

Gruth Genrs no Musk, Sows at no Suman Shrine, Seeks weither Place nor Spplause: Che only Saks a Bearing.

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SUNDRIES.

A. J. Davis's Theory of Ideas-Defects of Inspiration, etc.

BY J. G. JACKSON.

To the Editor of the Religio-Philosophical Journal:

How can I longer hold my peace? You are showing up the Terre Haute fraud and foolishness, and others of the same sort, splendidly! In one of your late issues you give the improvisators and inspirationists

short, sharp lesson they have long needed. Having been myself a Spiritualist for a quarter of a century or more, I propose to continue to be a small "pillar in that church, to go no more out," but in the name of common sense and feasonable good taste and culture, were I not thus confirmed, the wicked frauds being perpetrated, and the doggrels of inspirational improvisation and the folly and fallibility even of some who claim to stand highest, might drive me

Paul said, as oft quoted, "Try the spirits," etc. Would to God, if he is to be considered authority, that he had also said,—or that some one in authority would now say, "Try the inspirations and see that they be of God,

e., good and true," Is it any wonder that the hundreds of Spiritualists who are endowed with some literary and poetic taste, have to hang their heads in shame when compelled, as they are, to see their beautiful faith so befogged and besmirched on every hand; or that men of science are timid of striking hands with Spiritualists in a thorough investigation of the attendant phenomena, when they see and know the vagaries through which many have been led by too implicit a faith in inspiration and the revealments of clairvoyance, real or supposed? In this little category I can not refrain from classing my gory I can not refrain from classing my friend, A. J. Davis, even though he claims my respect and esteem, and though he may be, by many reverenced as the apostle of Harmonial Philosophy. It would seem to be quite time that, in the interests of truth, his position and status should be more carefully considered and defined. He does not so much claim infallibility, as his disciples claim it for him; but he still continues to promulgate his ideas in the same oracular style, and has never yet, as far as my knowlstyle, and has never yet, as far as my knowledge goes, openly owned up to any of the numerous errors and misconceptions with which his works abound. My thoughts are drawn afresh in this direction by noticing an article in your paper dated Calcutta, Feb. 23rd, 1879, headed, "The Theory of Ideas," in which Mr. Davis is called, "The leader of the sober, scientific and reasonable rection of the spiritualistic fraternity able section of the spiritualistic fraternity of America." The writer of the article tells us that his faith has been shaken in the theory of tides accepted by astronomers ever since Newton's time, by chancing re-cently to read some of the utterances of Mr. Davis in his first voluminous work.

Mr. Davis in his first voluminous work.

I would say to the Indian gentleman of the jaw-breaking name (Jogindra Nath Boze) my dear fellow-searcher after truth, do not allow your mind to be unsettled by those crude unproven inspirations of our friend Davis. If his mentality could have then furnished a basis of solid astronomical knowledge, the inspiration might have been valuable; but, as it appears, the positions assumed by him, in respect to the cause of tides in the cocan, are immentably absurd and untenable in the eyes of true science; and the arguments by which he attempts to uphold them are futile and unmeaning in the extreme. See what he says quoted by you:

quoted by you:

"It has been supposed by a conspicuous astronomer that tides were produced by the law of attraction, by the action of the mean upon the earth." "This can not be the for attraction is not an established principle especially beyond the atmosphere of any body or substance."

Were Mr. Davis to spend a life time of effort he could scarcely embody in as few words, errors more important and far reach. ing. Bappened by a conspicuous actrono-mer," distrib he; and whe was that? Sir Issac Rewion, of whom the poet said:

"Nature and Matures's laws for hid in alght! God said let Newjon bel and all was Light."

Go and read with understanding New-

ton's "Principia Mathematica," the basic work upon which rests, and must ever rest, the proud structure of Modern Physical Astronomy; mark with what patient skill and real clear-seeing eye he penetrates the mysteries of nature; setting his foot, step by step, on the bed-rock of axiomatic truth, and never again say "supposed" in connection with what Newton discovered and announced. He did not "suppose"—he demonstrated. With reverential heart he gatherstrated. With reverential heart he gathered the pearls on the shore of Truth's great ocean, and though few, in his own estimation, were the jewels he claimed to find, they were indead pearls of transcendent luster,—diamonds of the purest water! One of these,—the pearl of great price—is his discovery of the great principle, the attraction of gravitation, which Mr. Davis presumes to say "is not an established principle especially beyond the atmosphere of any body." Nonsense! It extends from the sun to the remotest planet and comet; thence outward and onward, without known

the sun to the remotest planet and comet; thence outward and onward, without known limit, even, we may say, to "Creation's outermost bound;" from each planet to its outermost satellite and thence onward and outward to every other body.

The earth's tidal wave is but a fragmentary effect of this grand, general law of gravitation, which, in its entirety, exists as the all-pervading, everating and unvarying law that binds creation into one united cosmos; linking it together by the laws of action and re-action, as really as if it were connected by palpable material ties. What an inspiring thought! Every motion in our own or any other planet, is transmitted like the encircling wavelets upon a limpid lake, to the uttermost bound of material creation, to be felt and realized terial creation, to be felt and realized throughout by the all-prevailing spirit. Yes theoretically; yes! practically true in its extreme, but truly proportioned minuteness, every foot-fall upon our earth, every heart throb, even, pulses the universe.

Ah! my dear friend Davis, these truths

are demonstrated by your "conspicuous astronomer"—demonstrated beyond peradven-ture by the most rigid steps of inductive reasoning, based upon facts accumulated by the keenest and most laborious powers of long continued observation, and fully confirmed by two hundred years of practical experience and use in the art of navigation. Know ye not that every vessel sailing the ocean carries with her in her tables of lunar distances used for the observation of her distances used for the observation of her longitude, the laboriously calculated and ever varying effect of the attraction of all our larger planets upon the moon, in producing her perturbations and affecting her apparent place amongst the fixed stars, every moment of time. Did, for instance, the attraction of Jupiter cease or vary any considerable amount for even a brief period, the moon would be displaced from her accurately tabulated place in the heavens and wreck and ruin might follow the navigator who relies upon the truth of her calculated who relies upon the truth of her calculated position for the safety of his vessel and all the interests of life and property under his charge. His nautical ephemeris, furnished from astronomical observations, duly provided with competent corps of calculators, never fail him, and every one of those cal-culators will tell you, that the constantly acting and combined attractions of all the principal bodies in our solar system, for every instant of time, are determined and used as an element in correcting the moon's place in her orbit for that navigator's use. You can perceive then how false and futile You can perceive then how false and futile are your written words that "attraction is not an established principle," and how little you knew where you trod, in attacking the discoveries of Newton or the legacies left us by other great minds of the past that have become incontrovertible truths, labeled and shelved for the uses of man, as positive and certain as that twice two make four. The facts we quote, you are forced to accept. The regular steps in proof of the positions herein taken are readily perceived when the mind is schooled for their reception. You may know them now as reception. You may know them now as well as I, or can readily prepare yourself to know them. What is the claim of that clairvoyance worth, which could persistently overlook a principle that in its omnipresence and unceasing power might almost be worshiped as the soul of the world?

