count most melancholy.

(1) We reap as we sow, and spirits gravitate to those places and societies where they can be best content. Each one who earnestly desires to reform finds the opportunity. As a returning spirit said to our esteemed correspondent, Mr. G. B. Stebbins, the other day, with characteristic precision and force: "I find no hell or bables' skulls, as we used to talk of. I find over here common sense and justice; each man makes his own destiny. God has not destined any one to heaven or hell. Ah! Giles, the abyss is bridged, and we are fortifying the arches under this bridge, daily, daily." If Herr Wundt regards this as "an unworthy conception" of the condition of the spirit and the form of the divine justice, then we pity him. The old theology must have spoiled him for clean and rational views.

(2) That Providence should so constitute Henry Slade that certain spiritual endowmenta, common to all men, should be developed in him even in this life, and Philosopher. Wundt should be overlooked, and be unable to make himself an instrument for independent writing on a locked slate, is indeed a mystery. What does Slade know about "Causation" or the "Conservation of Energy?" Has he ever even worked at Wundt's "Axioms of Physics, and their Relation to the Principles of Causality?" We doubt it. It is indeed a puzzle to know why Providence should not have been more careful that He should not have chosen his instruments " more wisely, and shown little acquaintance with Professe Wandt's reputation in Leipsic. But then we meet with mysteries equally confounding in our daily walks. We must simply make the best of thefh.

(3.) The "materialization of ghosts" is an offence to Professor Wundt. In his disgust he reminds us of Hotspur's account of a certain lord; and, "as the soldiers bore dead bodies by, he called them untaught knaves, unmannerly, to bring a slovenly, unhandsome corpse betwixt the wind and his nobility." What does the Professor think of that most wonderful of materializations, where Christ, after his crucifixion, entered the room with closed doors, and showed the wounds in his side, just as materializing spirits now exhibit the personal deformities which marked them in the earth life-and all for the single purpose of identification? That a spirit should have such a power over matter as to extemporize a visible and palpable simulacrum of its earthly appearance, rather exalts than belittles our conception of the powers of spirits. If it betrays "a grossly materialistic tendency," only those minds that have not mastered or appreciated the transcendent mystery, have discovered it. Of these our Professor seems to be

(4.) Ulrici reverently regards these wonderful proofs, objective and subjective, of spirit existence, activity, and intercommunication, as providentially permitted to counteract, the Sadduceelsm of the age. The hypothesis is more than probable. Just as materialistic science thought it was having things its own way,-driving God and spirit out of the universe, and educating a generation of skeptics in regard to a future life and the realities of the unseen world, with its strange developments, its eccentricities and its ineffable sanctities, -just at this critical moment, when faith in divine things seemed to be dying out of the hearts of men,-up starts this incomprehensible, this perplex, ing and exasperating Spiritualism—this infernal Marplot-and throws the ranks of materialism into confusion: It has already carried the full assurance of immorality to millions of minds all over the world. It has converted many thousands from the direst unbelief; and, in thirty years, it has permeated humanity to an extent not paralfeled by any known religion in five hun. dred years.

(5.) "Materialism and barbarism" are all that Professor Wundt can see, where Ulrici sees the grandeur of a system in harmony with his own past liberal philosophy, and,

full of hope, justice, and immortality for the race of man. Let us see how far the charge of "materialism and barbarism" can be reconciled with the truth.

(6) Herr Wupdt tells us that from early times there has been a materialism "that denies the spiritual, and another that transforms it into matter." What he means by this last expression is, that persons who believe in the power of spirits to present themselves to mortals, as apparitions, not only visible but at times tangible, cherish a materialistic and barbarous belief.

(7) This belief in the objectivity of apparitions, among "degraded races" and other recipients of popular mythologies, he calls animiem; and among the moderns, in Europe and America, it is civilized barber-

Now Herr Wundt is a scholar and a philosopher, and if he has studied with proper attention the subject on which he presumes to lay down the law, he must have learned that what he calls animism, and would stigmatize as the belief of "degraded races," permeates and shapes the entire pneumatology of the Hebrew and Christjan Seriptures; that it was held by Christ and his apostiles, and by John the Revelator; and that it was most distinctly and unequivocally the faith of the early Christian fathers down to the fifth century. Witness the writings of Tertullian, Origen, Tatianand many others.

What those recipients of the popular mythologies, those "degraded races," for whose animism Herr Wundt professes such disgust, really believed, in regard to immortality, was that the spirit is the man himself, and that the outward body only serves it just as what is instrumental serves a moving, living force. There is nothing in this belief that the most advanced science can stamp as unscientific. It is perfectly consistent with all that chemistry, mechanics, phosics generally have taught us. The hypothesis of a supersensual organism, developed pari passu with the physical, and acting between it and the life inflowing from the Divine Source of all things, is not only a purely rational conception, but one corroborated by innumerable facts. And this is that terrible animism which the much alarmed Professor deplored as "a sign of the materialism and barbarism of our time." And he counts "most melancholy" the relapse of Ulrici into a belief which philosophy ought to "overcome" instead of absorbing and transfiguring.

Now Herr Wundt ought to know that the two greatest philosophers that Germany. has produced, Leibnitz and Kant, were in a large degree sharers in the belief over which he laments so pitifully. Leibnitz insisted that in regard to every fluite intelligence, the soul is necessarily always clothed with a material body, more or less rarefled (pure animism (); and that it finds in its spiritual body of the Pauline type fresh organs of consciousness. Kant predicted that the time would come when there would be intercommunication between the Spirit-world and this. I. H. Fichte, shortly before he died, wrote of our phenomena: "Belief in the immortality of the soul is ratifled by these evidences of psychical experience. It is note known that the may seize our future destination already here in the earth-life. The future life is a continuation of the present, and will be affected by our experiences and our prevailing thoughts and affec-

So it would seem that the "civilized barbarism," the "animism of degraded races," which makes Herr Wundt so melancholy," and causes him to sigh over Professor Ulrici's "relapse," had for its victims three of the greatest thinkers the world has known; not to speak of Christ and the early Christians up to the fifth century!

Augustine (A. D. 430) and Aquinas (1274) wrote in favor of the soul's immateriality, though the former postulated a subtle corporeal substance, equivalent to a soul-body. It was not till Descartes (1640) taught the dogma of the immateriality of the soul, that it began to supersede the common belief in that terrible thing-animism. "It is manifest," says Hallam, "to any one who has read the orrespondence of Descartes, that the tenet of the soul's immateriality, instead of being general, was by no means in accordance with the common opinion of his

Professor Wundt seems to have ignored all these facts, in trying to give a bad name to "animism." The substance of the common belief, like that of modern Spiritualists, was the equivalent of what we have quoted above from Leibnitz.

Bennett vs. Bennett.

On the second page will be found an artilcle in double column, in which Bennett is contrasted with Bennett. He is tried by himself and is condemned out of his own mouth. Hereafter no man or woman who is not willing to encourage the existence and growth of vulgarity, deceit and even vice, will be a supporter of Mr. Bennett. Those fathers and mothers who are at all careful as to what class of literature they put into the hands of their children, will not allow D. M. Bennett a place in their homes as a guide to virtue. He may live and continue his traffic, but being forcedinto the quarantine of moral leprosy and confined to his own kind, the cheering hope is, that in good time the disease will dis-

Prof. Kiddle was the subject of some interesting resolutions adopted at a late meeting of the Brooklyn Conference of Spiritualists. A full account will be found on the sixth page.

Is Personality Limitation?

We read some time since, a discourse given by Mrs. Richmond and purporting to come from the spirit of Theodore Parket. The title is: "What I have learned of the Religions of the Past in Spiritual Life." We find little in the discourse that reminds us of Parker. He was a clear, precise thinker, and did not attempt to present in words what was still obscure in his own conceptions. We think the discourse must have come mainly either from the speaker's own psychometric powers, exercised in a state of impaired or abnormal consciousness, or else from some spirit, or band of spirits, who trust more to their own subjective speculations for light than to the practical facts of the universe, got by faithful study and active experience.

The doctrine of pre-existence and re-incarnation is emphatically taught; but we find no fresh arguments in its favor, and the field is too dim and too vast for any one to enter upon it who is not fully equipped with all the lore of the past as well as of the present. It may be that the psychic principle in man is eternal as well as immortal; but that it is only when,it is individualized in a human organism, that the dual consciousness, the cerebral and the spiritual, is the result,

Parker is made to say: "We are no longer seeking for a limited, personal God; we bow down before the majesty of intelligence-intelligence as personified in its highest life."

There would seem to be a contradiction here. What is "personified intelligence" if not a person? And why is personality set down as a limitation? On the contrary, it is impersonality which is limitation. Personality in the full sense is infinite freedom, and not eigeumscription in a fixed form. The only perfect personality is the Divine.

There is no more unfortunate word in the language than this; no word so generally misapplied and misunderstood. The Latin word persona from which we draw it, represents the very opposite of the sense of an integral entity; it means a mask, a temporary manifestation, a mere appearance, an external show. The corresponding Greek word signifying person springs from the same dramatic root. The word means essentially outward appearance rather than inward verity. In Judzeo-Greek thought a respecter of persons is literally an accepter of facts, one who can penetrate no deeper than the outward show.

But in broad theologic sense the elements of personality are existence, control over its manifestations, and consciousness of that existence. And in this sense it will be seen what a mere germ of personality is that of which finite man can boast! In infancy, sleep and disease, his consciousness is not a steady flame but comes by flashes. He is not wholly himself, but made up largely of other per. sonalities. He has, perhaps, in his organism a taint of insanity. Whence does it come to him? From some great-uncle, perhaps, or some ancestor so remote, that he cannot be traced. Can such a being, carrying about with him influences from the seen and the unseen, be called a person in any other than the low, circumscribed and dramatic sense? Of many of the processes of his own physical and psychical being, and at times of his own existence, he is externally unconscious. Only partially has he the manifestations of his existence under his control. The voluntary and involuntary muscles in man, his conscious and his automatic, or seemingly automatic, actions, show what a mere fragment of actual personality he has in his normal state.

In the high sense personality is not limitation but just the reverse. Without it Deity must lack the highest of deide attributes. It is the impersonal or unconscious God who is limited; he who does blindly what a true God would do intelligently. Mr. Parker in his earth-life believed in a personal God; and we must have better evidence than we have yet received, that he has changed his views on the subject in his advanced state-Mrs. Richmond's utterances may come from spirit promptings; but they do not always carry with them satisfactory proofs that they come from the spirit to whom they are too impulsively attributed.

* See a learned analysis of the word in the Dublin University Magazine for October, 1878.

The Abyss.

The Index of Oct. 39th, contains the whole of the JOURNAL's matter on the exposure of Bennett and two pages in a final examination and disposal of A. L. Rawson, Secretary of the National Liberal League, Secretary of the National Liberal Party, Ph. D., LL. D., Bigamist and Alumnus of a New Jersey State Prison.

This work is in the form of a letter to Mr. Elizur Wright, a benevolent old gentleman who seeing to have taken the Truth Seeker, the Liberal League, the Free-love element, Bennett and Rawson on his shoulders. He even moes so far as to declare that Mr. Abbot should make Rawson an apology for calling him a bigamist. But Mr. Abbot answers his friend Wright with a mass of evidence that settles the question and Rawson forever and turns the table over upon Mr. Wright. The latter must either get out of that company or stand committed for contempt of decency and good society in his persistent championship of bad men. Indeed, Mr. Abbot calls upon him to resign the Presidency of the Liberal League as the only thing he can do to save himself. "The breach between the genuine and the spurious (Liberalism) is made and ia made forever. Let it grow wide as the Amason and deep as the bottomless abyss," says Mr. Abbot,-and he

B. F. Underwood "Satisfied beyond a Doubt." In last week's paper we published the fol-

lowing communication under the title: THE VERDICT OF PROP. B. F. UNDERWOOD. To the Editor of the Religio-Philosophical Journal:

THE VERDICT OF PROF. B. F. UNDERSWOOD. To the Editor of the Religio-Philosophical Journal:

I have read your surprising revelations in regard to D. M. Hennett. You ask for my verdict. I prefer not to be in haste in giving my verdict in such a serious matter. I would be glad to see D. M. Bennett proven innocent of the folly, valgarity and vice of which he is guilty, if those letters you give from him are genuine. If he is the man you represent him to be, if he is a would be seducer and deliberate, malicious calminator of a virtuous woman, whom he had valuely tried to corrupt and ruin, then indeed his character is most depicable, and he is unfit to represent any decent movement or to associate with decent men and women.

The only way that D. M. Bennett's name-sap be saved from everlasting disgrace, is to impeach the genuineness of those letters. As the case now stanils—supposing those setters beyond question—thousands who have defended Bennett will feel that he has outrageously imposed on their confidence.

With many of Bennett's positious I have never been in accord, nor have I approved some of the methods he has employed. The circulation of "Cupid's Yokes" by him I have characterized as most unwise she foolish. But he declared he had no sympathy with itsiteshings and sold it in the interests of freedom. I save him credit for this. I thought as I still think, his frial was unfair and his sent-nec unjust. I protested against his imprisonment through the I dex and Lessingulor. Twrote Col. Ingersoll and others requesting them to use their efforts for his pardon. I have written Bennett himself a letter of sympathy since his removal to the 'Albany penitentiary. But although, whatever be the character of the man, it does not justify his imprisonment, for the offense for which he was sentenced, yet if what you have published be true, the fiberal public will notice generate the sum of the s

The Truth Seeker of the 18th ult. contained an instruction that the letters were forg eries, therefore, although there could be no question as to their genuineness, we felt that the Liberalists and Materialists of the country were entitled in a'l fairness to have the opinion of a representative man from their own ranks? To both these classes the name of B. F. Underwood is a household word, synonymous with integrity and fair dealing. We have submitted the Bennett letters to Mr. Underwood and below we publish his clear, emphatic endorsement of their genuineness and certainly no man can be a better judge. He has for years been in correspondence with Mr. Bennett, is thoroughly familiar with the latter's handwriting, peculiarities of style and modes of expression. Mr. Underwood wrote us from Columbia City, Ind., stating that a trip to Chicago would take him several hundred miles out of his way and asking to defer the matter for two weeks. Knowing the anxiety of the Liberal public to hear from him, we telegraphed an urgent request for his immediate presence I ere and judgment in the case; and we now have the pleasure of giving

MR. UNDERWOOD'S OPINION OF THE LETTERS.

> SHERMAN HOUSE, Chicago, Nov. 2nd, 1879,

To the Editor of the Religio-Philosophical Journal: I have examined the letters of D. M. Bennett submitted to me for examination; and in reply to your questions I am compelled to say that I am satisfied beyond a doubt hat these letters are in the handwriting of D. M. Bennett, that the extracts from them published in the JOURNAL, of Oct. 25th, are given accurately, that there are no indica-tions whatever that any additions have been made since they were originally written. I have not the time, nor at present, the disposition to make any comments on this silly and vulgar trash, the perusal of which has left in my mind a feeling of un-utterable disgust. But Liberalism will survive the exposure of personal vice as the church has survived many similar exposures of the follies and failings of its defenders.

Respectfully, B. F. UNDERWOOD.

Jastifiable.

The exposure of Mr. Bennett is not an attack upon him by any one or many individuals. The action is brought by society in self-defense. Therefore, the cry of attacking a man who is down is without justification. Bennett's course of deceit, in which he has meraly used the name of Materialism and Liberalism, stolen them as it were, to cover his real purpose, which, apparently, has been only that of obtaining money; his duplicity and fraud; his persistent efforts to ruin a virtuous woman; his determination to be prosecuted, all make him a dangerous man in society. Instead of being "down" he is really where he wanted to be as long as he could keep up the fallacy of his being a martyr to Christian bigotry and intolerance. He was, up to the time of his exposure, making more money as a supposed "martyr," than he could have made in his office. Hence it is not true that he is "down." Besides, his paper is published regularly as before. His own communications appear in it. His editorial manager has not ceased to attack all who have in any way questioned Bennett's course. He has not ceased to harp upon the string of supposed persecution. A large "Defense Fund" is in his hands for the purpose of helping him in his supposed fight against those who want to have and to execute splitary laws for the moral health and protection of society. And, if being in prison can excite sympathy on his behalf, he will certainly obtain more help now from the public press than he could get if he were at liberty. He is very well provided for. No man in this or any other country at the present time under as grave condemnation as he, has a tithe of his opportunity and means to conduct a public effort in his own behalf.

And, furthermore, he has for years been greedily eager to catch up every item of suspicion, scandal or crime against the clergy and never seems to have stopped to ask them if they had a paper of their own in which to defend themselves, a defense fund to back them or a false plea of martyrdom to draw money from the public purse. The Christian public never said of him, for such a course, that he was striking men who were down. It seemed to be understood that he had a right to fill his paper with absence.

such matter if he so desired. Now, when the newspapers of the country apply his own chalice to his own lips, it is evidence only of cowardice to hear his friends cry out in protest against it.

Dead-Head Advertisers.

There is a work which publishers of spiritual-newspapers are constantly being called upon to do, which is often pushed to such an extent as to become an imposition. We refer to the weaving into communications for publication, accounts of cures performed by some professional heafer. Occasionally such matter is admissible, as, from its astounding character, it becomes of general interest, but usually these accounts are common-place, and the cures similar to those daily occurring in innumerable cases. Should we give unlimited scope to all that comes in of this kind for publication, the Jour-NAL would be little else than a medical advertising sheet. Then, when we begin to diseriminate, delicate considerations arise and our dilemma is unenviable. Correspondents and professional healers will confer a favor by constantly bearing in mind, that it costs a large weekly outlay to publish a paper. and that as a means of meeting this outlay in part, we have advertising space for sale to all legitimate advertisers at reasonable rates. We know of healers who wear dismonds, dress in finest raiment every day, and spend more money for luxuries in a year, than can the editor of a spiritual paper in a life time, who never hesitate to use the publisher as above indicated, and who seldom pay for advertising. Indeed, they seem to feel as though they were placing a publisher under great obligations by ordering a few dollars' worth of advertising once in two or three sears, and even such orders are somewhat phenomenal. Publishers of spiritual papers, respectively do more gratuitous work, and give more to charity, each year, than any healer, but they like to be their own judge as to were these gifts shall be dispensed, and do not like to be distaled to as to how it shall be done. Nor do they like to do gratuitous advertising for those able to pay. These remarks are made in all-kindness, and are general in their nature; however, should any reader take offense thereat, he may by the same token know they apply to him.