Science, combined with and aided by setentific and cultured spirituality, may yet extend, explain, perfect—may find—is find-ing within the deeps of creation still deeper deeps, but in no event can man disprove the existing fact of an ever acting power, whatsoever may produce it, equivalent to an attraction between all material bodies, however remote and acting with a force directly in proportion to what we call weight but indirectly proportioned to the square of the

distance.

What boyish puerlity, jumbled up with some truth of statement, appears in your attempted exposition of the cause of tides as quoted by the Calcutta correspondent. What, pray, is the "extreme east" or "extreme west" of a revolving globe? Know you not that east to you at noon (as respects the stellar vault regarded as a fixed reference) is west at midnight, or in other words if we, here in the United States, and our antipodes at the same time both point east, we are pointing in directly opposite directions? Such terms, as above quoted from this writings, convey no meaning, either attentific or popular. North and south are fixed directions because the earth's axis remaining parallel with itself in its grait round the sun, and its line of direction extended strikes the stellar vault at points we may safely regard, for a limited time, as definite.

But to speak of the eastern, or south-eastern or south-western heavens, as occurs in your published works, especially in attempting to define the place of that "Diakka land," is as unmeaning, indefinite or mystical as (I

fear) the land itself. To return to your quoted theory of tides, permit me to add that the elevation of water produced by the earth's diurnal revolution produced by the earth's diurnal revolution alluded to by you so peopliarly, is a scientific fact long known and recorded, and every other revolving globe is, in like manner, flittened at the poles of its revolution and elevated in the region of its equator. Your "conspicuous astronomer," the illustrious Newton, two hundred years ago demonstrated this necessary result and calculated its amount as respects the earth culated its amount as respects the earth, long since tested and established by actual measurement, to be an excess of its equatorial over its polar diameter of about 203. But this effect expressed in miles, instead of a few feet as you have it, millions of years few feet as you have it, millions of years ago, even during our earth's molten condition, has assumed its equilibrium, and does not now affect our tides, but is uniform throughout the whole equatorial region, not piled up at any "extreme east" or "extreme west" wherever that queer place may be. Bo, then, let all men rest assured that the lunar and solar attractions, the lunar being the most effective from its near proximity, are the main causes of the semi-di-

imity, are the main causes of the semi-di-urnal tidal wave, modified as it continually is by the ever varying relative position of the two great luminaries, by the configura-tions of the many and various coast lines, and by the ever flowing thermal currents of the ocean and of the air. Let the popular mind rest satisfied that such is the case from this well known fact, that all who choose may verify, that the hours of ebb and flow at any selected station on the earth, always bear a definite relation to the moon's meridian passage at that station; and before any uninformed persons presume to dispute the well established Newtonian theory, let them just learn what the students of sci-ence have long known and proven. If gift-ed with competent understanding they will

then gladly hold their peace and thank me for this word of caption. To our friend and brother A. J. Davis, let it be added further, that I have reaped much pleasure and profit from the perusal of his volumes, and in no way desire to detract from his well earned and deserved reputation as a seer and apostle of harmonial truth. But in the interests of that truth which may be regarded in all its various departments as a grand united whole, I would ask that his writings be reviewed and purged of their various errors,-

"Were man to live co-evil with the sun, The Patriarch pupil would be learning still," and it will be no discredit for him to acknowledge more openly that many of his earlier revealments are clouded with the misconceptions of his then uncultured mind, and that the God given faculty of Reason, is after all the power whereby all inspirations, especially those concerning the laws of what we call material nature, must be brought to the test of positive knowledge deduced from observation and experience.

My Association with the People of the Other World.

BY MRS. AMANDA M. SPENCE.

NUMBER SIX.

In my last article I endeavored to portray the condition of those people in the Spirit world who are under the dominion of their emotional nature. I also endeavored to show that people who are yet in the body, and are under the dominion of their feelings and pas-sions, do not differ in the reality of their state or condition from people out of the body who are similarly dominated. Nevertheless there seems to be a vast difference between the two classes, that is, those in the body and those out of the body. It is a difference, however, not in the real nature of the two classes of persons themselves, but it is rather a difference in their necessities and surroundings. People in the body are creatures of arbitrary necessities and contingencies which are constantly subduing their emotional excitement, either by calling off the mind in a different direction or awakening new feelings and passions and depolarizing those states which, if left to themselves unchecked, would pass into condition of permanence or fixedness bordering on insanity or perhaps ultimating in in-sanity proper. On the other hand, persons out of the body are free from the necessities of food, raiment, rest and shelter, and are governed by their predominating attractions, or, what amounts to the same thing, are perfectly free to follow the tient of their passions and impulses, and are removed from the reach and impulses, and are removed from the reach of all arbitrary relations, associations and influences; hence they, of necessity, become set or permanently fixed in certain states of emotional excitement out of which they are rarely lifted, because, ordinarily, nothing happens to them or occurs on their aids of existence which can depolarize them or subdue their excitement. Hence needs out of the body who can depolarize them or subdue their excitement. Hence people dut of the body who have not developed beyond their passions and emotions, would seem, to a casual observer, to be, not only non-progressive, but at times retrogressive—non-progressive, because they move and abide so long in such limited and monotonous spheres of action, that it is only after the lapse of years that they so quire experience enough to many them even a little in the direction of a better condition—refrogressive, for the reason that they go down, down,

deeper and deeper into the depths of their intensified passions and revel in the lowest and most groveling manifestations of emotional excitement of which that part of our nature

is susceptible. People in the Spirit world who are in the condition which we have described, are, in one sense, insane. For what is insanity? It is a polarized state of the emotional nature, which is beyond the reach of all ordinary depolarizing influences. I say ordinary depolarizing influences, because the history of insanity shows that all forms of insanity. even cases in which the emotions have been wrought up to the highest degree of excitewrought up to the highest degree of excitement, and in which the excitement has endured for years, may be depolarized by the action of extraordinary and unusual influences. Now people in the Spirit-world who have not developed beyond their passions and emotions, are in states of fixed and permanent excitement out of which they are not lifted excitement out of which they are not lifted by any of the ordinary influences of that side of existence; so that, if their sphere of existence were opened to our vision, we could not think otherwise than that we had been let into a limitless asylum of all grades of the hope lessly insane.

But is the condition of such spirits really hopeless? By no means. They may be, and often are, depolarized by extraordinary influences which are within the reach of that sphere of existence: Que of those extraordinary influences, is rapport with persons in the body; and, in this respect, mediums are their gate-ways out of hell—out of the undeveloped and insane condition in which many spirits exist, and might exist for untold ages, were it not for such a means of exit.