Henry Slade at Postland, Oregon. The Portland, Oregon, Standard, contains

the following in reference to Henry Stade: " We called on Dr. Slade, who is now stopping in this city. In broad daylight, he per-formed some truly wonderful feats, such as lifting the writer and chair by some hidden power, playing an accordion with one hand, lifting the table, making a slate fly from one side of the table to the other and back, etc. Among the most surprising manifestations was the slate writing. A small piece of slate pencil was placed upon an ordinary slate and another slate put over it. Almost immediately the pencil began to write, its marking being plainly heard to the end. On examining the slate, part of it was found to be filled with Greek, punctuated and accented, from the Acts of the Apostles, signed O. K., and a short Latin maxim signed L. B. Previously the spirit of Dr. Slade's wife had written some brief remarks on the subject of Spiritualism in English. A lady who was present wrote on a slate, so that it was impossible for Slade to see it, " Have I any friends in Heaven?" and then turning the slate with the writing down, put a piece of pencil upon it, and took the slate herself, and after holding it under the table for a short time, withdrew it to find written in a strange hand on the opposite side to which she had originally written, "I hope you have many friends in Heaven." These are the facts, and while we are no believer in Spiritualism, we have to admit our inability to present our readers with any intelli-gent solution."

While at Victoria, the editor of the Dufly Colonial called on Mr. Slade, and three messages were written on a slate by the spirits -one in Latin, another in French, and a third in English, the last signed "Hugh Miller," reproaching the world for its skepticism concerning Spiritualism. The handwriting of each message was entirely dissimilar, and the position in which the slates were held precluded the possibility of the medium writing the messages himself .-Raps were then heard under the table. One of the slates was wrenched 'violently from the doctor's hands, and appeared at the other side of the table, and then flew back to the medium's lap; a chair danced about on one leg; a small accordion was held beneath the table and played by invisible hands, while invisible feet danced a break down on the ceiling.

Spiritualism and Atheism.

We think that L. S. S., of Green Bay, Wis., will on reflection find no inconsistency in the article on Mr. Tewksbury's objections to Spiritualism. Mr. S. says:

"If one of the truths of Spiritualism is, that a Supreme Power of Wisdom, Love and Truth, exists as the Positive Cause of all,—how can a person be a Spiritualist without believing it that is how can a person be an Atheist, who believes in no Supreme Intelligence, nor in the immortality of the soul (if he thinks we have one) and be a Spiritualist?—I think I have read every article in the Journal for years, as they come, and this is the first sentence from your pen that I could not fully comprehend and endorse. I refer to your statement in the reply to Mr. Tewkabury. I hope to be enlightened. If it is dark to me, it may not be so to others.

We do not think we have at any time daimed that belief in (mmortality involves belief in an intelligent and conscious God-On the contrary, although very many Spirit ualists believe God is, and is conscious and intelligent, there is nothing in Spiritualism requiring us to hold to this belief. This would seem to be the only point on which our friend and subscriber seeks light. We are sorry if we have taken out the pith from any one of his cherished forms. But'it. seems to us that Theism is all the more authoritative to its followers because of this

Bennett Bricks.

INGERSOLL ON BENNETT.-When Col. Ingersoll was in Pittsburgh a few days ago, he was interviewed by a reporter who among other questions, asked him what he thought of the Bennett love letters. The Cok replied that if it "turns out that Bennett wrote the bad letters, we will put him in a bag with Bishop McCloskey and throw them in the Bosphorus."

To Epitons:-Your particular attention is invited to the contents of this number of The Index, and the evidence it affords that at least two liberal journals, The Index and the RELIGIO PHILOSOPHICAL JOURNAL, advocate only such liberalism as is grounded on respect for public and private morality and destruction of licentiousness in all its forms. Fice thousand extra copies of the baue have been printed, and one will be mailed to every important journal, secular or religious, in the country.-Index, Boston, Oct. 3rd.

MR. JAMES PARTON Writes thus of D. M. Bennett: "He is in prison for us. He is in prison because he is braver and better than Speak for yourself alone, Mr. Parton. We shall pay you the compliment of disbelieving you even then. The words we quote were written October 1; we cannot believe you will repeat them.—Index.

WM. E. COLEMAN, who is nearly as well known to Liberalists as Spiritualists, writes: . . . "I think the exposé (of D. M. Bennett) complete and crushing. I am not surprised at the character of the man disclosed; his conduct and writings for twelve months past having exhibited to me his true nature in great part."

The following letters were not written for publication, but we feel that our readers should see them and be able to judge thereby of hundreds of others of like tenor which we are receiving.

MRS. H. M. Poole who has charge of the J. URNAL's "Woman and the Household" department, and who is also known as an active member of Sorosis, writing for herself and husband, says:

When we first saw the exposure of Eennett, the immediate feeling was, "Why must the JOURNAL have been a stick to stir up some more filth."-but, upon reading it, we were convinced that to have neglected doing it would have been a crime. .The exposure is complete and irrefutable. have never been among those who liked his course, but we judged him weak, not wick-ed. It must convulse the liberal world, and divide them, too. Those who are themselves inherently nasty, will cling to him closer, and those very likely, whose sym-pathles have clouded their judgment.

A leading Spiritualist and author writing from New York, says:

You will deserve the lasting gratitude of every lover of free speech and a free press. Your last on Bennett is equal to your charge in force, and overthrow of the scamps in Terra Haute.

Another Spiritualist, a man of prominence in the literary world, writing from the East, says:

I got the Religio Philosophical Jour-nal containing the exposure of D. M. Bennett, on Friday, but was too iil to acknowledge it, though I read it with very deep interest. I see no escape for him from your exposure; it is conclusive and final. He must resort to some other tack. He can't get rid of it. What is he to do? Evidently he is an exposed hypocrite, which, for an editor, is a bad thing.

A well-known ultra-radical Materialist, writing of Bennett's letters, says;

I could identify and swear to every one of them from what you correctly call their yulgar style, without the evidence afforded to the eye by the photo-electrotype plates.

I am not prejudiced against Bennett; I simply pity and despise him as a hypocrite. He has given infidelity a hard blow. He has damaged it in every number of his paper. He never has done a thing for humanity—not one blow has he struck for better and one him as he struck for better and purer lives.

DR. J. M. PEEBLES, under date of Oct. 23rd, writes us from San Francisco, as fol-

In the telegraphic columns of the San Francisco daily morning Call is a notice (favorable) that you publish this week a scathing rebuke of the Bennett matter, giving the reasons, etc. Please to send me ex-tra copies and i pledge myself to make the best use of them.

DEAR SIR:- I have been too busy working by your side to get any leisure to write to you; but you will see by this week's Index how cordially and unreservedly I welcome your aid in a fight for decent Liberalism now two years old, nearly. You have done a masterly piece of service to the principles I love above all, by exposing a scoundrel who has wrought immeasurable harm to the cause of those principles. Neither you nor I have any personal ends to gain by all this; we have both made bitter enemies by what should have made us hosts of friends. Count on me to stand by you to the end in this matter. Yours with respect,
F. E. Abbot.

Boston, Oct. 29th, 1879.

DR. SAMUEL WATSON writes: "I hold it to be the duty of every Spiritualist who detects fraud to expose it at the time, and if a report is written to state the whole truth as it occurred." We wish that all Spiritualists could see their duty thus. Bro. Watson further says: 'You have some of the best writers in our ranks, who are contributing valuable articles for your paper. I read every number of your paper with much interest. . There is great diversity of opinion in regard to most mediums of that phase (materialization). If it ever comes in my way I will see them (Stewart and Morgan) again and have some persons with me to test them fully."

We have received, in pamphlet form, the address of A. P. Edgerton, of Fort Wayne, Indiana, before the North-weelern Ohio and North-eastern Indiana District Fair Association, at its Annual Pair, held at Hicksville, Defiance county, Ohio, September 24th, 1879. It is certainly an able production, containing facts and figures that ean not fail to be of interest to the general reader in all farming districts. Laborers in the Spiritualistic Vinyard, and Other Items of Interest

J. Frank Baxter and Mrs. Nellie J. T. Brigham exchanged rostrums Nov. 2.

J. Wm. Fietcher, now in London, proposes to visit the United States next summer. J. M. Peebles, now lecturing in San Fran-

Dumont C. Dake, M. D., is now located at 140 West 45th street, New York.

cisco, is drawing large audiences.

Dr. H. P. Fairfield has been lecturing successfully in Vermont. His addresses never tail to attract attention.

Mrs. Nellie J. Kenyon has been holding forth at Bartonsville, Vt. She gives tests after her lectures.

Mrs. M. Miller, of Eureka, Cal., writes that she is having good success' lecturing, and giving sittings in Oakland, California.

Efforts are being made, we understand, to induce Prof. Denton to visit Australia and lecture; also, Mrs. Addie L. Ballou, of Ban Francisco.

Dr. J. R. Newton, the veteran healer, writes,* . "I like your paper more and more, and hope you will continue to prosper

Wm. S. Barnard writes from New York, that the Spiritualists there now have three societies, and all weil attended, and the number increasing weekly.

Mrs. H. Morse is laboring at Oxford, Mass. She would like to make engagements for January, somewhere in the East. 'Address her at No. 4 North Pearl st., Albany, N. Y.

Upon the programme of the lecture-course of the Academy of Science, Leavenworth, Kansas, for the ensuing season, we notice the following item: "Nov. 6, Prof. W. E Coleman. The Records of Creation, Genesaical and Scientific."

A FINE OIL PAINTING of Prof. Wm. Denton, executed by Wm. S. Segar, of 388 Calumet avenue, has graced our office for several weeks. Mr. Segar is a tine artist, and is filling orders for some of our leading citizens. His prices are moderate, and his work always satisfactory. Those desiring pictures will hardly do as well elsewhere in town

Dr. AC. Arnold will visit Wisconsin, Illinois, Iowa, Missouri and Kansas, the coming winter, and would solicit correspondence from liberal progressive minds in different places. He will speak on the more efficient union of our forces in the cause of human progress, and other subjects connected with our philosophy. Address him at Battle Creek, Michigan.

Col. R. G. Ingersoll says of his parlor copy of Shakespeare:

"This is an inspired Book."

Some folks will ejaculate: "This is awfull"

It is a matter of congratulation that Robert believes in inspiration. It won't do to question his right to apply it to suit himself, lest he might possibly "go back" even

Mrs. Elizabeth Boynton Harbert says, in the Inter Ocean: "One of the most interesting papers presented at the recent Woman's Congress, in Madison, Wis., was by Mrs. Charlotte B. Wilbour." It may be interesting to many of our readers to know that Mrs. Wilbour, and Miss Lottie Bebee, formerly one of the finest-lecturers upon the prograsive spiritual platform, are one and the same person. We regret that want of space forbids our giving the paper to our readers.

On Concealment of Opinions

A Musly Letter.

Rev. S. J. Stewart of Fitchburg, Mass., who recently resigned his pastorate of the Calvanistic Congregational Church in that place because of the variance between his sentiments and what is supposed to be orthodox theology, in his letter of resignation,

It is an unfortunate thing that the very highest premiums are often offered by the conservative church for insincerity. The best rewards are offered for the development of the most low and selfish elements in, a man's nature. That personal friends should sometimes advise their friends not should sometimes advise their friends not to be too sincere in presenting the unpopular side of their opinion is not strange. But that the church of Jesus, by organized action should make it real policy for a man of thought to keep back his real conjections, and only utter conventional ideas that will keep be in harmony with conservatism, is a sad comment on average church religion. Position and fattery will come in as a crown of glory for him who will even only conceal his ideas, but for him who sincerely utters all his soul there comes often the penalty of hatred. But what a terrible mistake it is to suppose that there is a conventional cause suppose that there is a conventional cause of truth of half so much importance as that a man should be true to himself.

There is nothing that the church needs half so much to save society from unbelief as that her public men should proclaim in the pulpit or on the platform that which they really believe in their study. The world will never be saved by falsehoods, however ancient and respectable. Even if some of us may forced to step out of pleasant places of honor over into some workshop or behind some plough, because we had not enough policy, even if we should never utter another word in public, it would perhaps be the best life's work we could do for the world. The world needs just now a gospel of manliness and sincerity as much as any other. And I cannot allow myself to be placed in any position where there can be any suspicion that I am concealing opinions. I therefore think it safer to insist on my release from this so-called orthodox church.

These are noble and life-glying words, and There is nothing that the church needs

These are noble and life-giving words, and we commend them to those persons in the Spiritual ranks, who suppress their beliefs less a knowledge of them by the world should injure them in their business or in their social relations.

A MYSTERIOUS DISAPPEARANCE,-On Thursday morning, October 17th, Alfred Mabbett, thirteen years old, a compositor in the Transcript office, North Adams, Mass., mysteriously disappeared, and all efforts thus far to learn what became of him have proved futile. Any person who may have knowledge of his whereabouts, and will send information to Samuel Mabbett, at North Adams, will gain the lasting gratitude of the boy's parents. Heris described as follows: Tall for his age and rather thin; dark hair, light blue eyes, light complexion; wore dark clothes and black soft felt hat. Has a hesitating way, and when spoken to is apt to drop his head to one side; may be identified by a scar, over an inch long, on the back of his head.

The Coroner's Dream.

On last Friday night Gen. Mann, the coroner, after hearing Mr. Chandler, went to his house and went to bed as usual. While he slept he dreamed that he was-holding an inquest on the body of Zach Chandler, and that among the jurymen were France B. Wilkie, Joseph Medill, and Hon. Charles B. Farweil. He did not think much of it on yesterday morning, for he often dreams about his business, but when he came down town he went to the Grand Pacific hotel, and the first man he met was Louis Shaff-ner, who surprised him with the news of the senator's 'death. Curiously enough, Mr. Medill was one of the jurpra who did sit on the jury .- Chicago Times.

Business Motices.

DOCT AVER'S LABORATORY, that has done such conders for the sick, now lesues a potent restorer for the beauty of mankind—for the comeliness which advancing age is so prone to distinish and destroy. His Vigor mounts leguriant locks on the bald and gray pates among us, and thus lays us under obligations to him, for the good looks as well as health of the community.

BEWARE OF MALARIA .- The prevalence of malarlal diseases in country and town judicates a dang-er to which we are all exposed. These diseases are easy to contract and hard to eradicate. Rut Warner's Safe Pills neutralizes the poison and cures them. And they are equally effective against all bilious troubles.

How Women World Vore — Were the question admitted to the ballot, and women were allowed to vore, every woman in the land who has used Dr. Pierce's Favorile Prescription would vote it to be an unfailing runnedy for the diseases peculiar to her set. Dr Pierce has received hundreds of grateful teatimonials of its curative pawer.

10WA t'ITY, local Morch the 1868.

Dr. R. V. Piance, Buffato, N. Y.:

Dear Sir—For many months I was a great sufferer. Paysteians could afford me no relief. In my despair I commenced the use of your Favorite Prescription. It speedily effected my entire and permanent cure.

Yours thankfully.

Mas FAUL R. BANTER. How Women World Vors - Were the question

Dr. D. P. Kayber, the oldest Medical Seer now in the field, can be consulted daily for Clairvoyant examinations and prescriptions, from 9 to 11 and 2 to 4, at Room 53. Merchant's Building, N. W. cor. La Saile and Washington Sts. Chicago. Exami-nations made in person or by a lock of the patient's hair. Magnetic, Electric, Medicinal or Surgical treatment directed and applied as the case de-mands. See advertisement in another column.

SLT Doctons.-It is a fact that many "regular" doctors who will not recommend Warn-ers dafe Kidney and Liver Cure for the disea es which it so effectually removes, yet use it "on the sly" in their practice. They must soon adopt it openly as the standard remedy.

SEALED LETTERS answered by R. W. Flint, 25 E. 14th street, N. Y. Terms: \$2 and three 3-cent postage stamps. Money refunded if not an-31-23tf. ·

MRS. D. JOHNSTON, Artist, Follensby's Block, Wisconsin Street, Milwaukee, Wis. Water Color Portraits a specialty.

J. B. CRUVER, of Warner, Minn. says: "The Great Spiritual Remedy, Mrs. Spence's Positive and Negative Powders, are doing wonders here. They have lifted lots of sick out of bed, and jots more need them." See advertisement in another column.

CLAIRVOTANT EXAMINATIONS FROM LOCK OF Hape.—Dr. Buttender will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D., Syracuse, N. Y. CURES EVERT CASE OF PILES.

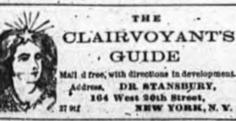
THE WONDERFUL HEALER AND CLAIRVOTANT
MRS. C. M. MORRISON, M. D.—Thousands acknowledge Mrs. Morrison's unparalleled success in giving diagnosis by lock of hair, and thousands have been cured with magnetized remedies prescribed by her Medical Band. DIAGNOSIS BY LETTER .- Enclose lock of patient's

hair and \$1.00. Give the name, age and sex. Remedies sent by mail to all parts of the United States and Canadas.

Circular containing testimonials and system of practice, sent free on application. Address, MRS. C. M. MORRISON, M. D. P. O. Box 2519, Bos tou, Mass

Bew Advertisements.

GRAIN How to make Money rapidly and at once, traching in Grain and STOCKS Stocks. A perfected a six in of combinations, the result of sears of experience, most valuable information for all sent fress. Old, Reliable, established Exchange, A competent west wanted in every county. A direct, The Chicago Public Produce Exchange, Chicago, Ill.



OIL PAINTINGS FOR SALE. I have a number of beautiful Spirit Land capes on hand and for sale at moderate prices, from \$10 upward; the \$10 are 14 by 20 inches. I will also copy padeous ranks of deceased and living persons, life-size to oil. In empring photos, of the deceased the spirit sometimes comes, if requested. Will saling this instead of the photon is those ordering may select be dorder Cr. O. D. to my address. M. B. STARH, Ar ist. Fort Huroe. Mich.

THE LYCEUM STAGE: RECITATIONS, DIALOGUES, FAIRY PLAYS, (With full Music Noise), adapted for posens and febool Ex-

Price, paper covers, 25 conts. For sale, wholesale and retail by the RELIGIO-PRILO \$55.66 Agents Profit per Week Will be Co. RIDEOUT & Ct., 729 FullonSt N Y.

BOYS A SPLENDO CHRISTMAN PRESENT. FREE

AGENTS! READ THIS! We will pay, Ag are a Malary or \$100 per month and expenses, or allows large commission, to sell our new and wonderful inventions. We may what we say, Earnple Proc. Addr as MERRIMAN & CO., Marshall, Mich.



Sent by Exp. C. O. D., or oy shall on receipt of price, 15 or 16 for the coff.

This field is made expressly for C core of NERVOUS DE HILITY, weakness or prostriction from any cause. Verlage, means of the kidneys and connecting organic Re-toring serve torce by its application to the lower nerve centres, the expectable desirable for MEN, shother for WUMEN, For circulars giving fail explanation address its J. Kaur, of Courses Electric Beautiful Co., 103 Washington et al., Chicago, 118.

AN EXTRAORDINARY BOOK

THE MODERN BETHENDA: Or, THE GIFT OF HEALING RESTORED.

Being some account of the L freand Labors of Dr. J. R. Newton, He fer, with observe those do the Nature and Sour-of the Resilug Power and officentials and he Exer-dse No cast valuable Austrary is tractical Health Maxims, etc. Edited by A. E. Nawroz.

Maxime, etc. Edited by A. E. Nawver.

The above is the title of a wore just issued from the press. The famou of Dr. Newton as a order of the sick, during the last iwenty years and more, her arread through out the crydical may recommend the right resp. Affile of years and grant for testimony to the relief, in order was not cross sager and grate for testimony to the relief, in order was not versions, that they have received itterally from his habits.

The work as a whose addition at overwhelming these of evidence, much nort from integrations, in favor of the reality of the bealing power. A sketch of the mark life of Dr. Newton a given in the book.

It is printed on the paper, and contains a liveness of Dr. Newton. Sites in the bond entary, the cases. Price 42 90; postage free Foresal whose and retail by the lichglo-ful deeph ca Punishing if one, Calenge.

HAFED, PRINCE OF PERSIA: IIIS EXPERIENCE IX

Earth-Life con Spirit-Life Being Spirit Communications received through

Mr. DAVID DUGUID, the Glasgow Tranco-Painting Medium

With we Appendix, containing Communications from the Spirit Artis's BUISDAL and STEEN.

like trated by Eucatorilan of Forty five Drawings and Writings, the Direct Work of the Spirits. One of the most curious and interesting house in the literature of spiritualism. 8vo., cloth, 593 pp. Price, \$1.00; postage \$5 ets. . For sale, wholesale and retail, by the Rations-Philo-

STRANGE VISITORS. A SERIES OF ORIGINAL PAPERS,

RMBBACING PHILOSOPHY, SCIENCE, GOVERNMENT, RELIGION, PGETRY, ART, FICT.ON, SATIRE, HUMOR, NARHATIVE, AND PROPRECY. BY THE SPIRITS OF

IRVING, WILLIS,
BRONTE, RICHTER,
THACKERAY, BYRON,
HUMBOLDT, WESLEY, HAWTHORNE, BROWNING,

Now Dwelling in the Spirit-World, These wunderful articles were dictated through a clairvoy-ant, while in a trance state, and are of the most intensely in-

AND OTHERS

The sale of this extraordinary work is constant and steady. Price, \$1.30; postage 10c.
Por sale, wholesale and retail, by the Ruttote-Puriceperiors Printistical House, Chicago.

THE HALO: AN AUTOGIOGRAPHY OF

D. C. DENSMORE. THIS volume is intended to be a truthful auto-This volume is inlended to be a fruthful auto-biography of the author, so far as pertails to experiences and thrilling silvensives which are believed to be more excep-tional than representative. It is designed to illustrate spiritu-al philosophy; or, in other words, to designate the fact that our friends in spirit-life stirad and set spain as while we in-habit material boties; and that they frequently lutherness us far good watch over no in the ups and downs of life here, are cognizant of every thought, there as when desponding, and give us hopeful words of encouragement when misfortune assesses as

To the strangiling, discouraged men and women of the world, to those bent down with sickness and cares, this volume is respectfully dedicated; and if the persons of its pages shall gladden it a heart of some wayfarer, in his glowny pilgrimage through the world, with fresh hopes, one great object of the author will be fulfilled.

CONTENTS.

CONTENTS.

Calidhood: Precocious Shipbuilding At School in Providence, and School Teaching: First Voyage Whaling: Second Voyage Whaling: Third Voyage Whaling: Parchasing the Ship "Massaout" and Gesting itsed; for hour Fourth Whaling: Yoyage, in Ship "Massaout"; Lumbering Business at Gardiner, Me: Learning the Shipbuilding traile, and itself shipbuilding traile, and itself shipbuilding at Rockland, Me; Healing the Sick by Laylington of Hauda, and often without Contact with the Patient; At Home on a Visit: Experience in New York; Visit to Cinclinati, Gas Heydalbor, What became of it; Visit to St. Louis; Work in Shipyard; Driven.oct of Town by Advance of Robel Army; Shay in Padicad, Ky; Town occupied by Gen, Forrest; Flee to Metropolia City; Strambost-building etc.: Publishing a Spiritual Sewspaper called the "Voice of Angels," edited and managed by Spiritus How and by whom it was first projected, and why it was gotten up.

12mo., cloth, 360 pages, Price \$1.50. * For sale, wholesale and fetall, by the RELIGIO-PELLO-SOPHICAL PUBLISHED HOUSE, Chicago.

Prof. W. Denton's Works.

RADICAL RHYMES. They are written in the same hold and vigorous style that characterizes his prose writings. Price,

43.33, postage 8 cents.
LECTURES ON GEOLOGY, The Past and Future of our Planet, A great scientific work, Price, \$1.30; postage, 10 centa.

THE HERECONCILABLE RECORDS; or, General and Geology—30 pp.; price, paper 25 cents, postage 2 cents; choth Sec., costage 4 cents.

WHAT I HGHY. Shows how we can tell right from wrong, and that no main can do this by the Bible. Price 10 cents, confirm of cents.

cottage d cents.

COMMON SENSE TROUGHT ON THE BIBLE; for common sense people. Proves that the Bible is very far from being what the tierry claim for it. Price, 10 cents; p. stage 2 cents (HRISTANITY NO FINALITY or. Sportmanson superior to Christianity, Christianity a religion to be outgrown in the progress of humanity, Price, 10 cents; p. stage 2 cents.

OKTIGIONAY FALSE, BINCE SPIRITUALISM IS TRUE.

Price Fig. 1 peakeep 2 cents. Price Se. 1 postage 2 cents.
THE DELLOW IN THE LIGHT OF MODERN SCIENCE.
It shows the flood story to be as false as it is facilish. Priceto cents; postage 2 cents.
BETHYSELF, A discourse on self-hood, Pric., 0 ponts; Protage 2 Ccnts.

THE GOD PHOPOSED FOR OUR WATIONAL COM STTUtion. 10 cents; postage is.

SHIMONS PHOPM SHAKESPEARES TEXT: "Tongues in
Trees," etc. This is a very instructive sormon, idecutis;
postage 2c.

MAN'S TRUE BAVIORS. Science and benevulence man's
great saviors. 10 cents; postage 2c.

WHO ARK CHRISTIANS. Shows that there are no Chris
than if those only are Christians who obey, Jesus. 10 cents;
postage 2c.

IN SITHITUALISM TRUET. Price, 15 cents; postage 2 cents.

THE SOUL OF THANGON or, Psychometric Researches' and
Discoveries. By William and Elizabeth Denton. Vot. I.
Chapter Headings; Pictures on the retina and brain. Pictures on surrounding Objects. Psychometry, Experiment,
Identification of the price of the price of the conlicenserables phenomena explained. Utility of psychometry,
Mysteries revealed. Conclusions. Chemison, considerathous
and surposition. Hondon, clo., iss pp. Price 81.30, postage 16

Vot. II. Chapter benedings; The send send the boul-result.

Geographical examinations. Archaeological examinations.

James, clo., 450 pp., Bustrated. Price 81.30; postage 16 cents.

Vot. III. Chapter headings: Geological examinations. Astronomical examinations. Historial price of such concin., 50 pp. Precent labbles, are entirely independent of
cach other, and it is not necessary to have read one in order
to understand the others; a more interesting serves of the concin. and the others is not returned to the order of the survey conall laboration. Proceedings, Chicago.

"Ver sale wholesale and retail, by the Publisheers, Range to

Allessorus Alexandres and retail, by the Publisheers, Range to

Allessorus Alexandres and retail, by the Publisheers, Range to THE GOD PROPOSED FOR OUR MATIONAL COM STTU-

NEW SCALE OF PRICES,

TERMS OF SUBSCRIPTION TO THE RELIGIO PHILOSOPHICAL JOURNAL, STRICTLY AD VANCE. - PAPER INVARIABLY TO BE STOPPET AT THE EXPIRATION OF THE TIME PAID FOR.

One copy one year, ... \$2.50 " " 6 mos.,....\$1.25

Clubs of five, yearly subscribers, sent in at one time, \$10.00 Clubs of Ten, Yearly Subscribers, sent in at one time and an extra copy to the get-

ter up of the Club, \$20.00 As the postage has to be prepaid by the publisher, we have heretofore charged fifteen cents per year extra therefor. Hereafter we shall make no charge to the subscriber for postage.

REMITTANCES should be made by Money Order, Register 1 Letter or Draft on New York, payable to John G. Bundy, Chicago. Do not in any case send checks on local banks

News Agents, for the Sale of the Religio-Philosophical Journal.

WHOLESALE AGENTS.

THE CINCINNATI NEWS CO., 181 Race St., Cincinnall, Ohio. THE AMERICAN NEWS Co., 39 and 41 Chamb-

ers St., New York City. Western News Co., 17 Randolph St. Chle-

Da. J. H. Ruodes, Philadelphia Peon. RETAIL AGENTS. W. S. BARNARD, 71 Horatio Ste New York

S. M. Howing 51 E-19th St., New York ATKIN & ARRAHAMS, IS West illst Street,

also Grand Hotel, Broadway and Sist Street New York City. CHAS. R. MILLER, East New York, Kings County, N. Y. I. Rossestock, Fulton St., opposite car sta-bles, Brinklyn, N. Y.

RICHARD ROBERTS, 1012 7th St., N.W. Washnglun, D. C. II Show, B. 1155, Sep. I rancisco, Cal.
W. Act. Hotourys, 75 J. St., Sacramento Cal.
Mrs. H. J. Richan, 620 N. 5th St., St. Louis,

A. WARD, Salt Lake City, Utah.

M. W. WAIIT & Co. Victoria, B. C. EVANS, VAN EITE & Co., Cleveland, Ohio. THOMAS LESS, 16 Woodband Ave., Cleveland, DANIEL REESE, P. O. News Stand, Phila-

delphia, Penn. THE CENTRAL N. WS STAND, 205 Chestnut St., Philadelphia Penn. S. Moore, Jackson, Michigan. G. W. BALDWIN, Houston, Texas. J. D. Sawyen & Co, Galveston, Texas.

FOREIGN NEWS AGENTS, JAMES BURNS, 15 Southampton Row, High Holburn, London, W. C. England, W. H. Harrison, 38 Great Russell St., Lon-

don, England. J. J. Monse, Elm Tree Terrace, Uttoxeter Road, Derby England.
THOS. J. BLYTON, 53 Sigdon Road, Hackney

Downs, London E., England. W. H. TERRY, 84 Russell St., Melbourne, Australia.

A GENTS WANTED for the Brat and Fastest per cept. National Publishing Co., Chicago, Ili. 27512.

ORGANS 48 Stops, 3 set Golden Tongue Rocca, 5 7 Oct. Plance Stople Rocca Swells, Walnut Case, warning 7 Oct. Plance Stople Cover & Book, only \$143,75. Latest Illustrated Newspaper sent free. Address, DANIEL F. BRATIT, Washington, N. J.

2 Ton Farm or Wagon Soules 240
1-Ton Farm or Wagon Soules 60
1-Ton Farm or Wagon Soules 840
1-Ton Farm or Wagon Soules 80
1-Ton Farm or Wagon Soules 840
1-Ton F

RUPTURES Cured in 30 days by my Medical Compound Badder Appliance, Send stamp for Circular, Address, Calvr Collinos, Smithvile, Jefferson Co., N. Vyrk.

\$25 to \$5000

HENRY SLADE.

CABINET PHOTOGRAPHS OF THUS

DISTINGUISHED MEDIUM, PINISHED IS THE HIGHEST STYLE OF THE ART,

FOR SALE AT THE OFFICE OF THIS PAPER. Price, 50 Cents, . .

Sept by all, secorely guarded against soiling or cracking. Address Religio-Philosophical Publishing House, Chicago. ROPP'S

Easy Calculator

Is used by thousand of farmers, mechanics and business men,
who speak in the highest terms of its procedural satisfy and conrenigned. Its wonderful simplicity enables even the most illiterate to calculate with absolute accuracy and speed; is his
its original and repid methods delight and benefit the most
scholarly. Its entirely near system of tables shows, did gitiner,
the correct value of all kinds of grains, shock, har, coad, immber and merchandise, of any quantity and at any price; the
interest on any sum, for any time, at any rate per cent; meainterest on any sum, for any time, at any rate per cent; meainterest on any sum, for any time, at any rate per cent; meainterest on any sum, for any time, at any rate per cent; meainterest on any sum, for any time, at any rate per cent; meainterest on any sum, for any time, at any rate per cent; meainterest of any sum, for any time, at any rate per cent; meainterest of any sum, for any time, at any rate per cent; meainterest of any sum, for any time, at any rate per
cent by a sum of the sum, for any time, at any rate per
cent by a contract and time any time, at any rate per
cent by a contract any time, at any rate per
cent by a sum of the price of the sum of the s

Cloth, \$1.00; Morocco, \$1.50; Russia, sided, \$2.00. "For sale, wholesale and retail, by the HELIGIO-PHILO

SOPRICAL PUBLISHING HOUSE, Chicago. WORLDS WITHIN WORLDS.

WONDERFUL DISCOVERIES IN ASTRONOMY. The Sun and Stars Inhabited.

BY WM. BAKER PATINESTOCK, M. D.

The reader is at once foruibly convinced that there are more unings in heaven and earth than are dreamt of in his philosophy. All wonderful discoveries have from their Iscoption been met with fierce opposition from the bigneted and narrow-minded, and even-from the more liberal class who can not conceive the possibility of that which has not been a known before. In this meater's work the attention is so eachal need, the not exchanges, the not exchanges, the not exchanges and be not exchanged. Sober after thought on this great subject holds the minds as well, and food for meditating on the wonder's as-folded is inexthanactible. The whole explained is an explicit makings, and handsomeny illustrated with a great number of beautiful engravings "stationity drawn and printed in many

Price, 50 cents. Postage free.

" Pracie, wholesale and retall, by the RELIGIO-PHILO

Going Home. BY JAMES G. CLARK.

Kiss me when my spirit dies— Let the beauty of your eyes Beam along the waves of death While I draw my parting breath, And am borne to youder shore While the billows beat no more, And the notes of endless spring . Through the groves immortal ring.

I am going home to night, Out of blindness into sight, Out of weakness; war and pain Into power, peace and gain, Out of winter gale and gloom. Into summer breath and bloom From the wand'rings of the past I am going home at last:

Kiss my lips and let me go-Nearer swells the solemn flow Of the wond'rous stream that rolls By the border-land of souls— I can catch sweet strains of songs Floating down from distant throngs, And can feel the touch of hands. Reaching out from angel bands.

Anger's frown and envy's thrust, Friendship chilled by cold distrust, Bleepless night and weary morn, Toll in fruitless land forlern, Aching head and breaking heart, Love destroyed by alander's dart, Drifting ship and darkened sea, Over there will rightly be.

Sing in numbers low and sweet, Let the sougs of two worlds meet-We shall not be sundered long-Like the fragments of a song, Like the branches of a rill Parted by the rock or bill. We shall blend in tune and time, Loving on in perfect rhyme.

With the poon-tide of your days Yields to twilight's silver haze, Ere the world recedes in space, Heavenward lift your tender face, homeward shine, Let your dear eyes homewar. Let your spirit call for mine, And my own will answer you From the deep and boundless blue.

Swifter than the sunbeam's flight will cleave the gloom of night, And will guide you to the land Where our loved ones waiting stand, And the legions of the blest-They shall welcome you to rest— They will know you when your eyes On the Isles of glory rise.

When the-parted streams of life Men the parties streams of the Join beyond all jarring strife, and the flowers that withered lay Blossom in immortal May—When the loices bushed and dear Thrill olde more the raptured ear. We shall feel and know and see God knew better far than we.

Prot. Henry Kiddle-Besolutions o the Brooklyn, N. Y. Conterence of Spiritualists.

Whereas, Henry Kiddle, Esq., in the exercise of his private judgment, and in obedience to con-scientious convictions, has presented to the public scientious convictions, has presented to the public a full and candid statement of the facts on which his judgment as to the genuineness of certain spiritual phen omena, was based, and in doing this he simply exercised a right recognized in both our State and national constitutions to be the birthright of every American citizen, therefore "Resolved, That the bitter and unscrupulous denunciation of Mr. Kiddle by a large majority of the metropolitan press, and the proscriptive course pursued towards him by several members of the New York Board of Education, reflecting in their assaults upon Mr. Kiddle the spirit of religious bigotry and intolerance sgainst the rising spiritual faith, are acts of outrageous injustice, which shall not, and we are certain will not, be sanctioned or submitted to by fair minded or liberty loving citizens.

ed or submitted to be citizens.