In what way do spirits progress through the aid of mediums, or by coming into rap-port with persons in the body? Certainly not simply by participating with such persons in their passional excitements and indulgences: for we have just seen that, of such excite-ments, such spirits already have too much. Spirits, by coming into rapport with persons in the body, become as lavorably situated perhaps for development as they would be were more so. The various changes which the medium experiences from one emotion to another, and from states of excitement to states of comparative peace and quietude, and frem low and groveling thoughts to trains of elevated intellectual activities, are participated in by the spirit as though he were again in the body Now the tendency and the ultimate of sucl changes and of such oscillatings back and furth from the unrest of passion to the peace and quietude of its absence, and from the debasing thoughts which are developed in the pursuit of passional and selfish gratification to the elevating and ennobling thoughts and emotions that attend more intellectual and unselfish pursuits, I say, the tendency and the ultimate of such varied and contrasted ex perience to persons in the body, is to cause them gradually to shed the lower state and retain the higher, because the latter is found to be the happier state; so spirits in rapport with such persons in the body, progress for the same reason and upon the same principle, because a participation in experience is necessarily a participation in the progress which comes of it. All progress consist substantially in letting go of one state and in holding on to snother that is found to be preferable. And, in all cases, the only guide of reason for the choice is, that, of the two states, the one selected is found to be more conducive to happiness than the one which is shed. To a con scious being there can be no other incentive to permanent progress than the prospect of superior happiness. But in order to make a choice between two states we must have experienced them both, and we must by repeated experiences, if necessary, have the superiority of the one chosen so inwrought into our organic registry of experience that the organism itself ultimately sheds that which is the least conducive to happiness and clings in preference to that which is the most conducive to happiness—and sheds the one and clings to the other, not by violence, not by will power, not unreasonably, but by a rational, reasonable tendency which has urged so long and has accomplished its results so often, that the final shedding of the lower state and the the ing or of the lights is done automatic. the taking on of the higher, is done automatically and spontaneously without violence and ithout conscious struggle.

Items from Philadelphia.

To the Editor of the Religio-Philosophical Journal: There is every encouragement for Spiritpalism in the Quaker City. The brilliant lectures of Mrs. E. L. Watson, of Titusville. Pa, have crowded the Hall of the First Soclety, Eighth and Spring Garden streets, with more than an average intelligent and appreciative audience every Sunday during October. Mrs. Watson's discourses are lofty in conception, grand in style of delivery and logical in deduction. If the lady could be induced to stay with us for several months longer, no hall in Philadelphia would be

longer, no hall in Philadelphia would be large enough to hold her audiences.

For a while the First Society had in contemplation the object of procuring a hall of their own. Mrs. Watson in one of her lectures alluded to the phalaeworthy object, which gave a new impetus to the cause. A subscription was started Sanday, October 19th, and nearly \$5,00 subscribed on the spot. A gestieman present plagged himself good for the plastering, shother rentieman present techniques (by formission) the services of A. J. Davie, for a month. Mrs.

Watson said that though recent unexpected calamities had fallen to their lot as a family, yet she would be too glad to tender a month service, if acceptable, to such a worthy object. A Lady's Aid Society has also been organized to work in the desirable object of owning a hall. The building of a Temple to the cause of Spiritualism, where run and to the cause of Spiritualism, where rum and tobacco are rigidly excluded, the walls decorated with beautiful paintings, statuary, and such other soul inspiring objects as will and such other soul-inspiring objects as will lead the thoughts to God, is a dream so fascinating as to make us tremble in fear of never realizing the glorious work anticipated. Fifty thousand dollars is a small sum to build a hall in Philadelphia, and only \$5,000 to start on—though with men in our ranks representing hundreds of thousands, is it any wonder that we are fearful of the result? Our trust is, however, in God, and the angel world.

The First Spiritual Society, of Camden, N. J., have commenced their meetings with more than ordinary prospect before them. They have procured the services of J. Frank

They have procured the services of J. Frank Baxter, to give them two lectures in December. Through the week circles are held at the house of Capt. Rodgers, whose wife is an excellent test medium; in a word Spirit-ualism is decidedly looking up in Camden.

Many years ago I was acquainted with a man, middle aged, the owner of a few thousand dollars; he was a devotee to a certain medium, and implicitly believed all the spirits told him. They wished him to come in possession of some treasure that was buried in the cellar of a house in Callowhill street. The number of the house was designated, how the treasure got there, by whom, etc., all made plain to him. Obtaining a knowledge of the occupants of the house, my friend soon rented the cellar, for the ostensible object of keeping meats and produce therein, part of which he meant to dispose of in the market close by. And now a meat box must be sunk; and digging commenced, half the cellar was dug over, but no treasure found. The medium was sought again, and the spirits interviewed. "Ah! treasure is in the other part," was the response. Then that was dug over to the depth of several feet, and nothing found. The spirits said that they had made a mistake, and gave the wrong number of the house. However, when all was over my friend's money was gone, and the last I saw of him he was sending prophetic hallads to Gen. he was sending prophetic ballads to Gen. McClellan when lighting the rebels before Richmond. What lessons may be learned by this? The brother level money, and the lower strata of the Spirit-world catered to

his appetite.

A deluded brother of this city, from week to week has hurled his anathemas, both scurrilous and defamatory, at the JOURNAL and its associates, the Philadelphia Times and the Brooklyn Committee, also the Catholic Church, in language that must have long before this, sickened many of his readers. This brother is in constant communication with lofty spirits, such as George Washington, Sir Walter Raleigh, John Bunyan, Milton, Charlemagne, and host of other high-sounding names, who all prophesy a sudden overthrow, and total defeat of the Journal and the Brooklyn Committee. The truth is this, the mediums through whom these communications come, are more or less in the employ of this de-luded brother, and their tricks have been exposed by these papers. The whole of such Spiritualism amounts to no more than did the cellar digging of the first brother. Every Spiritualist knows that Spiritualism can be taken away down in the cutter, or up among the radiant stars. "By their fruits ye shall know them," and by the words and actions of a man, may we know the purity of his interior and exterior controls. It is the province of lofty Spiritualism to fraternize with all nations and tongues, irrespective of creed, color or station. Then why should Catholics come in for such a large share of mean abuse, when it is not positively known that any where have Catholics laid violent hands on mediums; indeed, it is quite otherwise. Many of them are friendly to Spiritualism, and some of them have openly declared themselves on its side; foremost in Catholic Austria, is Adelms von Vay, Baroness Wurmbrand, who in the German language, has published several grand works in defence of the Harmonial Philosophy, and who is making constant sacrifices in a province of lofty Spiritualism to fraternize and who is making constant sacrifices in a pecuniary sense to humanitarian objects. Among the foremost Catholic Spiritualists in England is **Ba**rd Donraven, who also has given his testimony in a printed work in favor of Spiritualism. In fact, in all countries of the world, we have valuable brothers from the Catholic Church who are doing good service in the spiritual cause. There need be no fear from the thraidom of priesteraft. They received their death-blow when the Bible was given to the people in the 15th century; the last throes of the dying gladiators manifested themselves through the Reformation, and a free field for science, popular education, and an enlightened and untrammeled press, is taking the wind clean out of the sails of orthodoxy. The powers of darkness and "spritual wickedness in high places," have no coherent force in them. Our duty is to "try the spirits whether they be of fod." Seek for a more searching cultivation of those spirits within us, that will had its choice still applies within us, that will had its choice so thach strife among unasting. Link ordate so thach strife among unasting. Ask, and it will be given unto you wast, and ye stall find, is a motte of glade problem. Tolly worth.