Resolved, That the members of the Brooklyn Spiritual Conference feel honored with their acquaintance and association with Henry Kiddle; that we were gratified with his presence among us Baturday evening, Sept. 6th, furnishing us an opportunity as that occasion did, of listening to the learned and able address then delivered; that the right of the desired, uncompromising and manly attitude right of the defauers. figuified, uncompromising and manly attitude manifested by Mr. Kiddle towards his defamers and persecutors, in the midst of the perfect storm of shuse, that has been heaped upon him, entitle him to our respect and confidence, and we not only extend to him our sympathics, but in this public manner, pledge him our support in the glorious straiggle in which he is engaged, of upholding the right of private judgment, of religious and civil liberty, and the ascredly guaranteed right of every citizen to worship God according to the dictates of his own conscience.

of his own conscience.

Resolved, That the frequent occasion of proscription for opinion's sake; the expulsion and exclusion from public office of prominent Spiritualists on account of their religious faith, is an alarming and dangerous departure from the hitherto unchallenged American doctrine of religious liberty and decided the same of private of the same of private of the same of private of the same of the and political rights—now so recklessly and sys-tematically sessiled—Spiritualists and all liberty-loving citizens should unite and co-operate for the

loving citizens should unite and co-operate for the enforcement of constitutional guarantee as clear and sacred to them as to any of the sectarian religions, Protestant or Catholic.

Resolved, That the virtual expulsion a few years since of Judge John W. Edmonds from the New York Judiciary, solely on the ground that he was an avowed Spiritualist, followed by removal of Henry Kiddle from the superintendency of public instruction for precisely the same offence, abows that no amount of capacity on the part of a public officer, even in the judicial and educational departments of the government, and that no amount of distinction and successful administration in office, will save the incumbents against the damaging cry, "He is a Spiritualist." And since the issue is so distinctly made, may we not congratulate ourselves, that the latest assault has been made upon a man of the intellectual vigor and heroic courage of Henry Kiddle—a man who gives every evidence of his ability to stand unfluchingly in the breach and to return fee blows for every one received from his assallants.

Resolved. That though in the demand for institute.

for every one received from his assailants.

Resolved, That though in the demand for justice and fair play for Spiritualists, little may be expectand fair play for Spiritualists, little may be expected, from the average partisan politician or from seclesiastical authorities, the protest to the Board of Education against Mr. Kiddle's removal of rearly the entire body of school teachers, including a list of over two thousand educated and intelligent mer and women, shows that there is a power in the sense of right and justice of the people to which the appeal may safely be made.

**Essoired, That a copy of the testimonial of our confidence and respect be sent to Mr. Kiddle, and also a copy to the RELIGIO-PHILOSOPHICAL JOURNAL, Banner of Light, and Brooklyn Dally Engle for publication.

S. B. Nichola Chalrean.

8. B. NICHOLA, Chairman. J. L. MARTIN, Secretary.

The above resolutions were unanimously passed by the Brooklyn Spiritual Conference at Everett Hall.

Brooklyn, N. Y., Oct. 18th, 1879

Spiritualism and its concomitants, mental and religious progress, have a firm hold here. We have not much of the sensational, but reach the minds of the people through the intellectual and reasoning faculties; our local association works atsadily and earnestly in that direction whilst valting the arrival of a professional speaker. Members are taking their turn, and filling the platform at a smaller hall, where from two hundred to three hundred meet tvery Bunday. Our Lyceum is flourishing, the attendance of members and friends generally exceeding two hundred every Sunday morulag. It publishes in conjunction with the Sydney Lyceum, a paper (monthly) written arclusively by members. I send you a specimen copy herewith.

"His Little Yardstick."

Iy this month a distinguished man in Philadelphia passed away,—Henry C. Carey. His books on Political Economy have a world wide reputation, and he was recognized as one of the great authorities on those subjects, both by those who believed his yiews on "protection to home industry," and by men who accept the "free trade" theory. His funeral was largely attended by, a wide circle of personal friends, and by many eminent persons who respected him and his genius and ability. He was over eighty-six years of age, but healthy, temperate and pure in habits, and so passed quietly on in fullness of days.

I knew him well personally, as a man of charming courtesy and excellent character, kindly, just and true. I never asked his religious belief but I knew he was not "orthodox," yet was a spiritual ly this month a distinguished man in Philadel-

knew he was not "orthodox," yet was a spiritual thinker—not a Materialist. After his death a Philadelphia preacher made him the subject of pulpit criticism, on which the Daily Evening Telegraph of that city made just comment as below. graph of that city made just comment, as below.

G. B. STERBINS.

It probably made no difference whatever to Henry C. Carey, he having been in his grave, where in love and honor some of his most honorable fellow-citizens had laid him, that on Sunday a minister of the Gospel should make his religious creed, his beliefs and hopes, or his want of them, either, the subject of a sermon. But it, no doubt, made some difference to the surviving members of bis family, and to the dead philosopher's friends, to be informed through an advertisement in Saturday's lowerals that a reversed gentleman would day's journals that a reverend gentleman would take for his morrow's text 'Henry C. Carey's Cheerless Creed," or to read on Monday morning the abstract of it furnished by its author to the daily press in advance of its delivery, and find that therein the sacred faiths and beliefs of the father 'and frield had been cruelly criticised, scorned, and held up to a listening congregation as things to be reprobated.

We do not say that such an act shames that re ligion of Charity which Christ taught, but we do say that it impinges upon that lower gospel of good taste, and that it offends the cars and eyes of men of gentle breeding. Among thoughtful liberal-minded folk it will scarcely be thought that the creed of this cid man, so lately dead, greatly offended true religion. It was broad enough for all mankind, for it recognized Gentile and Jew and Pagan; the creed of "one of the best of men' cannot very well be a bad creed, for it shapes and fashions his life. But there is no anything a new lately a bad by the property of the best of the company and the state of the company to prove evidence supplied by this sermon tending to prove that Mr. Carey was not a religious man in the orthodox sense of the term, or, for the matter of that, that he was not a Christian. In fact, this sermon tells us, on the authority which its author himself accepted as good, that Mr. Carey "fronted the unknown future with a faith that all would be well with a man who did his duty here." Certaining that proves Mr. Carey's faith in the soul's immortality, and twice the sermon declares that evidence supplied by this sermon tending to prove immortality, and twice the sermon declares that at the last the dying man prayed 'God Almighty, when will sleep come?' which certainly proves his faith in God. Yet this creed which was broad when will sleep come?" which certainly proves his faith in God. Yet this creed which was broad enough to embrace in its charity all humanity, God, and the soul's immortality, is decounced in the pulpit and press because, among other things, it "falls to recognize a personal Savior." What is there to prove that Mr. Carey's belief did not include that also? Nothing, admits the preacher, but a newspaper paragraph, "that appeared editorially." But suppose the newspaper paragraph were true, and that Mr. Carey lived and died without a belief "in a personal Savior," is there to be no salvation for him? We are sorry if there is not, for he was a good, useful, charitable man, and the world is full of men like him in that, and like him also in his unbelief in "a personal Savior." There are whole sects, among them one called the Jews, whose religion is as indisputable and as much to be reverenced as that of the most rigid Christian of them all. We confess to the wish that all the world were Christians, that they could all believe precisely as we do, but because they do not, it appears to us that, as the Savior of mankind would not have east the first stone at them, it does not become us to east opprobrium upon it does not become us to cast opprobrium upon them by loud and public vaunting of our better

them by loud and public varieting of our better and only genuinely correct creed. The truth is that men's creeds, their hopes, faiths, beliefs, aspirations, and feelings, cannot be accurately measured by a yardstick just thirty-six inches long; tape and other stuffs of that sort may be, but not ever the personal responsibility of man for his beliefs or unb-liefs to his God. Ministers of the Gospel err when they try to do it; they cannot go up and down the world successfully with their petty pocket rules measuring consciences. It is said by the greatest of all authorities that the truces religion consists in "Faith, Hope, and Charity, and the greatest of these is Charity." If that be true,—and who doubts it!—then Bigotry should put aside its contracted yardstick, nor try to measure with it the creed of a soul to which God has given the sleep prayed for.

Unities Should Exercise, the Broadest Charity.

To the Editor of the Religio-Philosophical Journal:

I have been a reader of the Journal but a few months, yet I think I see in it sufficient liberality. to warrant a subscriber in giving his humble views on any subject which may be discussed in its

Among the good things in a late JOURNAL, is the reply of J B Crocker to the fallacies of J. Murray Case. I like to see an open, candid and just criticism of all opinions which affect the publie, yet we should never forsake principles because some men holding to them err in judgment and some men holding to them err in judgment and others become blatant in expression. I feel, however, that some of the criticisms in the Journal lack that discriminating charity which should ever characterize the writings of men of broad and liberal views. I wish to speak (in all charity; however,) of the article of Hudson Tuttle on "The Clincinnati Convention". If there were promi-Cincinnati Convention." If there were prominent men of liberal views, who believe in political nent men of liberal views, who believe in political redress for political wrongs, and they remained away from the Cincinnati Convention, or withdrew from that body because they could not control its elements and dignify its action, I hold that such individuals are poorly qualified to critelee those who were willing to put their shoulder to the wheel and advance an unpopular cause. I have expefully observed the action of the Convention, and can see in it (aside from the opinions to some few individuals whose zeal quite overstepped their judgment) no war on the orthodox church some few individuals whose zeal quite overstepped their judgment) no war on the orthodox church as a church, but a just and décided stand against its political encroachments. Men ought carefully to discriminate between the rights of a church holding to one idea, and the rights of the masses, holding to one idea, and the rights of the masses, the interests of which are in no-wise identical, and, we might truthfully say, antagonistic. Mr. Tuttle can hardly be liberal as a Spiritualist without being politically liberal, and in his advocacy of his sentiments, or his criticlems on the opinions of others, he should rise above that indiscriminating view which holds a party responsible for the opinions of its individual members.

ing view which holds a party responsible for the opinions of its individual members.

Mr Tuttle says: "As Spiritualists, we have nothing to do with these men." That may be true of Spiritualists as a body, but individually he might with the same propriety say that we have nothing to do with the Republican or Democratic parties and yet we work hand in hand with those; rties, and do not claim that our dignity as Spiritualists is at all interfered with thereby, though we are found laboring for only with the irreligious and vile, but with the blatant demagogue. There is not a Spiritualist with whom I have conversed but thinks the time ripe for political reform.

A. J. Maxix.

Mrs. H. N. G. Butts writes: I have not forgotten you not your able Journal, and should have contributed something for it long ago, had not ill health prevented. I am in sympathy with all reformers who are lab ring to better the condition of suffering humanity. Ah! me, how much there is to be done, and how few the laborers in the Lord's vineyard. I have just read of the death of R. H. Ober, whom you may know. He was a consistent Spiritualist, a friend of peace, and an old Anti-Siavery veteran. He sympathized with the lowly and down-tredden, and gave liberally of his limited means, to the causes that lacked assistance. He was a native of Massachusetts, I think, but lived in Newbury, Ohio, with his son-in-law a part of the time. The writer had lost a generous friend, and the author of "Vine Cottage Stories" an appreciated helper. How fast the good and the true slip away from us! In a blessed reunion we will hope-by and by, for a home beyond the skies where no graves will come be-iween.

Naming the Baby.

To the Editor of the Religio Philosophical Journal: To the Editor of the Religio-Philosophical Journal:

I have taken the liberty to send you an account of quite an interesting affair which transpired here on Wednesday evening, Sept. 24th, 1879. Should you deem it worthy of a place in your valuable paper, you would gratify many of the friends of the same, who reside here, and it may contain some interest to parties elsewhere. The event was nothing more nor less than, "Naming the Baby." To us who were present, it was novel and interesting, to say nothing of its beauty. I know there is nothing very strange, ordinarily, in "naming a baby." but what makes this an extraordinary proceeding, is the fact that the whole was arranged and managed by the spirits. The baby's parents are E. D. Wheatley and wife, both of whom for many years have been believers and active workers in the Spiritualist's fold. Mrs. Wheatley is a very fine Medium. The other parties present at the ceremony were Dr. Holden and wife (formerly Mrs. Hyde of New York and Boston), Mrs. M. J. Hendee (ope of our foremost mediums), Mrs. J. Youngberg, Mrs. Chamberlin, Mrs. Robluson, Miss Carlisle, Miss Jennie French, Mr. Clarke, of Oakland-ghost notoriety, Mr. Beneman, Mr. C. H. Balley, a medium, and myself, also somewhat of a medium and a spiritual electropath. The parlor in which it transpired was beautifully decorated with flowers

When the proper time had come, and all being in readiness, Mrs. Youngberg was requested to sing a song, which she did in splendid style, after which I was requested to take a position, in the center of the recess of the bay window, and be god-father to the baby. I stood under an arch of lace and flowers; the whole party then drew near, forming, as near as possible, a circle, the parents of the child foremost. The mother then placed the baby in my hands, and the naming was accomplished by Shannie, Mrs. Holden's control, in I have taken the liberty to send you an account

the baby in my hands, and the naming was accomplished by Shannie, Mrs. Holden's control, in the following manner: She placed her hand in a bowl of water, then put it upon the baby's forgabead and declared that her name was Effic Louise Wheatley, and proceeded to deliver a brief but very beautiful address, in which she stated the child's life would be a life of sunshine; that her path would be strewn with roses without the thorns, be a blessing to her parents and others with whom her lot was cast; that she was under the special care and guardianship of the spirits; that she was a spirit medium and had spiritual vi lons. This act constituted Mrs. Holden god-

Bushine, Mrs. Wheatley's control, received the baby from me, covering her face with kisses and showing her unbounded affection for the child in many ways. Gipsey, one of Mrs. Hendee's controls, carne and took her in her arms, blessing her, and making some very appropriate remarks. Iono, one of my coatrols, then had to hold the baby awhile, after which Mr. Bailey was controlled by Bambo,—he, too, took the little one in his arms and amused us all very much by his old fashioned antics and

We now formed a circle, joining hands and singing All the mediums were controlled, and gave tests, or had something to say. Mrs. Hendee's remarks were poetical; she expressed some fine

We now repaired to the dining room and did justice to a bountiful collation prepared by Mr. and Mrs. Wheatley, which the spirits enjoyed as well as the rest of us. During and after the collation, Iono and Sambo tried to describe the part the spirits took in the ceremony, alleging that the baby saw a most beautiful tableau and we all believe it, for never did one of her age seem to understand it, for never did one of her ageseem to understand or realize what was being done without being specially gifted. Some present caught a glimpae of the tableau, but cannot describe it; and as I write Iono is trying to enable me to do so, but language, is too poor. There are no words in my vocabulary adequate to convey-the impression I have of it,—it consisted of the most beautiful forms, with faces of indescribable brightness, and a bed of beautiful flowers etc.

bed of beautiful flowers, etc., etc. I will here state that the little girl was exactly two months old, the spirits being uswilling to name her any younger than that. Another fact I will also state: the mother did not know what her child was going to be named until the same was pronounced by the spirit Shannle.

All present said that it was the most appropriate ceremony for "naming the baby," they had ever seen, and they were delighted with the whole of it. Yours very respectfully,

No. 1, 4th Street, San Francisco, Cal.

Letter from Melbourne.

To the Editor of the Religio-Philosophical Journal.

Your paper of July 5th contains a letter from Mrs. Emma Hardinge Britten wherein reference is made to the Victoria Association of Spiritual-ists, calculated to convey to our brother Spiritlata, calculated to convey, to our brother Spiritualists in America a false impression with regard to that Association, by leading them to infer that it was unstable and inharmonious. The annual report (just published) which I forward with this letter, will show you that it is a "Live Institution," and is steadily growing in numbers and influence, and among the near prominent and reputable Spiritualists in his city, including those pioneers of Spiritualists here, Mesars. Terry, Stow, Brotherton, Moore, Stanford and others. As secretary of the Association for the past twelve months, I beg to state that there has been no disunion or discord within its ranks during that period, and the only persons outside of it with whom it has disagreed, are Dr. and Mrs. Britten. The Association has not willingly promoted any quarrel with that lady and gentleman, but from their high handed conduct, were compelled to withold their support from them during the last course of lectures Mrs. Britten delivered here. At the time Mrs. Britten arrived from Sydney to comnalists in America a false impression with regard the time Mrs. Britten arrived from Sydney to com-mence that course, Mr. Walker was lecturing for the Association and drawing large audiences, yet although guaranteed against any loss by a wealthy gentleman of the Association, would continue its lectures. The Association in the interest of Spiritualism, withdrew its lecturer and sent him to a neighboring Colony until Mrs. Britten had flushed her course. Herewith I send you, with the re-port referred to, copies of the Harbinger of Light which explain the circumstances of the disagree. which explain the circumstances of the disagree-ment referred to, and I may incidentally mention as bearing upon an inuendo in Mrs Britten's let-ter, that the above paper is not controlled or sub-sidized by our Association, and at the time re-ferred to the only business done with it was the insertion of a small advertisement and subscrip-Melbourne, Sept. 8th, 1879.

Letter from a Medium of Twenty Years Standing.

To the Editor of the Religio-Philosophical Journal: I am so glad that you are not weary in-well-doing. The more I see how deep rooted Spirit-ualistic superstition is, the more do I realize that it will have to pass through its phase, like other religions (?) and like the measles or fever, it must have its run till a crists comes. I am amused at the mild way in which Pence & Co. take your expoed. If it were untrue, they could arrest you for libel of an infamous character and make both you libel of an Infamous character and make both you and your property suffer. That they only reply in Mind and Matter, is to me a very strong evidence against them. I am tool that Eddy (Wm., I believe) filled the old adage of having "rope engagh to hang himself" at Lake Pleasant. His hall was filled to see the spirit materialize and lecture, and the disguise was so "thin" that even the most devout believers are silent, and Elder Evane, who, I think, was on the committee or platform, asserted that it was Wm. Eddy, or that he ha! no evidence to the contrary.

I think Mrs. Boggs has proved true nobility of character in rising to explain.

I am using your papers as tracts and hope they will yet bear fruit to you and the readers. Buccess to you and your wife.

BOSTON, MASS.

V. Drusy writes: Your course against free-love and humbug of every kind, has my emphatics approval and is highly satisfactory to all pure minded, progressive people, who, I am sure, will help hold up your hands.

Maggie Carver writes: I fully and emphati-cally endorse the Stewart and Morgan expose hav-ing been there and even for myself.