Fulladelphia, Oct. 10, 1878. priesteraft. They received their death-blow

My Religious Experience and Conversio a BY OURRAN WHITE.

My purpose and abject is to show that a man can be religious without the necessity of his professing Christianity, or being in the folds of the church. I will try to slow the validity of this thought, and to state what appears to me to be the principle by which all such subjects must be judged, and to make appears the nature of the and to make apparent the nature of the evidence, and the conviction to be effected I will discard all psychological conversion, an embodiment of that low conception of religion, which makes it consist primarily of excitement, and spasmodic action of the will, produced by excited feelings. I will let my mind lead out on religious ideas, guided and controlled by the principle of truth, looking to nature for my evidence. I find that religion does not consist wholly in being a Christian, and I deny that Christian in the control of the tianity has any specific authority as a divine revelation, above that of other religions. It commends itself to the Christian church, and to no other; therefore it is sectarian; and I am led to think by this that our religious conversion is stronger in na-ture than in Christ; for nature is the embodiment of truth and immutable law, and is not sectarian, nor dogmatic in its divine principles. Man cannot violate, he cannot esecrate, and cannot by force put himself above this law of nature. He can place himself in opposition, or in false relation to the law, but the penalty is payable at sight, and it cannot possibly be avoided. On the other hand, I find all written codes are degmatical, and man must grade and level himself to the law, to be law abiding. He can violate, and by force place himself above this written law; this makes the evidence positive, that the Bible code is finite. We find this the case in the civil code; when violate the law, I put myself above and beyond it, and remain outside until the process can be served upon me. If I choose, in the mean time, I can escape its penalty, and so place myself above the authority that supports the civil code. When I violate or sin against the Bible

code I elevate myself above its authority and am above its assumed divine infinity. Man has bowed his head long enough to this so-called divine code, and it is time for him to seek a higher tribunal. I do not wish to worship a being I can elevate myself above. or to reverence his laws. Man cannot put himself above the divine code of nature; and in the immutable principle of God's law he has the assurance that every true and spontaneous change is attended with improvement and advancement in the condition of life. The church when alluding to the deist or free spiritual thinker, puts a low estimate upon his moral influence as nan, and represents that his advice and ideas are irreligious. I say not so, for he la not biased or fettered by superstition or creeds, and is above the influence of the barbarian age that is woven into the very being of every Christian in the land to blight his moral understanding, and there-fore his moral and religious advice and example should be true and pure. In the twilight of that age all Christian institutions still exist, and it would be folly to expect a sectarian Christian to give pure and nat-urai religious advice, or to raise his thoughts above the cause of their existence. I have no doubt people have been elated and exait-ed, psychologically, and have felt a warm and deep interest by hearing their friends express their feelings in "revivals of religion," but can we trace this feeling any deeper than the influence of mind upon mind, in a philosophical gense? Let us appeal to the immutable laws of the universe, and in nature we will find a basis and a medium, that God does use to manifest his divine nature to man. To illustrate this, I will give a little of my own experience: 1 was a material at; my belief was based upon the idea that matter and motion are co-ejernal and established by virtue of their own nature. This great original and crude mass was a substance, containing within itself the embryo of its own perfection. It be-came quickened with life by virtue of its own laws, and was capable of producing all the phenomena of life. In looking into this

the phenomena of life. In looking into this great laboratory, I felt exalted, even to comprehend so little as a part of the great whole. Turning my thoughts and attention to the members of the churches, and especially to their revival efforts, to the Pharisaic spirit they manifested, and to the ready credulity of all in their creeds, and their contemptions aborticism toward all beyond or some nous skepticism toward all beyond or contrary to them, and the great body of them seemed, in comparison, pupplits and play-things in the hands of the clergy, blind sub-jects of creed-makers and defenders. A spirit of combativeness within me made me impatient that such credulity should exist in men's minds, and they still be called immortal beings. I did not believe in immortality or in a Supreme Mind in all things. for my materialistic views gave no room for such ideas. My conversion did not come from prayers in the church, from Christian influences or revival excitement. It was a spiritual awakening from a careful and can-did reading of Nature's Divine Revelations by A. J. Davis, over twenty years ago. I met with a "change," as religious professors say, but it was not a change to creedal Christianity, or finding refuge in the narrow walks of a sect; it was a change from materialism to a spiritual philosophy. I had seen the grave open as a dark chasm into void annihilation. I bridged that chasm and walked over, in my thought, into a fair Summer-land beyond. I realized the guid-ing presence of the Divine Mind in all things and saw that Nature was thus newly beautiful and its wonders better comprehended. When the latent and intuitive thought that I was immortal, which my materialism had chilled and checked, sprang up within me, the idea that the soul, at the moment of death, goes out like a thin galvanic current into space, hides likelf in the soul of the world, and is extinguished like the life of trees, the fleeting fragrance of flowers or the pure mentality of the beasts that per-ish, was exchanged for a higher idea of the destiny and future personal life of man. The Tree of Knowledge, emblematical of

the brightness and beauty of Eden, began to branch and bud and bloom in beauty I soon recognized in its progressive unfolding the law that controls nature and man with an undevisting government, whose results can at all times be depended upon in accordance with the test and highest interest of each individual and the happiness of est of each individual and the happiness of the human race. To enjoy the fruits of this picture, we must develop our own happi-ness in the truths which open the mind. To feel, to see, to know truth, enlarge our views and ering us at once into a divine existence. If we can judge of God by his works, and least that he is full of love and ments, and that we partake of the glorious stituents of his shirt, how much does it become at it as tall as think, in second with that we have I this made me feel a responsibility that I could not evade, that a responsibility that I could not evade, that

nor could I true common with the came and direction of the present and future dispiness. Taked for the professing sig could feel or expense in that dark and cringing position, under the distates of a dogmatic creed. My mind the distates of a dogmatic creed. My mind was lest in its wanderings for light; I looked into this wast illimitable space which surrounds me; I contamplated the harmony and beauty of the universe. I said there must be a cause, for it showed design. I studied its parts and became convinced there was a God. A complete revolution, an entire change, took place in my mind, and I became a delighted learner. My soul felt that warm and slowing love of God. to felt that warm and glowing love of God, to light it up and help its immortal graspings. It gave me confidence to investigate and develop on my own responsibility. This indeed was a happy day. I was bound by no creeds, my mind was free and open to search for truth and drink in the beauties of nature, and the way seemed opened for my entrance into, and departure from, this sphere, on my voyage amidat eternity. How welcome this knowledge ought to

be to man, for it guards him against the extremes of life, lifts him from the depths of unbelief, raises him from the mire of material existence and opens to him a knowledge which makes for him indeed a new heaven and a new earth—a new heaven, because we are fitted to make ourselves happy here; a new earth, because man while upon it will learn and execute the true purpose of his existence. The great law of love will enter, and will show itself forth in greater regards for the happiness of each other, in the suppression of that selfishness which has so long cast its dark pall over life in this sphere, and it will teach man by the best of all possible lessons, that of experience, to know how much he can add to his happiness on earth, as well as hereafter. It will be no longer to him a sentiment writ ten on the sand of the sea-shore to be obliterated by the first wave which the storm of human passion may excite, but will be written on the heart indelibly. I had no assistance, I did not feel the want of a mediator, I only felt the want of that free and enlightened wisdom which will make every man a law unto himself. My redeemer was truth: I saw it stamped on every part of pature, up to nature's God. The immutability of the law which governs the universe is truth; it is your redeemer and mine, for it is the manifestation of God.

The whole universe teems with the beauty of divine thought, and the radiance of this celestial beauty is perceived when the spirit of man is in harmony. If we present the evidence from nature, I think the mind of man would become expanded and free from bigotry, superstition and unnatural prejudice, and his sanctuary would be the expanded earth, and the unfolded heav-ens. Let us teach men to love truth by causing their interest to correspond to it then it will be received by a natural influx. But leave men inferiorly conditioned as to their social, religious and external affairs, and all their opinions will correspond to the inferior state in which they are existing. I think Christianity must become more philosophical and less dogmatic to meet the wants of the coming age. The great central idea of the church (believe or be damned) should be expunged from the Christian faith. It has encompassed the church and marked the contracted bounds of those that profess to follow the teachings of Christ. The corruption that developed in the Romish church crept into Protestantism under the shade of this false idea. ive us dispensable to real religious life and growth. For instance, I claim the right to say that to teach the doctrine of endless punishment is a sin. It is full of revenge, it is cruel there is no sympathy, no love, no forgive-ness in it and it cannot be God-like. It must be the offspring of a barbarian age. A man may confide in the teachings of Christ, if it will supply his religious wants. I could do the same by the leading inspirations of any great reformer of the past ages, but to meri a crown one must earn it. If man has the love of God sufficient to make him self-reliant, that free and enlightened wisdom that God gave to all sentient beings, will make him happy in this and the future life, I firmly believe. Let us love that which is lovely, and deal gently with that which has been misdirected or imperfectly developed, at the same time let an entire let an enti at the same time let us try to love, to adore and express the truth, because truth is a principle which unites and harmonizes an entire universe. Chelsea, Mich.

FRAUDS AND JESUITS.

Letter from W. C. Bowen.

To the Editor of the Religio Philosophical Journal: Your very pertinent questions to Spirit ualists: "Do you want the facts of Spirit ualism to rest on a solid scientific basis?"
"Do you desire that our phenomena shall be accurately observed and correctly recorded so that when once made public they shall stand irrefutable under the most searching analysis?" cannot be answered in the nega tive by any thorough Spiritualist. Christianity demands belief without evidence. Spiritualism condemps such belief and al ways condemns blind faith, while sternly insisting on loyalty to conviction based on scientific grounds. The childish credulity of some in our ranks, their utter prostration of reason and common sense, particularly as regards certain so-called materialization phenomena, is more damaging to the cause of rational spiritualism than the most bitter hostility of its opponents is, or ever can be. Some of our friends seem to be "clean ne." "hook, line, bob and sinker," beneath

the waves of an over-weening credulity. It has been truly said, "None are so blind as those who will not see;" and not with standing the whole genius and tendency of mod-ern Spiritualism is against this oriminal blindness, yet fraudulent materializations prosper simply because some Spiritualists (at least so it seems to me) have said with all their heart, "Delusion, be thou our God," and by their influence, time and money, persist in trying to pipe the music of the apheres down to the rattle-trap and Jewsharp of the nursery, by upholding the brea-en feminines and mercenary masculines who trifie in a ghastly manner with the sa-cred instincts, noblest impulses and tender-

cred instincts, noblest impulses and tenderest affections of the human heart.

These swindlers, instead of being encouraged, should be compelled to pack their
false mustaches, tinseled robes, binch-beck
jewelry, fancy slippers and the whole "kit"
used in performance of their silly pranks,
and go to doing something useful for humanity. It is high time that "Mary" and
"Jesus," and "George" with his orange (and
his little hatchet, if he has one,) and the
whole category of forms trumped up and
dasked out for the perpetration of a more
peralicious swindle than gambling, were
attugly packed away, and their impersonactors and managers set at work, by the

State, if need be, earning an honest livelishood.

The dark accusation of Jesuitism brought against the Journal, utterly vanishes in view of the fact that the paper carries no rapier or stiletto in the dark, but were the "sword of the spirit" at noonday against the borus materializers, and in helialf of the bogus materializers, and in behalf of what is imperatively needed at the region time, viz., the scientific method in spiritualism. If such minds as Coleman, Davis, Denton, Tuttle, Epes Sargent and others who endorse the "test could the BELIGIO-PHILOSOPHICAL JCUENAL ATO esuits, then presumably nine tenths of the Spiritualists in the country are of the same persuasion. The noble position regarding all purported spiritual phenomens occupied by the JOURNAL, and based as it is, on the bed-rock of science, is simply impregnable; and we may safely say that while the paper continues to occupy so grand a vantage ground, "the gates of hell shall not prevail Brooklyn, N. Y.

Experiences in Spiritualism.

From the Aurors (III.) Herald. TO THE EDITOR: -- in your issue of Seltember 26th, under the caption "Spir tualism." you say, "It is high time for scientific Spiritnalists, if there are any such, to come to the defense of their position in a scientific manner, or for all men of intelligence to abandon Spiritualism in all its forms." Whether there is any such thing as "scientific" Spiritualism is of little consequence compared with the proposition: Are the alleged facts in the phenomena of Spiritualism true? have neither the inclination nor the ability to discuss the true ethics of Spiritualism. That has been and is constantly being done in the journals devoted to the purpose, by men and women of character, culture and genius. You refer to Prof. Youmans and the Popular Science Monthly to prove that it is "unscientific," "false," "absurd," etc. When and where has the learned professor you refer to ever examined the claims or attempt ed to probe the mystery of these phenomena In the article you quote, he admits he has not investigated them, and begs the ques-tion by saying, "Their claims have been in-vestigated for five hundred years, and all science is a report against them." Who were the scientists that for the past five hundred years have faithfully investigated this matter, and who have so unanimously agreed that it was all a delusion, etc.?

If the professors of science of the present

generation were all agreed on this question, and presented a united front in opposition to it, then I would have less justification for these remarks. But they do not all agree with Prof. Youman and others of his class. In England Professors Crookes, Wallace, Varley—the latter chief electrician of the Atlantic Telegraph Cable company; Butler-off and Asakoff, of Hussia; Fichte, of Germany, lately deceased, and a large number of others whose names do not now occur to me, are strong believers in the truths of these phenomena. Either of these gentle-men is the equal of Prof. Youmans. They have investigated the matter, and assert nave investigated the matter, and assert that they "know whereof they speak." Outside of the scientific world we have a large number of eminent men, famous in political religion and society. The late Vice President Wilson and U.S. Senator Ben Wade were enthusiastic believers, and a host of prominent men now living april to recognize the prominent men now living april to recognize the senator. prominent men now living could be named who accept and believe in its truth.