"The Liberal Presciers of America out of the Pulpit."

Such is the significant title of a series of articles in Unity—the neat semi-monthly published under charge of the Western Unitarian Conference in this city. Bryant, Longfellow, Whittier, Emerson, Draper, and their like are discussed in these articles. This is well, for it recognizes teachers outside the narrow sectarian pulpits. We do not see Wallace, Zoellner, Davis, Crowell, or any known Spiritualist in their list, but we can wait, and credit each forward step meanwhile.

Our work for the spiritual philosophy must go on. We are not to be absorbed or stopped by other movements, like this. Where we agree, all well, and that agreement is recognized. Will these liberal Christians do as much for us? Not yet, we fear; "more's the pity," for them.

We are glad to quote what J. L. Dudley,-an independent preacher, once of Milwaukee, now of the Shaker Fraternity Society of Boston, -- says in Unity on these outside preachers:

Unity on these outside preachers:

Bigotry is old, but going to seed rapidly. Its inter-breeding has been so persistent, in all the past, that its increasing sterility is among the hopeful signs of the times. Everything has its uses, and men are to be judged by their circumstances. This is the Divine law. None are so able to understand this, and, therefore, to "pray for them that persecute and despitefully use, them," as those whose religion is philosophic enough to enable them to see that "all things work together for good," in the Divine logic of Love. We are speaking, in these papers, of "American Preschers Outside the Pulpit." Would that they were inside. What the American Pulpit asks for, and what it is rich in the lack of, is broad, general

and what it is rich in the lack of, is broad, general culture. Its poverty in those things of the Divine Kingdom, wherein the outside preachers are making the world rich, comes from the stint of technical training. Let the gospel of these preachers the evangel of man like Bryant, Whittler, Emerson, Mueller, Draper, Fiske, Tyndail, Pierce, and their conferes—be allowed to supplement the faith and reverence of the traditional pulpit, and the broken kingdom of God is made whole.

The power of thought, the rising tides of intelligence, have shattered the old rafts of the still waters, and the posterity of the spiritual "Noahs" are all affect. Who shall throw a line? and where are the re-constructors! are the re-constructors!

It is a pleasant reflection that the discussion of religious and theological questions is already best yound the monoply of the traditional pulpit. Once plainly within the jurisdiction of literature, science and philosophy, their harmony, with all other truth, from dust to star, from the feeblest "shock" of psychic life to the "infinite" power eternal and inscrutable, may be conceded. To the missionary labors of these outside preachers the world's coming peace will owe grateful ascriptions. When ecclesiastical tribunals awake to the fact that the are the re constructers! ing peace will owe grateful ascriptions. When beclesiastical tribunals awake to the fact that the living priesthood of the hour, the ordained "messengers" who are "called" to lead, mould and determine the religious convictions of mankind henceforth, are not "insiders," but saintly, brave and inspirational "outsiders," pulpits and churches and the "jail-keepers" of faith may well take unto themselves the old cry of despair, "What shall we do to be saved!" do to be saved?

A Vermonter's Opinion of D. M. Bennett.

To the Editor of the Religio Philosophical Journal: I am glad that you have let a little broad daylight into the past dark ways and vile character of
D. M. Bennett. I never had any faith in Bennett,
and felt that it was only a matter of time when
his "sins would find him out." I hope every like
man or woman, be they called Christians or Pagans,
Spiritualists or Materialists, who are living a lie,
will scoper or later be shown up in their true of will sooner or later be shown up in their true col ore; and if they are exposed by as unprincipled a man as I think Anthony Comstock is, the greater man as I think Anthony Comstock is, the greater should be their remorse and mortification. It is an old saying that "it takes a rogue to catch a rogue," and it may be better to endure and suffer such an evil as "Comstock," if a little good can be

accomplished.

Spiritualists and Liberalists of every name, have ever been the targets at which the church has hurled its abuse and bitter persecutions; and it is not to be wondered at that there should be a sympathetic union of resentment among all classes of liberal people. The fight between the Church and anti-church has been so strictly confined to differences of belief in doctrines, that the real moral qualities of the combatants on both sides, have been too much lost sight of. The result has been large investments in markyr stock, and a tendency to whitewash and application for immorality. ency to whitewash and applicate for immorality and fraud, both in the church and out, under the plea of "religious persecution." Let these Spirit-ualists and Liberalists who are not willing to pluck the weeds from their own gardens be more con-sistent and not quite so officious in pointing out defects in their neighbor's field. When I was dis-tributing some circulars and specimen copies of the Journal at Lake Pleasant Camp Meeting, a sery few persons said "they did not like, nor wish to read the Journal, because it persecuted the very best mediums in the country;" and one person was very emphatic in the condemnation, especially because of the Journal's treatment of D. M. Bennett. M. Bennett. I am sorry to say that this person was supposed to be a woman, although she had on was supposed to be a woman, although she had on pants. She may be excusable on the ground that she may never have received improper letters or propositions of "co-partnership" from her friend

NEWMAN WEEKS. Rutland, Vt., Oct. 27, 1879.

S. Arthur, musical medium, writes: It may avail nothing, but I could not rest until I wrote to tell you what I think of the Journal and its to tell you what I think of the Journal and its sentiments. To say that I endorse it, would be too tame a word,—I am enthusiastic! The Journal is a reservoir of philosophy, a fountain of truth, and to me each number is a soul comforter. You remind me of a stanza in "The Battle Hymn of the Republic."

"He hath sounded forth the trumpet Which shall never call retreat;
He is sifting out the hearts of men,
Before his judgment's seat.
Oh! be swift my soul to answer him, Be jubilant, my feet, While Truth is marching on."

I fall to see how any one can object to your treatment of pretended mediums. If we are obliged to hire magicians and tricksters to sustain our "faith," I say, let it go down; but I know that our departed friends do yist-and commune with us at all times, and I am prepared to prove this fact to all whom I meet. If the churches had taken the now taking 4. s. slifting their own members, they would now be in a much better condition-morally and socially.

J. G. Patton writes: I am greatly indebted to you, and I will tell yo how you saved me about one hundred dollars and the loss of about a month's time. A friend of mine residing here was soon to accompany me to Terre Haute, Indiana, to attend Mrs. Stewart's séances. Your late exposé reached us just in time. I, like thousands of others, feel grateful to you for this noble work you are doing in opening the eyes of the credulous and making the bilind see. May God and the good angels atrengthen you to push on in the noble work you have inaugurated, in crushing out fraud of every species wherever it is found. Your labor is full of trials, but your reward is certain. Your paper is growing in popularity with Spiritualists every day in this section, and I know your subscription list must receive a large increase in a very short time.

by Br. E. D. Babbitt writes: You are cartainly making the teathers by at Terre Haute and elecwhere at a great rate. I have no doubt but that Mrs. Stewart has good mediumistic powers, but the moral nature of herself and many others seems scarcely to be developed beyond babyhood, or they would not prostitute such a divine cause to lying, deception and mopey making. After all I suspect that she is less guilty than her conferres, as a mediumistic nature being often very negative, is often easily psychologized to do the bidding of others. I have great confidence in the fairness and clearness of apiritual perception of Dr. Kayner.

J. M. D. Miller writes: We have very good spirit phenomens, through Miss Sue Royers, who is an excellent medium for raps, splendid as a trance speaker, and tolerably good for material-

Emma Tuttle writes: You serve Bennett just right! His course is ___ I can find no word strong enough to tell my disgust.

Notes and Extracts.

As ideal will not satisfy the cravings of hunger You must have the substantials.

To cast out devils truly means to cast out pas-sions, icalousies, strifes, and whatever is injurious to the peace of a community.

Some people worship a God that is rather deaf, or far from them, therefore, they have to speak very loud to make him hear. The spirit required assistance from the materi-and the material would be of no use were it

not for its spiritual associations. The child is born as the result of law; he grows

to manhood not because it pleases him to do so, but because he can't help it himself.

There is pleasure in contemplating good; there is great pleasure in receiving good; but the greatest pleasure of all is doing good, which comprehends the rest. Tride is seldom delicate; it will please itself with very mean advantages; and envy feels not its own happiness, but when it may be compared with

the misery of others. Do or do not the churches generally worship the same imaginary man made God that Moses distinstead of worshiping that Infinite spirit that

Christ claimed as his Father.

Depend upon it that revelation, if needed today, will be given to-day. Indeed it is being given, and Spiritualism has come to lead humanity
"out of darkness into His most glorious light." If
The God that Moses worshiped, was under the
necessity of resting one day after laboring six
days, but when Christ was rebuked for laboring
on the Sabbath, he said, "my Father worked
hitherto and I work."

The damps of autumn sink into the leaves, and prepare them for the necessity of their fall; and thus insensibly are we, as years close around us, detached from our tenacity of life, by the gentle pressure of recorded sorrow.

For me, I have determined to lay up, as the best-solace and treasure of a good old age, the honest liberty of free speech from my youth, when I shall think it available to so dear a concernment as the church's good .- John Milton.

Never lose an opportunity of seeing anything beautiful. Beauty is God's hand writing; it is a wayside sacrement. Welcome it in every face, every fair sky, every fair flower, and thank him with your eye. It is a charming daughter, a cup of bless-lug.

Happiness, like manns, is to be gathered in grains and enjoyed every day. It will not keep; it cannot be accumulated nor have we to good of ourselves or into remote places to gather it, since it is rained down from heaven at our very doors, or rather within them.

There can be no doubt that unbellef is spread. faith, in the old sense of the word, is growing more and more cold and shadowy, and the ancient "miracles" once so sacred, and so certain, fall to-bring the conviction they once brought.

The Buddhist has his God, but he is subject to conditions. He delights in the homage paid him even to the sacrifice of human life. The Turk has his God, and he possesses all the elements necessary to constitute a man, and exemplary Turkish character. His place of abode is the harem, where countless numbers of slaves do his biddings.

Spiritualism can demonstrate to science that revelation is not contrary to and at war with nature; that inspiration is an actuality; that socalled miracles are not violations of but occurrences in strict accordance and conformity with natural laws; that existence beyond the grave is not an illusion but a fact—real, psipable, and

tangible.

They who reject the supernatural, claim to be the only phill-sophers in these days, when as Peter Parley says, "every little child knows all about the rainbow." Batisfied with the tangible inclosures of their own penfold, these are not award that whoseever did know all about the rainbow, would know enough to make a world Supernatural simply means above the natural. Between the laws that govern the higher and the lower, there is doubtless the most perfect harmony; and this we should perceive and understand, if we had the enlarged faculties of angels.

The following law and law cases are taken

The following law and law cases are taken from the record of the New Haven colony in 1669. The statute says: "Whosoever shall invelgle or draw the affections of any maide or maide-servent, either to himself or others, without first gaining the consent of her parents, shall pay to the plantation for the first offense, 40; the second, £4; for the third, shall be imprisoned or corporeously punished." Under this law, at a court held in May, 1669, Jacobeth Murtine and Sarsh Tuttle were prosecuted "for setting down in a chestle together, his arm around her waist, and her arm upon his shoulder or about his neck, and one arm upon his shoulder or about his neck, and continuing in that sinful posture about half an hour, in which time he kissed her and she kissed him, or they kissed one another, as ye witnesses testified."

one another, as ye witnesses testified."

The prophet Elijah has risen in the ancient English town of Chichester. He is tall and handsome, and wears a picturesque garb of sheepskin and high cowhide-boots. He carries a staff and amail horn and announces his meetings, which are held in the People's park, and are very largely attended. He says he was once a landscape painter, and eight months ago he had several visions, in which he was told to call himself Elijah at all meetings, as he was the real prophet foretold and promised in Malachi iv. 5. This verse is the whole foundation of his doctrine, which is to presch Angio-Israelism to the English people, who, he states, are the lost ten tribes of israel; and if they do not listen to him and in time return to Jerusalem, a great famine is prophesied.

It is deemed incredible that people in magnetic sleep can describe objects at a distance, and scenes which they never looked upon while walking; yet nobody doubts the common form of somnambulism, called sleep-walking. You may singe the eye-lashes of a sleep-walker with a candle, and he will perceive neither you nor the light. His eyes have no expression; they are like those of a corpse. Yet he will walk out in the dense darkness, avoiding chairs, tables, and all other obstructions; he will tread the ridge-pole of a roof, far more securely than he could in a natural state, at midday; he will harness horses, back wood, make shoes, etc. ly than he could in a natural state, at midday; he will harness horses, pack wood, make shoes, etc., all in the darkness of midnight. Can you tail me with what eyes he sees to do these things? and what light directs him? If you cannot, be humble enough to acknowledge that God governs the universe by many laws incomprehensible to you; and be wise enough to conclude that these phenomens are not deviations from the divine order of things, but occasional manifestations of principles always at work in the great scale of being, made visible at times, by causes as yet unrevealed.

There is something exceedingly arrogant and ahort-aighted in the pretensions of those who ridicule everything not capable of being proved to the senses. They are like a man who holds a penny close to his eye, and then denies that there is a glorious firmament of stars, because he cannot see them. Carlyle gives the following sharp rebuke to this annoying class of thinkers:—Thou wilt have no mystery and mysteriam? Will walk through the world-by the sunships of what thou callest logic? Thou wilt explain all, account for all, or believe nothing of it? Nay, thou wilt even attempt laughler! Whose recognizes the unfath-amable, all pervading domain of mystery, which is everywhere under our feet and among our hands; to whom the universe is an oracle and a temple, as well as kitchen and castle-stall—he shall be called a mystic, and delirious! To him thou, with sniffing charity, wilt protrusively profier thy hand lamp, and shriek, as one injured, when he kicks his foot through it. Wert thou not born! Wilt thou not die? Explain me all this—or do one or two things; retire into private places with thy foolish cackle; or, what were better, give it up; and meep not that the reign of wonder is done, and god's world all disembellished and prosaic, but that thou thyself ait hitherio a sand blind pedant."

RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE CHICAGO.

WEARS ALSO PREPARED TO FURNISH MISCELLANone books not in our List, at regular rates, and, on repetpt of the peobey, will send them by mail or express, as they
be desired. If sent by mail, one-dith more than the regular
out of the book will the required to prepay postage. The pat
ronage of our friends is solicited. In making remittances for
books, buy postal orders when practicable. If postal orders can
not be had, register your letters.

IF Orders for Books, Medicine, or Merchandiae of any kind, to be sent by express C. O. D., must be excompanied by not less than \$1.00 or, if of less value, thereby
one-burth the cost. No Attention will be paid to any
order, unless these terms are completed with.

All orders, with the price of look desired, and the additional amount mentioned for pestage, will meet with prompt attention. Arcans of Spiritualism, by Hudson Tuttle..... An Hour with the Angels, Cloth, Scr. post 4c. Paper Age of Mason and Examination of the Prophecies... Artificial Sympambulson, by Dr. Fahnestock... Answers to Questions, Practical and Spiritnal, by A. J.

Armers to Questions, Practical and Spiritual, by A. J.
Davis.
Answers to Questions, Practical and Spiritual, by A. J.
Davis.
Aportyphal New Testament.
Aportyphal New Testament.
Aportyphal New Testament.
Argans of Nature, Philosophy of Spiritual Existence,
and of the Spirit-world, Vol. I. Hudson Tuttle.
1.25 08
Arasis of Nature.
Vol H.
Arsans of Nature.
Vol H.
Aprosaching Crisis, by A. J. Davis.
1.00 08
Approaching Crisis, by A. J. Davis.
1.00 08
Approaching Crisis, by A. J. Davis.
1.00 08
Aptronomy and Worship of the Ancients, by G. Vale.
Astronomy and Worship of the Ancients, by G. Vale.
Astronomy and Worship of the Ancients, by G. Vale.
Astronomy and Worship of the World-G. H. Toukins.
20 02
Astro Theological Lectures, by Rev. Robert Taylor.
210 12
A Kles for a filow a book for children.—H. C. Weight.
Antiquity and Duration of the World—G. H. Toukins.
25 02
Anticother of Game of Hirds.
26 03
Ancient Faiths and Modern, by Thomas Innan, M. D.
Ancient Faiths and Modern, by Thomas Innan, M. D.
Ancient Symbol Worship. Finely Illustrated.
20 02
Art and Symbolism of the Primitive Church—John P.
Landr, Beantifully printed and Illustrated.
27 03
Allegories of Life, by Mrs. J. S. Adams.
26 03
Allegories of Life, by Mrs. J. S. Adams.
27 04

Allegories of Life, by Mrs. J. S. Adams.

American Communities, by W. A. Hinds,.....

Bhagavad Gita—Piain, 1.78-00; Gift.
Bhaphemy, by T. R. Hanard.
Be Thyseil, by Win. Fenton.
Book on the Microscope.
Biblical Chronology. M. B. Craven.
Biblical India.
Bible In India.
Bible Maryel Workers—Allen Potnam.

Darwintsin vs. Spiritualism—Hon. J. M. Peebles.
Does Matter do it All? Sargeut's Reply to Tyndall.
Debate, durgess and Underwood. Cloth 1.00 00. Paper
Diak kalam.
Defence of Spiritualism—Wallace.
Dictionary. Webster's Unabridged (by express).

Proceed. Beathis cover.

Dyspepsia, its Treatment, etc.
Deveent of Man, by Barwin.
Davesport Brothers,—their Remarkable and Interestting flistory.

ing Ristory, they Robert Taylor, written by him while imprisoned for biasphemy. This work is an account of the origin, evidence, and early history of Christians. Devil's Pulpit, by Rev. Hobert Taylor, with a sketch of the Author U.S. Deinge, by Wm. Denton tscourses through Mediumship of Mrs, C. L. V. (Tap-pan) Highmand.

pan) Richmond.

Death and the After Life—A. J. Davia. Pa. 80 Gt. Clo.

Debatable Land. Hea. R. D. Owen.

Diakka—A. J. Davia. Cloth, 30 Gt. Paper.

Dialogues for Culidren.

Bevil and his Maker

Dange-lignman, by Mary F. Davis.

Death in Light of Harmonial Philosophy—M. F. Davis.

Edwin-Drood, Cloth.

Experiences of Judga Edwonds in Spirit-life, given through Mrs. (Tappan) Lichmond.

Eptome of Spiritualism and Epirit Magnetism, their Verity, Practicability, Conditions and Lawa. Paper 35 Gt. Cloth.

Bating for Strength,

Bating for Strength 1.00 06
Exposition of Social Freedom 25 02
Execution of Social Freedom 25 02
Execution of Social Freedom 25 02
Execution of Social Freedom 25 02

Edition

Expos of the Bible, Permonstrated by the Truths of National States of the Bible, Permonstrated by the Truths of National States of Helladon, L. Fenerbach, Paper 35 04, Cloth.

Execter Itall, Theological Romance. Clo. 35 10, Paper Empire by the Mother, over the Character and Destiny of the Hacq, by H. C. Wright, Paper 55 91, Cloth.

Electrical Psychology, Dods. 1.50 05

Ethics of Spritualism, by Hudson Tuttle, Paper 60 00

Fabulous Tendency of Ancient Authors, by M. B. Craven 100 05 Your Essays Concerning Spiritisin-Dr. H. Tiedeman

Your Essays Concerning Spiritisin—Dr. H. Tiedeman
Fu-Sang, Gr. The Discovery of America, by Chinese
Buddhist Priests in the 5th Contary. Q.
Flashes of Light from the Spirit Land, through the
mediumship of Mrs. J. H. Conant.
Footfalls on the Boundary of Another World, by Bobt
Dale Dwen.
Free Thoughts Concerning Beligion, or Nature vs.
Theology, by A. J. Davis.
Funnish. A. J. Davis.
Future Life. Mrs. Sweet.
Gillmers of the Supercontural 1.50 05 Gitimpech of the Supernatural.

General and Etidos of Conjugal Love, A. J. Davis
Pida, 75 00. Paper. 1.00 00

General and Elider of Conjugal Love. A. J. Davis
Pula, 75 00. Paper.
God Sense. By Baron D'Holbach.
Great Harmonia. A. J. Davis. 5 vols., viz.: Vol. I.
The Physician; Vol. 2, The Tracher; Vol. 3, The SecriVol. 4, The Rebruner; Vol. 5, The Thinker. Each.,
God idea in Hiltory, by Hudson Tuttle.
God the Father and Man the Image of God, by Maria
M. King. Solden Melodies, paper 25, pos. 1; board...

Beroanes of Fren Thought, by Sara A. Underwood....

Harled, Prince of Persia, His Experience in Earth-life
said Spiribilite. Illustrated.

Hierophant; or, Gleanings from the Past—G.C.Slewart
Harbinger of Health, by A. J. Davis...

Harmonial Man; or, Thoughts for the Age, A. J. Davis. the school House.

Ty and Philosophy of Kvii—A. J. Davia, Pa. 50 00.

Hayward's Book of all Religions, including Spiritualism 1.73 12

How and Why I became a Spiritualist 75 06

How to Baths, E. P. Miller, M. D. Paper 20 04, Clech 76 08

Redged In. Elizabeth Steart Phelps, author of Gaics

Hedged In. Ettrabeth Stuart Phelps, author of Gates Ajar Reman Physiology, Statistical and Dynamical; or, The Conditions and Course of the Life of Man. J. W. Draper, R. D. Lilb. 639 pp. Cloth. Draper, R. D. Lilb. 639 pp. Cloth. Gates and Course of the Life of Man. J. W. Hesperia; a Poem. Cors L. V. (Tappan) Richmond. How to Paint. Gardner. How to Paint. Gardner. How to Faint. Gardner. How to fire Intellectual Development of Europa. J. W. Draper. Howised Edition. B Vols. Hydron. How to Magnetize, by James V. Wilson. How to Magnetize, by James V. Wilson.

Delty Delimited.

Son of Art, a Risgraphy translated from the French,
by Sarah M. Griffikes.

by Barsh M. Grinkee.

Ling David and and his Times, Common Sense View, by H. H. Haster.

Ly L. H. Haster.

Ly Ly Ly L. H

My recoing tell.

h sees suit the Israelites—M. Munson.

Martyrion of Man—Winword Reals.

Stadic Staff—A. J. Davis

Mediums—from the French of Alian Kardee.

Mascalled Cross and Ancient Sex Worship. Mental Mediciaca Evans.

Man's True Saviora. Deaton.

Man's True Saviora. Deaton.

Manistry of Angels Realized, by A. E. Newbog.

stanual for Children (for grouns)—A. J. David. Cha.

My Affinity, and Other Stories, by Licate Daten.

Modlimuship, its Laws and Conditions, with Brief In
structions for the Fernandon of Spirit Circles, by J.

H. Pow'fl.

Moravia, Ecven Days at. T. R. Hazard. Mesonerison, Spiritualism, Witchersel, and Miracle, by Alien Potavin. Modern American Spiriualism—1888-1898, By Emma Flardinge
Morning Lectures, (3) Discourses) by A. J. Davis. L. Line Morning and Mediamobic, by T. R. Hasard. 50 to Nors Ray, the Child-Mediam. 50 to Nors Gospel of Realth. A. Stone, M.P., Cio. 259 18, ps. 120 12

Natty, a Spirit, by A. Putnam. Cloth 1/0 00. Paper. Nature's Laws in Human Life, an Exposition of Spirit-salism. mailem 1.50 10

Nature's Divine Revelations, by A. J. Davis 2.50 10

Nature's Divine Revelations, by A. J. Davis 3.50 24

New Physiognomy. 1,000 Hinstra's B. R. Wells Flain 5.00 24

Nervice and the Nervous. Dr. Hallick 1.00 00

Old Theology termed Upside Hown, by T. B. Taylor, A. M. Cloth 1.20 08. Paper. 1.00 00

Orthodoxy False, since Spiritualism is True, by Wm. 10 03

Denton
Origin of Species, by Darwin.
Origin of Civilization and Primitive Condition of Man,
by Str. J. Lubbock.
One Religion Many Greeda.

Dy Sir J. Lubbock. L.00 12
One Religion Many Creeda, 1.50 11
Poemafrom the Life Reycond and Within. By Gles B. Stebbins. Plain \$1 50; gos. 10c. Gilt. 2.00 00
Principles of Light and Color, by R. D. Babbitt. 4.00 00
Principles of Light and Color, by R. D. Babbitt. 4.00 00
Principles of Light and Color, by R. D. Babbitt. 4.00 00
Principles of Light and Color, by R. D. Babbitt. 4.00 00
Principles of Light and Color, by R. D. Babbitt. 4.00 00
Processing to St. Color by R. D. Babbitt. 4.00 00
Processing to St. Color by R. D. Babbitt. 4.00 00
Processing to St. Color by R. D. Color by R. Color by

Port as by deserve littlers. Plain 1.20 98. Gilli.
Rules and Advice for Circles J. Young.
Religion of Sprittualism, by K. Crowell.
Expits of Man. Thomas Palne.
Religion and Democracy. Prof. British.
Ratical Biscourses, by Denton.
Review of Clarke on Encreson—Listic Doten.
Review of Clarke on Encreson—Listic Doten.
Review of Clarke on Encreson—Listic Doten.
Review Life in Sprit Land, by Mrs. Marca M. King.
Spirit I no Sprit Land, by Mrs. Praise. Compiled
by Allen Putnam.

Acol. Affailty—A. R. Child.

The Correspond of Nature.

The Grapel of Nature.

The Rise and Progress of Spiritualism in England...

The Interpreter and Transistor—by James Monroe...

Threading My Way—It. D. Owen...

Threading My Way—It. D. Owen...

The Past and Future of Our Planet, by Wm. Denton...

Talk to my Pattena, by Mrs. C. B. Glesson, M. D.

The, Vestal, by Mrs. M. J. Wilconson.

Treatise on the Intellectual, Moral, and Social Man, a valuable work, by H. Powell.

Tale of a Physician, by A. J. Davis; cloth 1.00 by paper

The Myrits of Jesus Christ and the Merits of Thomas

Paine as a Substitute for Merits in Others; What is the Difference between them 7 H. C. Wraght...

The Day of Rest, by W. McDonnell.

The Carry a Source of Danger.

The Clergy a Source of Danger. L50 05 The Philosophy of Existence, by E. G. Kelley, M. D. 5.00 25 Theorogical and Misochisheods, by E. G. Kelley, M. D., 8,00 25
Tobacco and its Effects, by H. Gibbons, M. D., 21 05
The Temple; or, Diseases of the Brain and Neves, by
A. J. Davis, 1.50 10, Paper. 1,00 06
The Yahoo, a Satirical Rhapsody 70 06
The God Priposed, by Denton 10 07
The Morrowof Death 123 06
There Plans of Salvation 10 02
The Clock Struck One, San's Waters

Vestiges of Creation.
Vital Magnetic Cure
Vital Magnetic Cure
Vital Force. How Wasted and How Preserved—E. P.
Miller, M. D. Paper, 50 03; cloth.
Yolney's Riuins; or, Meditations on the Revolution of
Empires, with biographical notices by Count Dara.
Vollag's New Researches.
Vital Magnetism—E. D. Babbitt. 1.00 04

Watneks Wonder, 15 00
Workla within Worlds-Wonderful Discoveries in Astronomy-W. B. Fahnestock 50 09
What Was He? By W. Denton, Paper, 1.00 10, Cloth 1.28 10 Whiting, A) B. Biography of.
Who are Christians 7 Denton.
What is Right—Denton.
Why I Was Excommunicated from the Presbylerian
Church—Prof. H. Barnard
Why I am a Spiritualist.
Which Polson—J. M. Poebles.

Newspapers and Magazines For inclust the Office of this Paper. Banner of Light. Boston. Ullen, N. Y 10 Boston Investigator. Olive Branch, Utica N. Y 10
The Spiritualist and Journal
of Psychological Science. Lond u. 1

Dr. KEAN 173 South Clark St., Chicago, may be consulted, perof charge, on all chronic or nervous desases. Dr. J Raam
is the only physician in the city who warrants curse or no
pay. Finest illustrated look extent; 556 pages, beautifully
bound; prescriptions for all diseases. Price \$1, postpaid.
21 \$29 7

THE GOSPEL OF NATURE

By SHERMAN & LYON.

Authors of "The Hollow Globe."

This book contains many startling them that are calculated to dispel the mystificative and unareas the foundation by which thinking minds have been carrieded concerning the great problems of human existence. The vontent are divided into ten different subjects, as follows: The Soul of Things: Intelligence; intellect. Discording Progression; Justice; The Science of Death; The Confounding of Language; Spirit Abdres; Spirit Biography, Cooth, ELO.

For sale, wholessie and retail, by the Rengio-Philosophical Publishing House, Chicago.

Vital Magnetic Cure, VITAL MAGNETISM Application to the Treatment of Mental and

PHYSICAL DISEASE. BY A MAGNETIC PHYSICIAN. In this column of his passe the author file thisse the key to much which has here teamed been looked up in superey. It is a work which should be reed by all who desting to understand the laws of life soil their residuos so others.

Price Reduced from \$1.50 to \$1.25, postage 8 cents.

*. For man, wholesale and retail, by the RELIGIO-PHILO-BOTHIGAL PUBLISHING HOUSE, Chicago.

CHICAGO & NORTH-WESTERN RAIDWAY

Oldest, Best Constructed, Most Progressive, Best Equipped, HENCE THE MOST

RELIABLE RAILWAY CORPORATION Of the Great West.

It is to-day, and will long remain th Leading Railway of the West and North-West.

2,158 MILES OF ROAD and forms the following Trunk Lines: and forms the following Trunk Lines:
"Chicago, Council Binfis & California Line,"
"Chicago, Stoux city & Yankton Line,"
"Chicago, Cilnion, Dubnque & La Crosse Line,
"Chicago, Freeport & Dubuque Line,"
"Chicago, Ia vrosse, Winona & Minnessta Line,"
"Chicago, Bt. Paul & Minnespolia Line,"
"Chicago, Bt. Paul & Minnespolia Line,"
"Chicago, Green Bay & Marquette Line,"



The advantages of these Lines are If the passenger is going to or from any point in the entire West and North West, he can buy his tickets via some one of this Company's lines and he sure of reaching his destination by it or its connections.
 The greater part of lis lines are laid with Steel Ralls; its road bed is perfect.

road bed is perfect.

2. It is the short like between all important points.

3. It is the short like between all important points.

4. Its irsins are requipped mith the Westingbouse Air Brake, Miller's Platform and Couplers and the latest improvements for comfort, saf-ty and convenience.

5. It is the only Road in the West rurning the celebrated Pullman Hotel Cars between Chicago and Council Bluffs.

4. It is the only Road running the Pullman Palace Sleeping Cars-either way between Chicago and St. Pan, Green Bay, Freeport, La Crosse, Winona, Puboque, McGregor Milwankee.

kee

7. No road offers equal facilities in number of through trains,
equipped with Pullman Palace Sleeping Cars.

8. It makes connections with all fines crossing at interme-At these connections with all lines crossing at intermediate points.

The popularity of these lines is steadily increasing and passengers should consult their interest by purchasing tickets via this line.

Tickets over this route are sold by all Coupon Ticket Agents in the United States and Canadas. The United States and Canadas.

Remember you ask for, your Tickets via the Chicago & North-Western Hallway, and take none other.

For information, Folders, Maps, &c., not obtainable at Home Ticket office, address any agent of the Company or Marvin Hughitt.

Gen'l Pass, Ag't, Chicago, Ill.

Gen'l Pass, Ag't, Chicago, Ill.

2-12-7-18

RAIL ROADS .- TIME TABLE.

CHICAGO AND NORTHWESTERN. Tick et Office-\$1 Clark street, Sherman House, and at depots COUNCIL BLUFFS AND OMAHA LINE. Depot corner Wells and Kingle streets

Leave,
10:30 a m Shour City and Yankton Express.
10:10 a m Shour City and Yankton Express.
10:30 a m Shour City and Yankton Express.
10:30 a m Dubique Express, via Cliniqu.
10:31 p m Sterling Express, via Cliniqu.
10:45 p m Sterling Express.

Rotel Cars are run through, between Pulman Hotel Cars are run through, between Chicago and Omaha, on the train leaving Chicago at 10:00 a.m. No other road runs these celebrated cars west of Chicago.

FREEPORT LINE. 1.30 a m Maywood Passenger
7.30 a m Maywood Passenger
9115 a m Freeport, Ro-kford & Dubuqua.
10:35 p m Freeport, lookford & Dubuqua.
10:30 m Elinhural Passenger
4.00 p m Rockford and For Hiver
1.00 p m Lake Geneva Express.
5.30 p m Combard Pas enger.

\$:15 p m * sunction Passenger ... Korz -On the Galena Division a Sunday passonger train will leave Eigh at 7:5's. m., arriving in Chicago at 10:15 s. m. Returning, will leave Chicago at 1:15 s. m. MILWAUKEE DIVISION.

	Depot corner Canal and Kinzle streets.
1:00 p m 1:00 p m	Milwaukee Fast Mall
	Lake Forest Passenger

Depot corner Canal and Kinzid streets.

Depot corner Canal and Kinnia arr
19:30 a m * St. Paul and Minneapolis Express.
19:30 p m * Woodstock Passenger.
19:30 p m * Fond du Lac Passenger.
19:30 p m * Despialnes Passenger.
19:30 p m * Barrington Passenger.
19:30 p m * St. Paul and Minneapolis Express.
19:30 p m * Barrington Passenger.
19:30 p m * Lacrosse Express.
19:30 p m * Lacrosse Express.
19:30 p m * Winnea and New Ulm.
19:30 p m * Winger Bay and Marquette Express.
19:30 p m * Winger Bay and Marquette Express.
19:30 p m * Winger Bay and Marquette Express.
19:30 p m * Winger Bay and Marquette Express.
19:30 p m * Winger Bay and Marquette Express.
19:30 p m * Winger Bay and Marquette Express.
19:30 p m * Winger Bay and Marquette Express.
19:30 p m * Winger Bay and Marquette Express.
19:30 p m * Winger Bay and Marquette Express.
19:30 p m * Winger Bay and Marquette Express.
19:30 p m * Winger Bay and Marquette Express.
19:30 p m * Winger Bay and Marquette Express.
19:30 p m * Winger Bay and Marquette Express.
19:30 p m * Winger Bay and Marquette Express.
19:30 p m * Winger Bay and Marquette Express.
19:30 p m * Winger Bay and Marquette Express.
19:30 p m * Winger Bay and Marquette Express.
19:30 p m * Winger Bay and Marquette Express.
19:30 p m * Winger Bay and Marquette Express.
19:30 p m * Winger Bay and Marquette Express.
19:30 p m * Winger Bay and Marquette Express.
19:30 p m * Winger Bay and Marquette Express.
19:30 p m * Winger Bay and Marquette Express.
19:30 p m * Winger Bay and Marquette Express.
19:30 p m * Winger Bay and Marquette Express.
19:30 p m * Winger Bay and Marquette Express.
19:30 p m * Winger Bay and Marquette Express.
19:30 p m * Winger Bay and Marquette Express.
19:30 p m * Winger Bay and Marquette Express.
19:30 p m * Winger Bay and Marquette Express.
19:30 p m * Winger Bay and Marquette Express.
19:30 p m * Winger Bay and Marquette Express.
19:30 p m * Winger Bay and Marquette Express.
19:30 p m * Winger Bay and Winger B

"Except Sunday. †Except Saturday. 1Dally. (Except Monday. CHICAGO, ROCK ISLAND AND PACIFIC. Depot, corner Van Buren and Sherman streets. City ticket

Lasve.
7:50 a m Davenport Express.
10:30 a m Chavenworth and Alchinson Express
5:00 p m Perp Accommodatic n.
10:50 p m Right Express. BLUE ISLAND ACCOMMODATION.

Baturdays and Thursdays only. 'Bundays only.'

CHICAGO, ALTON & ST. LOUIS, AND CHICAGO RANSAS CITY & DENVER SHORT LINE.

Leave.

12:30 p m. Kansas City and Denver Fast Express.

13:30 p m. Kansas City and Denver Fast Express.

14:00 a m. Springfield, St. Louis and Southern Express.

15:00 a m. Mobile and New Orleans Express.

15:00 a m. Peoria, Burlington and Ecokuk Fast Express.