I have great respect for true science, and for the many and valuable discoveries thereof, but am convinced that "there are phy." Scientists, as a rule, are neither ommiscient nor infallible. Matter and material things have been almost the sole object of their education and investigation. Any. thing that runs counter to their preconceived ideas is "viciously hostile to science." At a not very remote period in the history of this world, it was "eminently scientific" to consider the earth as flat. From the days of Copernicus, Galileo and Columbus down to our time, scarcely anything can be proposed that was novel, strange or startling that these scientific gentlemen did not de ride or denounce as "unscientific." History is replete with instances verifying the above. They measure everything by material standard, and should any of these wonderful phenomena perchance occur in their presence, with no apparent trickery or deception, they call it "mind-reading," "odic force," "unconscious cerebration," etc. If asked to investigate it, they rarely condescend to attempt it; and, when men and women of intelligence and character give the result of their investigation to the world, these learned gentlemen say that it is "eminently unscientific for any one not a trained expert to undertake an investigation," etc.; that, on a simple question of fact, common sense, honesty and good judg-ment weigh nothing as against the bigoted conclusion of a "trained expert." This may

be "scientific," but it is not fair.

That much of the phenomena attributed to modern Spiritualism is absurd and ridiculous, I will not deny. I have no sympathy with some of those long-haired male and short-haired female reformers, whose foolish credulous and criminal acts contribute so much to bring any cause, society or belief, into disrepute. No reform or progress in any direction has ever been brought about, except in the face of the most bitter oposition, and the subject under consideration is no ex-ception to the rule. Many persons obtaining tests which they consider conclusive proof of the facts of spirit communion, are apt to rush to the other extreme and credulously accept almost anything which purports to be a communication from, or proof of, the existence of departed spirits. The rash and ill-timed conclusions of this over-credulous class have contributed much to bring it into ridicule and contempt. What is most needed at present is, not the predetermined conclusions of "trained experts," but a candid, impartial and persistent investigation of these phenomens. To call them "immoril," "irreligious," "the work of the devil," etc., will not keep them down nor prevent their constant and universal occurrence. These mysterious phenomena should be in vestigated, and by sensible, cool-headed and fair-minded persons, wholly unbussed by any sectarian or scientific prejudice; and when such a course is pursued, much good will be the result, besides a vast addition to our stock of knowledge. Facts solely should be sought for, and facts solely are

what I now propose to give you.

For the last five years I have been an earnest and presistent investigator, and the result has been satisfactory. A full and comprehensive description of all the tests and evidences I have received would bit a volume. I have accepted the online of the contract of the c and evidences I have received would bli a volume. I have accepted the opinions of no person, nor taken anything for granted, and what I know is the direct result of personal investigation. As it is impossible to begin to do nastice to the subject in this communication—or in a hundred, for that matter—I will content myself with the narration of two or three only. Many of my most con-

nature, and yeary full and the second askerly to his wait and appearantly lefal charing ter, and that he had in recessing passed
over, and that he had he recessing passed
of friend or acquaintance of that succiption, and therefore failed to establish his
identity. I asked for his name, but she
could not give it. A relative of mins, who
was also present, said: That is a perfect
description of ——," a consin who lived in
Lee county, lil. But as I knew or had good
reason for believing he was then alive and
well, I had to cismus the matter from my
mind. About two or three weeks after that, mind. About two or three weeks after that I received a letter from a daughter of this alleged spirit, stating that her father had beed dead for nearly three-months. The description was perfect, even to the papers, which I then understood. Prof. Youmans or Dr. Beard-if they believed it ever happened at all-would say that it was simply a case of "mind reading," without stopping to explain how the alleged clairvoyant could have looked into my mind and discovered something I knew nothing about.
One more case and I am done. In the early part of 1878 business called me to Texas and kept me there for several months.

I had heard of a lady at Marlin, Texas—a Mrs: Gardner, who was reported as an excellent medium for slate-writing. I determined to investigate that phase of the phenomena, and, the first opportunity I had I went to Marlin. I decided to keep my name, residence and business a profound secret from every one there. I ascertained at the post office that Mrs. G. lived about three miles out in the country. Before starting I procured a couple of new slates and washed them off clean. I then wrote, unobserved by any one, a question on a piece of paper; then I bored a couple of gimlet holes through each slate at both ends, and placed the piece of paper between the two slates, and then screwed them firmly together—so strongly, in fact, that I broke a sewing-machine screw-driver in removing the screws, after the first trial of her powers. I wrapped the slate in a paper wrapper, and then started to interview the lady. She was unwell and at first declined my request for a sitting. After much urg-ing she consented, but did not expect very satisfactory results.

It is proper here to say that both Mrs. Gardner and her husband sprang from formerly very wealthy families, and are very respectably connected. Mr. Gardner had at that time about two thousand acres of cotton inder cultivation, and they were not poor. Mrs. G. charged no fee for her seances and therefore no charge of mercenary motives could be urged against her. She only gives these sittings because she feels impelled to do so, and cannot resist the imdise that sometimes comes over her, and t great personal inconvenience she sometimes gives her visitors an audience.-Money-making seems to be her last thought. Her orthodox friends, while generally doubting the possibility of the phenomena, and at the same time generally refusing to investigate them, speak highly of her personal character.

I was invited to take a seat near a small table, over which was placed a small cloth cover. The table was about twenty inches square, and the cloth extended about eigh or ten inches on either side. She stated that her "slates were at the house of a neighbor," and was about to send for them, when I produced my slates and asked if they could be used. She willingly assented, and I called for a screw driver, and to her inquiries as to what I proposed then to do with a screw-driver, I stated that "I wished to unscrew the slate and put in a small piece of pencil." She replied that "it was not necessary, and that, if the spirits wrote at all, they would furnish their own pencil This was wholly unexpected on my part; but I gave her the slate, and she immediately placed them under the table with her right hand, while her left hand

remained on the table: In about two or three minutes a slight scratching sound was heard which she said was "spirit writing," and upon the conclusion of it she handed me the slates. Phe reader will bear in mind that these slates had never been opened since first screwed together at the store where pur-chased. With difficulty I unscrewed the slate (and spoiled a screw-driver doing it) and found written on the slates the ques tion I had written on the paper, and also a correct and intelligent answer to it. I rubbed it out and tried it again, screwing the slates tightly together as before, and a new question written on a fresh piece of paper, which was folded and placed between the inside of the two slates. This time I placed my right band under the table and over her hand, and while in this position writing was again heard, and a satisfactory and convincing answer written thereon.

This was repeated several times in the same manner; and when I had filled the inside of the slate full, I turned them around, reversing their positions, and, when the entire surfaces were filled, I announced myself satisfied, and that sitting closed.