15:00 p mit Springfield, St. Louis and Texas Fast Express, vis Main Line.

15:00 p m. Chicago and Fadnash R. Express.

12:03 p m. Chicago and Fadnash R. Express.

10:05 p m. Johet and Dwight Accommodation.

10:05 p m. Johet and Dwight Accommodation. *9:95 p m

J. C. McMuralin General Manager.
Janus Charlton, General Passenger Agent.

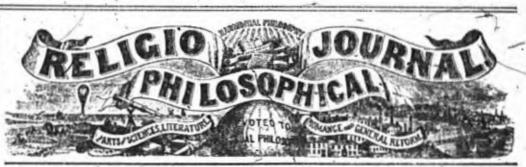
Expense of Revenueum. Delly except funday. Except fathrage. IDally, Except flushay. IExcept flushaye and flushaye. Through flushaye and flushaye. Through flushaye and flushay

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first ad fifteen cents for every subsequent insertion. NOTICES set as reading matter, in Minion type, under the head of "Business," forty cents per line for each insertion.

to be type measures fourteen lines to the inch.

for Terms of payment, strictly, case /in advan



Truth Wears no Mask, Bood at no Buman Shrine, Seeks Neither Place nor Applause; She only Asks a Hearing.

JNO. C. BUNDY, KOTTOR !

CHICAGO.

A Large Eight-page Weekly Paper devoted to the Exposition of Modern Spiritualism. Established, 1965.

PRESS COMMENTS.

. . Seems disposed to discuss questions in excel- , ness and carefulness which will commend them to lent temper and a spirit of toleration. . . . Few care to investigate in its spirit of duding trath at any

. . . Seems to have got the inside track among the religious weeklies .- Chicago (Sanday) Times. . . . A paper which will command the respect of all, both friends and opponents .- Pontion (Iil.) Sen-

It is considered good authority on all matters relat: ing to Spiritual Philosophy .- Lowell (Mass.) Morning

What a profound Student of Religious History eags:

The RELIGIO PHILLDSDERICAL JOURNAL, of Chicago, in its editorial management, is superior, and, in point of ability, beats other periodicals of its class. The Jounnal endeavors, in its peculiar sphere, to exhibit Spiritualism in its better aspects, in forms by which a scientific person can grasp and comprehend it; and the subjects are presented with a force, clear-

thoughtful consideration.—From the Medical Tribune, May, 1879, edited by Alex, Withder, M. D., New York.

We wish this beacon light of the cause in the Wist a prosperous future, and tecleure that its conductors will ever (as in the past) be found working for human, good and, the advancement of liberal thought and iritual unfoldment among the people. - Bunner of Tiht, Boston.

Vigorous, sturdy and outspoken, * * has ably advocated Spiritualism proper. - Medium and Day-break. London, England,

who wish to investigate what is known as Spiritual-ism. - The National Citizen, Spiriane, N. Y.

* * The honesty and candor with which it has conducted are common fable. * * * All persons who wish to keep posted in Spiritual Philosophy cannot do better than subscribe for this paper.—Journal,

. Concurrent Commendations from widely opposite Sources.

You are conducting the Journal in the true spirit of honest research. - H. F. Underwood, Materialist.

I read your paper every week with great interest .--

I congratulate you on the management of the paper.

Good ton ron! Never man in your ranks did half * * 2 I indurer your position as to the investigation of the phenomena. - Someel Watson, D.D., Spiritualist.

The OPPONENTS of SPIRITUALISM, who desire to be familiar with its progress and development, will and the Journal a fair, candid and trustworthy channel of information. We respectfully commend the paper to all classes. All Spiritualists, and those who are investigating the subject of Spiritualism, will find this paper inval-

TERMS OF SUBSCRIPTION STRICTLY IN ADVANCE. One copy, one year six months.....

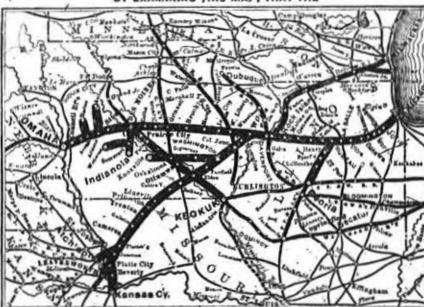
Clubs of five, yearly subscribers, eent in at one three and an extra copy

SPECIMEN COPY FREE.

REMITTANCES should be made by Money Order, Registered Letter or Brad on New York, payable to JOHN C. BUNDY, EDITOR AND PUBLISHER.

"Dr. Sykes' Sure Cure for Catarrh".

WHO IS UNACQUAINTED WITH THE CEOCRAPHY OF THIS COUNTRY, WILL SEE BY EXAMINING THIS MAP, THAT THE



CHICAGO, ROCK ISLAND & PACIFIC R. R. IS THE GREAT CONNECTING LINK BETWEEN THE EAST AND THE WEST !

Its main line runs from Chicago to Council Bluffs;

Its main line runs from Chicago to Council Bluffs;

SMOKING SALOON where you can enjoy your

and Omaha, passing through Joiet, Ottawa, La

Salle, Genesse, Moline, Rock Island, Davenport,
West Liberty, Iowa City, Marcano, Brooklyn
Grinnell and Des Molnes, (the capital of lows)

with branches from Bureau Junction to Peorial

Wilton Junction to Muscatine, Washington, Valit
field, Eldon, Belkmap, Centreville, Princeton,

Trenton, Galiatin, Cameron, Leavenworth and

Alchison, Cunsettions of

Tills GREAT THROUGH LANE AS FOL
LOWS:

At MINISTER I. R. CONNECTIONS OF

TILLS GREAT THROUGH LANE AS FOL
LOWS:

At CHYLAGO, with all diverging lines for the East

and South.

At Englewoop, with the Lake Shore & Michi
gran Southern and Pittsburg, Ft. Wayne & Chicago

and Kansas.

This Company own and control their Sienning

and Kansas.

This Company own and control their Sienning

At La Salle with Hillools Central R. R.

At P. L. A. D., L. R.

At La Salle with Hillools Central R. R.

At Parts of Control R. R.

At La Salle with Hillools Central R. R.

parte, Bentamaport, Independent, Eldon. Ottumwa, Eddyville, Cakaloesa, Polia, Monre and Lies Moines; Des Maines to Indianola and Winderset, Allantic to Audubou, and Avoca to Harian. This is positively the only Rajirond, which owns, controls and operates a through line between Chicago and Ranas.

This Company own and control their Sicepins Cars, whole are interior to mone, and give you a double borth between Thicago and Control Bluffs, Leavenworth, or Atchison for Two Boilars and Operates and Control Bluffs, Leavenworth, or Atchison for Two Boilars and Fifty Centa, and a section for Five Doilars, while all other lines charge between the same points for a section.

What will please you most will be the pleasure of Soloying your meals, while passing over the beautiful prairies of Hilmest and lows, in one of our magnificent Dialog and Restaurant Cara that accompany all Through Express Trains. You get an entire meal, as good as is served in any first-class botol, for seventy-five cents; or juit can order what you like, and pay far what you get.

Appreciately the fact that a majority of the people prefer separate apartments for different purposes lend the enormous passenger business of this line warrant ar it., we are pleased to amounce that this for Eating purposes, and its PALACE DINNO, Valls for Eating purposes, and its PALACE CARS are run through to FEORMA, DES MOINES, COUNCIL BLUFFS, with K. P. 25d E. Cara Cone other great features of our Palace Cara is a Received to the proposes and the Palace Cara is a Received to the Palace

One other great feature of our Paiace Cars is a R. R. Rds.

PALACE CARS are run through to PEORIA, DES MOINES, COUNCIL BY UPPS,

ATCHISON and LEAVEN WORTH.

Tickets via this Line, known as the "Great Rock Island Route," are sold by
all Ticket Agents in the United States and Canada.

For information not obtainable at your boxet licket office, address.

"Havana" at all flours of the day,
Marrifleent Iron Bridges span the Mississippi
and Missouri rivers at all points crossed by this
line, and transfers are sycoided at Council fluifs,
Leavenworth and Alchison, connections being
made in Union depoins.
THE PRINCIPAL R. R. CONNECTIONS OF
THIS GREAT THROUGH LINE ARE AS FOL-LOWS:
At CHICAGO, with all diverging lines for the East
and South.
At ENGLEWOOD, with the Lake Shore & Mictigan Southerp and Pittsburg, Ft. Wayne & Chicago
IL. Hd.,

E. ST. JOHN. Con'l Tkt. and I's sa'er Agt.

THE BHAGAVAD-GITA: OR, A DISCOURSE ON DIVINE MATTERS,

A. KIMBALL,

KRISHNA and ARJUNA. A SANSKRIT PHILOSOPHICAL PORM, ed, with Copious Notes, as Introduction of leasters Philosophy, and other Matter, By J. COCK HURN THOMSON, ANTIQUARIAN SOCIETY OF PRANCE, AND OF THE

The book is a 19mo, 270 pp., and the mechanist is finished in a superior manner, being printed sayy-tinted paper and bound in extra leavy of the richly illuminated beak, borders and side lille.

Price, S1.75. Gift, S2.55; Postage Frde,

THE Interpreter AND Translator -OF THE-GREAT MYSTERIES RECORDED IN DANIEL and REVELATION AND OTHER BOOKS OF SCRIPTURE. The Symbolic Language of Dreams and Visiona Translated and Defined.

BT JAMES MORBOR. PRICE, 75 CENTS phenomenal and mental phases, prevailing to an extent which has astonished their more civilized invaders. Phenomena which Europeans and Americans have been at the pains

to cultivate by years of effort, or to simulate, with the jugglers art, these people have obtained for centuries, without other arts than the simple mediates. the simple mediumship of an untrained savage priest. As it is my intention both to lecture on these subjects and include them in a voluminous work of Colonial life and experiences, yet to be given to the world, I will not dwell upon

them any further in this article.

During my.stsy in Dunedin, I was called upon to do battle with one of the most sophist. ical, Jesuitical and, to use a purely American definition, one of the meanest specimens of a "Christian minister," that it has ever been my lot to come across. This man, Mr. W. Green, of the obscure sect known as "Campbellites," had already maked Mr Thos. Walker in Melbourne and through that talented young trance speaker, been so thoroughly well whip-ped, that he entirely dost caste, and found it to his best interest to exchange to Dunedin. to his best interest to exchange to Duncdin. Here he began to bully Mr. Bright, until he succeeded in making himself notorious by drawing him (Mr. B) into a debate, which his followers proudly alleged to be a complete triumph for Christianity. The truth of this boast can be sufficiently disproved, by a reference to the published arguments on both sides, that is, provided any one will take the trouble to wade through the green Christian

platitudes-On my arrival in Dunedin this irrepressible stope thrower, re-commenced his Christian work of abuse in my favor, and by first one, then a course of lectures, on the "Horrors, Infamles, Obscenitics, and Dangers of Spiritual-ism," compelled me to do that in behalf of my honored friends in the city, which I need never have done for the sake of my cause, to wit; to handle the said Mr. Green without gloves, and in an address given before the largest gathering ever assembled in Dunedin, I had the honor and privilege of explaining to Mr. Green in person, what a mean contempti-ble, and mendacious thing a Christian minister can be. My immense audience was as largely composed of Christians, drawn there by the notoriety of the occasion, as of my own supporters; the result was, that a clamor, consisting of groaning, stamping, yelling, and hooting, was got up by Mr. Green's immediate followers, which would have disgraced the lowest mob that ever assembled together for political intimidation. All this, my good angels inspired me to endure with courage and firmness, until I fairly conquered the roughs and compelled them to hear me. Hear me they did, and as a full and accurate report of the address which occupied over two hours, was taken. Lave much pleasure in sending it for review to the editors of the American and

My chairman on this occasion was the Hon. Stout, our life respected Attorney-Gen eral. My audience included many of the most honored and respectable residents of Dunedin and my converts from Green-ism to Spiritual lam, were, as I afterwards found, quite numerous enough to compensate me for all the annoyance occasioned by this doughty champ-ion. When I state that Mr. Green fully acknowledged the fact of spirit communion, but claimed it to be "all evil," citing in proof of his assertions the teachings of Mrs. Woodhull and h re dorsement by leading Spiritualists; the writings of Moses Hull, John M. Spear, Randolph, and others "of that ilk," besides raking up all the follies and scandals that had ever cropped out amongst Spiritualists, my readers may judge something of the task had to perform in establishing a line of defense. I must be permitted to say in this con-nexion, however, that our noble cause has not suffered in my hands; that I firmly believe the defense thus called for was evolved by spiritual influence for the advancement of spiritual truth and knowledge, and that more good was effected by that one lecture and its subsequent publication, than could have been performed by a twelve months' ministry amongst those in direct sympathy with me. It is but a week since I left my dear friends/in Denedin, and already I long to be back with em, or forward with the good San Francisco Spiritualists

English spiritual journals.

I have still some work to do here, however, proposing to give a very lew lectures en route for Auckland, the port of embarkation, and trusting to accomplish all I have to do, so as to reach San Francisco about the beginning of December. As already hinted, all of value that I can glean concerning the cause of Colonial Solutionium its facts and forcet. Colonial Spiritualism, its facts, and fanati-cisms, its friends and its foes, will be carefully collated by me for future use. Meantime, and in accomplishment of the spirits' charge to bid farewell to the rostrum whilst my power to fill it is in its prime, I shall soon be in America again. I will then consider all the numerous applications for final lectures that have reached me; systematize my tour cre departing for Europe, and then begin again such other work in the cause of truth and progress, as my good angels open up for me. EMMA HARDINGE BRITTEN. Wellington, New Zealand, Sept. 12th, 1879.

D. M. Bennett.

[From the Independent Age.]

We surrender space this week to the development and cleaning up of this pool of nastiness, hoping that by so doing we may open the eyes of some of our real friends and friends of Liberalism and Spiritualism, who have allowed themselves to become really blinded and seemingly determined not to see things in their true light. To any one who will follow the evidence through, the case must be a plain one. Mr. Bundy has secured the originals of these letters which show Bennett to have been so completely beside himself and under the control of his low, vile nature as to lose all ordinary caution. Our readers will remember the position that the Age has all along occupied as to Mr. Bennett and his champions. We have had no wish to persecute a bad man or to prejudice the public against him, although we have not felt at all inclined to canonize him, or to install or extend him as a here and meeting.

clined to canonize him, or to install or extol him as a hero and martyr.

Our heroes and martyrs are made of quite
different material from D. M. Bennett or
the few free-lovers who have labored in
season and out of season to commit every
liberal or spiritual convention or gathering
to the support of Bennett.

We have no word of chiding for the many

We have no word of chiding for the many who have had their sympathies stirred in the favor by the wordy harangues of his hamplona, who have shed mock tears over its imprisonment and persecution.

We hope they will be content to let the id libertine rest for a time and reflect over is discominate.

his discomfiture.

Let us not be drawn aside from nor lose, sight of the great work before us. We must not turn aside or be disheartened because another pretended reformer has proved to be an unworthy man and unable to rise above the low plane of self-indulgence and lust upon which so many are still working their weary way. This time it chances to be in the ranks of Liberalism that the black

sheep is found; next time it may be among the Spiritualists or in the Church. None are exempt from the contaminations of

hypocrites and impostors. Society at large is greatly indebted to Col. Bundy and the RELIGIO PHILOSOPHI-CAL JOURNAL for the noble work which he is so persistently engaged in, of weeding out fraud and exposing hypocrisy and corruption. We cheerfully surrender space, even part of our editorial page, this week to his able and manly consideration of the subject, and willingly accord to him the honor of silencing all cavil hereafter as to the worthiness or unworthiness of D. M. Bennett to be considered as a leader of Liberalism or a teacher of public morals. We scept Mr. Bundy's sentiments as expressed in the editorial that we copy as the senti-ments of the Age, and are willing to stand by the record.

A Spiritualist Seer.

Spiritualism has presented itself on this, as well as on the other side of the Atlantic, under opposite phases. Some of its profesbeen transparent impositors, who resorted to the artifices of the professional thaumaturgist and rarely rose to to the level of Simon Magus, while their base tricks were as contemptible, as those of honest conjurors like Dobbier and Houdin were meritorious. Others, who may not inaptly be termed "free" of the spiritualistic craft, have at all events satisfied their brother initiates of their veracity. To the ordinary Englishman, this creed, which binds together the living and the dead, by the electric wire of mediumship, appears not so much impossible as improbable, If, however, he is ever to lend an ear, so far as to condescend to sift the evidence put forward in its favor his common sense must not be outraged by prestidigitation and a second-hand performance of the Maskelyne and Cooke business.

We are not a credulous, and, at the same time, hardly a sceptical people. He, therefore, who would tax our capacity for belief, must be either a consummate actor, or an earnest enthusiast. Hitherto, the apostles of the black art have been neither the one nor the other, the result being that they have caught in their toils, none except the invertebrate and mentally disjointed. It is, indeed, not too much to affirm that the intelligent believers in mediumship have arrived at their conclusion in spite, rather

than in consequence of the media. We shall not expose ourselves to the charge of being the apologists, still less the advocates, of Spiritualism, if we affirm that its latest mouthpiece appeals to the public on different and more comprehensible grounds, than his forerunners of the spiritdalistic persuasion, for the simple reason that his pretensions have been admitted by those, who cannot be regarded as otherwise than capable and unbiassed witnesses. Mr. Fletcher boldly terms Spiritualism a relig-ion, and has formulated for it a dogmatic creed, and an elastic ritual. He claims to occupy, moreover, a position superior to that of an ordinary medium, and analogous is some respects to that of a prophet. How he obtained his commission to convert humanity to this strange doctrine, may be the story, by the by, strikes us as being extraordinarily phenomenal.

"In the year 1874," he states "I was sitting in the midst of a thick wood on the borders of a least the afternoon and

of a lake. It was late in the afternoon, and my friends came to search for me. As they sat down upon the rocks, and the trunks of the trees I saw a stream of silver light, which seemed the pathway to a brighter world, illumine all our surroundings, and before me stood a spirit of marvelous beau-ty and strength. He seemed clothed in long flowing robes of silver whiteness, and bore in his hand a staff. All the party saw the vision more or less distinctly, although one or two were nearly fainting with ter-ror. The spirit slowly raised his hand, pointed towards me, and then threw what appeared to be a star, which faded as it fell at my feet. Then he slowly advanced— glided, rather than walked—until he stood by the side of me. The profound silence was broken only by the twitter of the birds broken only by the twitter of the birds among the branches, and by the flashing of oars in the lake. As he placed his hand upon my head, I felt a heavy sleepiness come over me, and finally was lost to the outer world. Gradually, this spiritual body blended with my own. Then in a moment, my lips began to move, and shortly after words to this effect, were given forth: 'I am the spirit of prophecy. This instrument, through whom I speak, has a great work to do beyond the sea. He will go there a stranger. He will not be welcomed by those, who should be his brother in the work. They will be suspicious of him, and jealous. Trouble, followed by the most flatealous. Trouble, followed by the most flattering success, is before him. His greatest work will be with the world, who knowing nothing of spiritual truths, until he has finally been received and welcomed by all the crowned heads of Europe. I awoke, unconscious of what had been said; and not long after, I came to Europe very suddenly, received anything but a warm welcome from some of the leaders of the movement, and have suffered not a little from the jealousy of others, whose work I have endeavored to sid. Much of the prophecy has been fuifilled. The future may hold the rest in its keeping."

There is an instance on record, of a gen-tleman, who believed himself to be made of glass, and was went, when touched, to shriek, "Take care! you'll break me!" *Prima facte*, we should be inclined to rank a man, who we should be inclined to rank a man, who volunteered such a narrative as the above, in the same category. Mr. Fletcher, however, asseverates his ability to produce the evidence of eye-witnesses, and, personally, he conveys to the mind anything but the notion of eccentricity, while he has further displayed, in a marked degree, the quality of sound judgment, by marrying one of the most beautiful women in London. There is something, too, about the man, which impresses you with his sincerity, and it is an easily attested fact that the people, who publicly acknowledge the "messages" he delivers in Steinway Hall, are neither accomplices nor insane. Among his friends in plices nor insane. Among his friends in America may be mentioned Mr. Henry Wilson, late Vice President of the United States, who professed his infinite gratitude for his mediumship, in having warned him not to undertake a journey in a particular train, which met with an accident, the message purporting to come from his deceased wife.

Among his admirers in England, war he

wife.

Among his admirers in England, may be reckoned not a few of the haute voice, some being—pardoxically enough—ardent Catholics, who dissent from his theology, but believe in his messages. In fact, the first note of warning concerning the fate of the Prince Imperial reached the ears of two ladies, to whom that poor lad was very dear, through the mediumship of Mr. Fletcher, exactly five weeks before the news of his death was wired to Chisleburst. There is, of course,

nothing to show that this black prophecy was anything but guesswork. We know of no law of the universe why coming events should cast their shadow before Mr. Fietcher. We simply record a fact, which can be verified, and will add thereunto no more than this comment, viz. that the ladles in question incurred, by their curiosity, the penalty of excommunication, and prudently omitted to reveal to Monsignor, their con-fessor, the circumstance of their having consulted the spirit of Napoleon the Third through a professed medium.

Naturally enough, a man, who, in the prosaic nineteenth century, assumes the prophetic mantle, is always liable to be hoaxed. Our Merlin of Steinway Hall tells a story of an attempt to play upon him a practical joke, which says something for his capacity to discriminate between Adonis and Phyllis, quite irrespective of its alleged mediumistic certitude. A person, attired in widow's weeds, called upon him, and to judge by the profuse application of a mouchoir seemed to be overwhelmed with affic-

The object of the visit was to ascertain whether, by means of divination, Mr. Fle'cher would state where a missing will could be discovered, the person affirming that, owing to the loss of this document, ruin had befallen an orphaned family. After requesting the said person to wait till the spirit moved him, Mr. Fletcher went of into a trance, and then delivered himself into a trance, and then delivered himself orscularly thus: "I see a fair young man, and a lady and gentleman standing near him. Now they are laughing. Before them is a pile of black clothing. Now they are putting the black clothing upon the fair young man and now a wig upon his head. young man, and now a wig upon his head. Now they cover his head with a white crape bonnet and a long veil. The young man is evidently playing a part. They ring for the servant, and order the carriage. Now they put him in the carriage, still laughing. The carriage drives away with the young man in it. It stops at the door. You are the young man?" A merry laugh from the mock widow revealed the truth but whether this prompt exposure of a hoax was due to the spirits, or the medium's acute eyesight, we are not in a position to determine. Anyhow, we shall not be so unkind as to compliment Mr. Fletcher's discerament at the expense of his reputation as a medium.

Certainly, if a doctrine so unpalatable to the majority of Christians, as Spiritualism, is to permeate society, this perfervid apostle appears to be, of all instruments, the most likely to bring about that undesirable result. He is an orator, whose flow of language never fall-him. His physique is in harmony with his prophetical role. He is a Yankee, yet without buncombe, and, though Yankee, yet without buncombe, and, though reared under a democracy, a gentleman. Nevertheless, with all respect for the partially-fulfilled prophecy, which maps out his future so distinctly, we take leave to doubt whether he will influence all the crowned heads of Europe. Kaiser William, for example, is not a likely subject for a scance, and his holiness the Pope would abnegate his infallibility by holding converse with one, whose spiritual ancestress is the grim old lady of Endor. The cld King of Hulland, too, would, it may be imagined, prefer land, too, would, it may be imagined, prefer to fight shy of such spirits as his late wife, who would reproach him on account of a certain faithless countess, and his son "Citron," of whom he had more than enough, on this side the kingdom of the majority.—From the London Life, October 4th,

Questions for Orthodox Clergymen.

To the Edit .r of the Religio-Philosophical Journal. A few days ago while engaged in a friendy conversation with an orthodox minister, he stated that his main objection to Spirit-ualism, was its hostile attitude to orthodox theology, and particularly to what is known as the orthodox view of the atonement of Jesus Christ.

For the purpose of directing the attenorthodox proclivities, to a few significant facts, 1 desire through your columns, to submit to our orthodox teachers a few simple questions:

1st. Do the teachings of Jesus constitute a sufficient rule of religious faith and moral conduct?

2nd. Did Jesus teach the fall of Adam or the doctrine of total deprayity, and, if so, who of his disciples testifies to that

3rd Did Jesus teach that he would die to satisfy the demands of a broken law, or to suffer the penalty of ain, or that the shedding of his blood would wash away the guilt of human transgression, and, if so, where is the evidence that he so taught? 4th. Bid he teach that he would send a

written or printed book into the world for an infallible guide to his disciples? 5th. What was the mission of Jesus, and for what purpose did he come into the world, as shown by his own declarations? These questions go to the very root of what is called the orthodox system of re-

ligious faith. The inquirer does not ask for the opinions of Peter, John, or Paul upon these subjects, being already familiar with their views. He desires the words of Jesus as reported by the accepted historians, Matthew, Mark, Luke and John. Trained in the orthodox faith and taught to regard Jesus Christ as the Great Teacher sent from God, the writer, upon investigation, has been much surprised at the apparent contradictions between the sayings of Jesus and the teachings of modern orthodoxy. Jesus became a martyr to the truth and in that sense died for others, but where is the avidence that he redesires the words of Jesus as reported by ers, but where is the evidence that he regarded his own sufferings and death as in

any sense explatory?

That orthodox elergyman may more fully appreciate the perplexities of the writer. I will here place in juxtaposition the teachings of modern orthodoxy and the sayings of Jesus in regard to his mission and the purpose for which he came into the world:

MODERN ORTHODOXY.

Our first parents, in eating the forbiden fruit, fell from their original righteousness and communion with God, and so became dead in sin and wholly defiled in all the faculties of soul and body.—Pres. Con. of Faith) chap. 6 sec. 2.

They being the root of all mankind the guilt of this sin was imputed and the same death in sin and corrupted natures conveyed to all their posterity.—Sec. 3.

The Lord Jesus by his perfect obedience and sacrifice of himself, which he through the eternal spirit once offered up unto God, hath fully satisfied the justice of the Pather, and purchased not only reconciliation, but an everlasting inheritance in the Kingdom of Heaven, for all those whoever the Father hath given unto him.—Same, chap. 8, sec. 5.

It pleased the Lord, at sundry times and in diver's manners to reveal himself unto the church; and afterwards for the better preserving and propagating of the truth and

for the more sure establishment and com-fort of the church against the corruption of the flesh, and the matice of Satan and the world, to commit the same wholly to writ-ing, which maketh the Holy Scriptures to

be most necessary.—Same, chapt. 1, sec. 1.
Christ, very God and very man, who truly suffered, was crucified dead and buried, to reconcile His Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of man.—Meth. Discipline, part of Art. 2nd part of Art. 2nd.

The offering of Christ once made is that perfect redemption for all the sins of the whole world, both original and actual.— Art. 20.

We are accounted righteous before God only for the merit of our Lord and Savior Jeaus Christ by faith, and not for our own works or deservings; wherefore that we are justified by faith only is a most whole-some doctrine and full of comfort.—Art.

SAYINGS OF JESUS

Verily I say unto you except ye be converted and become as little children, ye shall not enter the Kingdom of Heaven.— Mat. 18: 8

Suffer the little children to come unto me and forbid them not for of such is the Kingdom of God.—Mark 10: 14 (Jesus never mentions the fall of our first

parents and never spake of imputed guilt.)
But go ye and learn what that meaneth will have mercy and not sacrifice,-Matt

But if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless.— To this end was I born and fer this cause

came I into the world that I should bear witness unto the truth.—John 18: 18. And I will pray the Father, and He shall give you another comforter that he may abide with you forever—even the spirit of truth—and when he, the spirit of truth is come he will guide you into all truth.—John 14: 16 17; John 16: 13.

It is expedient for you that I go away, for if I go not away, the comforter will not come unto you, but if I depart I will send him unto you.—John 16: 7.

Verily, verily, I say unto you, he that heareth my word and believeth on Him that

sent Me, bath everlasting life, and shall not come into condemnation; but is passed from death into life. -John 5: 24.
Whosoever heareth these sayings of mine

and doeth them I will liken him unto a wise man who built his-house upon a rock, etc. Matt. 8: 24

Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father.—Matt. 7: 21.

The writer is aware that Lute attr butes the following language to Jesus after His resurrection:

"It behooved Christ to suffer and to rise from the dead the third day; and that repentence and remission of sins should be preached in his name," etc., but he is the only one of the four writers of Gospel History, who makes mention of that declaration upon the part of Jesus. Moreover in that saying the doctrine of an explatory sacrifice is not taught either expressly or by im-

The expression "in his name" evidently means by authority of the truth which he came to reveal.

came to reveal.

Candid answers to the foregoing inquiries are earnestly solicited. Speculations, inferences and theories are not desired. The clear, positive and unequivocal testimony of Jesus himself is the only evidence sought by the writer.

If any elergyman assumes to answer the greations above programed through the

questions above propounded, through the columns of the JOURNAL, I desire the read er to note carefully the answers given, and see whether they are the words of Jesus.

If the first interrogatory be answered in the affirmative, and the second, third and fourth in the negative, what becomes of the so-called orthodox systems of theology?
In case the second, third and fourth our tions are apawered in the affirmative, what evidence is offered from his own words that Jesus so taught?

May it not be possible that the modern systems of so called orthodox theology are seriously at variance with the sweet, sim-ple, easily understood religions of Jesus?

Can it be, that for more than eighteen hundred years, the disciples of Jesus have groped in the dark, and have failed to learn the deep significance of the words, "Go ye and learn what that meaneth, I will have mercy and not sacrifice?"

It is seriously urged by those who pro-fess to be Evangelical Christians, that the primary object or grand mission of Jesus was to offer himself as an explatory sacri-

Why did he not so teach?

If the great purpose of his advent to the world was to purchase the redemption of mankind by the shedding of his blood, why did he say, "For this cause came I into the world that I should bear witness to truth ?" ANXIOUS INQUIRER.

Spiritual Convention at Binghamton N. Y.

The Susquehannah Valley Spiritual Association will bold its third Annual. Meeting at Leonard's Hall, Binghamton, N. Y., commencing Friday, November 7th and continuing three days. Efforts are being made to secure free entertainment for strangers, and to provide the best attainable talent to make it a profitable season for all Among the speakers anticipated are Rev. John Greenbow, of Hornelisville, N. Y., Hen. O. H. P. Kinner, editor Woserle Advocats; Rev. J. H. Harter, of Auburn, N. Y.; Miss Fisvilla Washburne, Rome Palland Lyman C. Howe, of Fredonis, N. Y. Good test mediums are desired, and will be honorably dealt with. We expect a good time.

LTHAN C. HOWR.

30 Erira Carda, no two alike, with name, 10c. or 15 Or Lo Or B, HAVENS, Summit, N. Y.

LAME BACK. WEAK BACK. BENSON'S CAPCINE POROUS PLASTER.

Overwhelming evidence of their superiority over all other asters. It is everywhere recommended by Physicians Druggists and the Press.

Pragriets and the Fress.

The manufacturers received a speci st a word and the only nodal given for porous plasters at the Centennial Exposition, 1878.

Their great therit lies in the fact that they are the only plan.

ters which relieve pain at once.

Rhoupatism, Laure Back, or Weak Back, Cold on the Chest, Coughs, or any local pain or ache should the Benson's Capcine Porous Plaster and be relieved at once. Price 25 cents Sold by all Druggists.

\$350 A MONTH-AGENTS WANTED-75 best selling articles in the world: 1 sample free. Address Jay Bronson, Detroit, Mich. 71434

FREE CIFT! Acopy of my MedSense Book will be sent to any person afficied with Consumption, Bronchitts, Asthmas, Bore Throat, or Masal
Catarsh. It is elegantly printed and illustrated; 14 pages
17800.1873. It has been the means of saving many valuable
itves, Send name and post-office address, with six ceast postage for mailing. The book is invaluable to pers ans suffering
with any discussed the Nose, Throat or Lungs. Address,
Dr. N. S. WOLFE, Ciccionati, Onlo.

187-8tate the paper in which you saw this advertisement.

77-4tf.

To Florida! Tourists!!

COLEMAN HOUSE, WALDO, FLORIDA.

First class in every respect; the comfost of guests a specialty terms reasonable
Waldo is charmingly situated in the heart of the orange
culture, near the great Santa Fe Lake, and is a thriving,
healthful town.



(Formerty De July's Eldney Cure.)
Vigetable preparation and the only approach, is the world for Bright's Distantiables, and ALL Eldney, Liver, as

Prince Blacase Midney, Liver, and Urinary Blacase.

Be Testimonials of the highest order in proof of these satements.

Be For the cure of Blabetes, call for Warner's Kafe Blabetes Cure.

Be For the cure of Blabetes and the other and Liver Cu MARNER'S



H. H. Warner & Co. Proprietors. BOCHESTER, N. Y. Be Bend for Pamphlet and Testimonials.

old whol-sale in Chicago by Van Schanck, Stevenson & Lord, Stoutenburgh & Co., and Fuller & Fuller. 27-10e3w

DEATH,

in the Light of the Harmonial Philosophy, By HARY F. DAVIS. By HARY F. DAVIS.

A whole volume of Philosophical Truth is condensed into this little pamphlet.

Mrs. Davis has developed with rare faithfulness and pathos, the pure principles of true Spiritualism. The sorrowful may find consolation in these pages, and the doubtful a firm foundation and a clear sky.

Price, postage paid, 15c. per copy. Eight copies for \$1. In handsome cloth binding, 50c.

For sale, wholesale and retail by the Halleto-Philosophical Publishing House, Chicago.

American Communities. BRIEF SKETCHES .

Economy, Zoar, Bethel, Aurora, Amana Icaria, The Shakers, Oneida, Walling-ford, and the Brotherhood of the New Life.

BY WILLIAM ALFRED HINDS. Paper cover, Pripp. Price, 6) cents; postage, 8 cents.

"«For sale, wholesale and retail, by the RELIGIO-PHILO
SOPRICAL PUBLISHING HOUSE, Chicago.

SOMETHING NEW!

SPIRITUALISM

PICTORIALLY ILLUSTRATED BT JOHN SHORE, ARTIST.

"There are stories told in pictures as well as in books," "A thing of beauty is a joy forever."

A series of original pictures, illustrating the truths and beauties of Spiritualism in its higher form, will be issued one after another as time and opportunity will permit, and of which the following two are now published for the first time:—

TRANSITION: (OR, THE SPIRIT'S SIRTH)

Celestial Visitants.
(From Longfellow's Foolsteps of Angela.)

These pictures are produced as lithograph engravings by the artist himself, who has followed that profession for many years. They are not mere copies from original pictures, each as chromos and angravings generally are, but entirely origin al in every sense of the word. Every lover of art, and every Spiritualist family should possess one or more of these plo-tures, being an ornament to any room and making home still more attractive. Everybody admires them. They are printed on fine plate paper 19x24 inches, and sold at the low price of 13 cents each. Bent on rollers, postage free, to any address on receipt of the money.

Address: Rulisio-Philosophical Publishing Round
Chicago.



A 147 A 1

GILT-EDGE

This powder makes "Gilt-Edge" Butter the year rec This powder makes "Gilt. Edge" Butter the year round. Common-sense and the Science of Chemistry applied to Butter-making. July, August and Winter Butter made equal to the best June product. Increases product 5 per cent. Improves quality at least 20 per cent. Reduces laker of churching one-half. Prevents Butter becoming ranked. Improves market value 3 in Accents a pound. Guaranteod free from all injurious impredients. Gives a nice Golden Color the year yound. Meeter with will produce \$3.00 is increase of postnet and market value. Can you make a better investment? Beware of instations. Genuine sold only in boxes with trademark of dairy-maid, Engelber with words "Gill-Eddig Buttern Maken" printed on each package. Femder sale by Greeces and General Store-hosper. Ask your dealer for our book "Hinte to Butter-Makers," or send stamp to us for it. Small size, N Rs, at 20 cents; Large size, 2M Bs., \$1.06. Greet saving by buying the larger size.

Address., Butter improvement Co. Prop'rs. Address; BUTTER IMPROVEMENT CO. Pre

BUFFALO, N. E