The next day, while at the house of a prominent citizen there who had developed Mrs. G. into a good medium. I learned that it was a common thing for Mrs. Gardner to take a state she had never seen before, and in broad daylight, and in full view of the entire company present to hold it. of the entire company present, to hold it out at arm's length, with no pencil on it, and that writing would appear. But, as I did not see this myself, I cannot vouch for it; nevertheless I have no doubt it has

While visiting at the house of the gentleman referred to above, Mrs. Gardner and her husband both came in, and after much solicitation she consented to give me another sitting. The first question I asked was written on a piece of paper, as before, and put between two locked slates belong ing to the gentleman—my own being writ-ten full. I asked this question: "If I should rub out the writing on my slates, would they (the spirits) fill them up with new or original matter?" They replied they would. Accordingly I rubbed out all the writing and with about a dozen or more question had nearly filled up my slates again, and all under the same strict test conditions mentioned in the first case. Mrs. Gardner remarked that I was very exacting in my test conditions—much more so than others, etc. I replied that "I wanted to know positively that it was really the work of departed spirits, and that human agency had nothing to do with it," etc. But I stated that "I was perfectly satisfied with what I had obtained, and that she was a genuine and housest medium," etc. She seemed to

ing I said. and but the finally incomplete and the property of t art was to look a book I which centained a little space not written on. She took the slates, and in not example a minute returned them to me with the question and answer written thereof, and signed by the full name of a deceased brother?

This ended that stance. I have the slates will in my possession, with most of Armerican with the Armerican

will in my possession, with most of the writing still visible and legible. But the learned professors from whom you quoted would, no doubt, thus filippantly dispose of the whole question (olds your extract from Popular Science Montaly, September number): "The state of mind here betrayed is simply lamantable....in payment of intelligence. simply lamentable—in respect of intelligence, not one whit in advance of the veriest

superstitions of the Middle Ages."

It would be interesting to listen to your explanation, or one from the learned professor, as to how the writing was produced on the slate; or on what hypothesis, other than the work of departed spirits, a rational explanation can be formed? The reader can draw his own inferences. I have simply and truthfully presented a few—a very few—of the many facts which have come under my observation.

N. Bowditch.

Pleasant Memories of Antwerp.

In early August we attended a grove meeting at Antwerp, Paulding county, Ohio, and did not do as the editor of the RELIGIO. PHILOSOPHICAL JOURNAL enjoined, "report the next day." We have, on the contrary, put off the report until now. The meeting itself was mentioned by Father Wentworth, and as for the pleasant memories of friends and acquaintances met and found there, they have kept well, and will keep.

sulding county is almost level as a floor, and the Maumee river flows sluggishly through a wide ditch, overflowing miles and miles at high water. The land is consequently wet from deficiency of drainage, but of inexhaustible fertility, and the pioneer has to meet with a forest unequaled in density and size of its trees. When properly drained, as is now being rapidly done, this section will be the garden of the State.

There are a few earnest Spiritualists here. They have no formal organization, yet every year they have an annual meeting which has always been successful. This year they fitted up a grove which really was a tract of virgin forest. Such immense maples, beech and cotton woods I never saw before. They bored an artesian well which gave an abundant fountain of pure water, and invited the people far and near.

Saturday a fair audience only assembled, It was largely composed of Wentworths and Champions. They are large and widely extended families, all ardent Spiritualists, and zealous in works. Father Wentworth, eighty-six years of age, sat on the platform an eager listener. A story of his honesty was told me, which I introduced on Sunday, as an example of the character Spiritualism gave. He had a farm on which he resided when a new law allowed certain lands purchased for actual settlement to be bought at a reduced price. A forty-acre lot joined his farm, and he went to the land office and paid the stipulated price. On returning his conscience smote him. It said that not such as he, who already had farms were contem-plated by the law, but those without land. His children argued that all together he would not have more than the law specified. and adding it to his farm he would occupy it, but he was not led astray by such sophis-try. After a sleepless night, he arose early and journeyed again to the land office, demanded and received a new deed for his land, paying almost twice as much as before. Then he said he was at peace. Such honesty is the outgrowth of true Spiritualism. He has a large family, all honored and respected citi-zens, and of the same sterling character.

An interesting episode occurred after the morning lecture. Brother Weeks, of Wauseon, gave a short speech, descriptive of his separation from the United Brethren, for whom he had labored as preacher all his long life, until two years since when he be-came a Spiritualist. Albert Wentworth, who had not before heard of this great change, coming to the platform, asked Bro. Weeks if he did not preside at the Church-meeting when he (Wentworth) was discovered, because he was a Spiritualist? To this Bro. Weeks assented. Then Bro. Wentworth continued: "They brought the charge of immorality against me, and you said if I was a Spiritualist that was proof arough?" a Spiritualist that was proof enough." "And it all shows how blind with bigotry

I was," replied Bro. Weeks; "I am now a free man. The Spirit-world has made me free." Then the two men who parted years ago with hate neurished by the intolerance of dogmatic belief, finding each other on high-er ground and breathing a purer atmosphere, shook hands with deep emotion, and tears of joy fell from many an eye at this happy reunion.

Sunday was the great day, and was as bright as though made expressly for the oc-casion. There was an immense crowd. The woods were full of people, and all kinds of conveyances were packed densely together. They came from wide distances, a radius of thirty miles or more. Dr. Bracy and his wife came a hundred, in their carriage, to meet their old friends again. They were active workers here until they moved away and now have to return at the yearly oathand now have to return at the yearly gathering. An interesting recognition occurred between Mrs. Bracy and Mrs. Tuttle. They were in girlhood acquainted in the Methodist church. When after the morning session, Mrs. Bracy introduced herself to Mrs. Tuttle, the latter involuntarily exclaimed, "You a Spiritualist?" "Why not?" was the laughing reply; "it is the most charming belief in the world." Mr. Wilson, of Auburn, Ind., who is a favorite with the people, ably presided, and gave a most scholarly address.

Brief, but excellent speeches were made during the session by Rev. Mr. Crary, a Universalist preacher, a genial, happy, fraternizing man, who is a Spiritualist in everything but name. Bro. Fred. Dunekin, under control, spoke excellently. He reminds one of Thomas Walker, the trance speaker, (who has made such a sensation in Austra-

iia), as he was in his early development.

We were the guests of Bro. A. J. Champion, and long shall we remember the kindness extended to us by him and his attimable wife. He seems to have been horn a teacher, and although occupying a farm, his services are in such a demand, some one of the neighboring schools engage him continually.

These yearly mastings accomplish a great good and are destined to become a living feature of Spiritualism.

HUDSON TUTTLE.

Woman and the Bousehold.

BY MASTER M. POOLS. [Metuchen, New Jersey.]

There is a curious paradox in the character of women, which the world cannot quite ter of women, which the world cannot quite understand. They will faint at the sight of a spider, or scream at the presence of a mouse, and yet brave exposure, hardship and danger better than men. Possessing wonderful fortitude in the most direful emergencies, they fear ridicule, and dare not, ordinarily, oppose fashion or custom. Nerves strung as delicately as an Eolian harp, quiver at the slightest kiss of the breeze, yet stretch themselves tense and steady to encounter the wildest tempest.—This must be owing to the quality of the This must be owing to the quality of the soul-fibre. A. Damascus blade, made of the finest tempered steel, twists and sways, but

seldom breaks. The case of Josephine Meeker illustrates this notable characteristic. At the first outthis notable characteristic. At the first outbreak; these poor, defenseless women hid themselves during hours which must have seemed like ages, and then attempted flight only to be captured and separated. The stories which the brave girl and her mother tell of those twenty three days before they were reclaimed by Gen. Adams, surpasses any thing in fiction, and shows wonderful powers of endurance. This gentle girl, with a will and energy inherited from the rare nature of her father, caught up the little child of Mrs. Price and took charge of it during the terrible journey which followed. child of Mrs. Price and took charge of it during the terrible journey which followed, at the same time sustaining the spirits and fighting for the safety of her aged mother. Time and again she asved the whole party from the huives of the inferiated savages, who had been rendered drunk and malignant by the bad liquer of the moble white map. One demoniac Ute held a revolver to her head with taunts and threats. She assured him that she feared neither Indians nor death, and calmed him by the interplaity and coolness. How the kindness of the squaws light up the sombre picture, during that agenizing ride of five hundred miles! It is inexpressibly touching to read Mrs. Meekinexpressibly touching to read Mrs. Meeker's appeal to "all good people" to remember the kindness of chief Johnson's wife, and her brother Duray. She says, "So long as I remember the tears which this good woman shed over the children, the words of sympathy which she gave, the kindness which she continually showed to us, I shall never cease to respect her." In the last council which the braves had, while it was undecided if they should let the captives go, "Johnson's wife burst into the lodge in a magnificent wrap, and demanded that they should be set free. She took the assembly by storm.

The civilized world will thrill alike over the recitals of the long continued courage and coolness of the grand-souled girl, and the tender native humanity of those savage Indian women who ministered unto their white sisters. It will also gain a better insight of the indomitable spirit which alone would prove a woman's right to citizenship and equality in our republic. What a panorama of tragic scenes those lofty mountain peaks saw unfolded in the beautiful enclosed valleys, beneath the mild October sunshine!

The moral of this tragedy and of others.

The moral of this tragedy and of others, has been drawn so often that it scarce needs repetition. The dominating race encroach upon the natural rights of the red man.— Christianity and civilization have dwindled into rapacity and vice, as renegades have debauched, cheated and imbruted the Indians. And yet, to-day, foreign missiona-ries are embarking from our shores to convert the heathen in Booriboola Gha, or quarreling at home over form and ritual! A noble souled man devotes himself to the work of helping his red brethren, and falls a martyr to the task. His blood be on the nation which has allowed such grievous wrongs. It is time that the fathers and wrongs. It is time that the fathers and mothers of the republic combine their intuition and wisdom, to the end that the principle of justice may be recognized and obeyed in our borders. Until then, it is rash and useless for good; self-denying lovers of humanity to endeavor to stem the current of affairs, by their feeble personal efforts. The Seventh Annual Woman's Congress, recently hald in Wedison Wisconsin was

recently held in Madison, Wisconsin., was marked by well-considered essays upon topics of universal interest. The local papers seem surprised to find the members to be intelligent, lady-like, earnest and practical women. The president, Mrs. K. N. Doggett, gave the opening address. Among the essays presented was one on "Work of Women on School Boards," by Abby W. May; "Physical Basis of Mind," May Putnam Ja-"Physical Basis of Mind," May Putnam Jacobi; "Women and Work in the Old World," Charlotte B. Wilbour; "Maral Culture," Mary N. Adams; "Women in Western Europe," Julia Ward Howe; "Girton College, England," Miss Finch; "Business Opportuni ies for Women," Mrs. B. N. Hazard; "Hygienic Value of Labor," Dr. Sarah Devolt; "Occupation of Old Age," Mrs. Mary O. Bagg; "Penal Legislation," Lavinia Godell; "Simplicity in Childhood," Mrs. Ostrom; "Children's Books," Mrs. A M. Maey; "Physical Basis of Education," Dr. S. Stevenson; ical Basis of Education," Dr. S. Stevenson; "Women as Architects," Mrs. M. N. Mackay; "Women's Work in Organization," Kate G. Wells; "Southern Women," Dr. Julia H. Smith.

Mrs. Angelina Grimké Weld, the last of the two noted Grimké sisters, has gone to the higher life. They passed from affluence to poverty by manumitting the slaves which they had inherited from their father, an eminent judge of South Carolina. Encoun-tering obloquy, ridicule, danger, and es-trangement from friends and relatives, by their unpopular stand upon a vital princi-ple, they were among the first to lift their voices against the wrongs of slavery. A friend who heard Angelina lecture in her friend who heard Angelina lecture in her father's church, upon the subject, thirty-five years ago, describes Mrs. Weld as eloquent and attractive upon the platform, and to her young eyes quality beautiful in her simple Quaker dress, out from which the fresh face beamed with the inspiration of a Sibral Her warriage with Mr. Wald man fresh face beamed with the inspiration of a Sibyl. Her marriage with Mr. Weld was a singular union of two rare, lofty and unselfish natures, and continued nearly fifty years. Tugether with the younger sister, Sarah, they toiled for the freedom of the slave, and were alike enthusiastic and abisteachers, acquiring great and lasting influence over pupils who are now scattered all over the country. All three possessed fine literary ability, genuine taste and culture, and above all, broad and universal sympathies with the weak and the oppressed, and and above all, broad and universal sympathles with the weak and the oppressed, and
with whatever exalts and benefits our kind.
They grew old together, fresh in heart, Catholie in feeling, and bnoyant in the hope of
progress and immortality. Sarah, it will he
remembered, translated and edited a life of
Joan of Arc, which has attracted much attention. She was the first to enter the new
life, cheered by belief in communion with
those who had gone before, and now the
last of these two marked and interesting

sisters, has gone from that existence in which they played their partserenely, bravely and faithfully. The three together, antedated and prophesied the establishment of those practiples of reform which the world is slowly coming to recognize, especially in regard to the career and development of women. Few characters remain so strongly individualized so free from stain of selfishindividualized, so free from stain of selfishness, and so powerfully silhouetted against the back ground of the common place mass of our kind. They had the boldness of Car-lyle, with more hope and no bitterness. Only Theoders D. Weld remains, whom his old pupils and friends revere as an intellectual and moral giant, with the head and bearing of a grand old Greek philosopher.

All Forms of Life Are Not Immortal-Reply to J. B. Crocker.

BY J. MURRAY CASE.

To the Editor of the Religio-Philosophical Journal;

There appears in the Journal of Oct.

11th, an article by Bro. J. B. Crocker, under the heading, "All forms of life are immortal," in which he attempts to reply to my article which appeared a few weeks since, entitled, "Are all human souls immortal?" I have read his ideas carefully, in a vain effort to find one single argument against the theory I advocated. He travels over a universe of space, not germane to the subject; talks about a "he God and a she-God;" manufactures a number of words not in the English language; tells how Spiritualists tend towards "orbicular expressions," which I do not deny. If his article is to be taken as a sample He thinks I am not very much of a Spiritualist, but a kind of an much of a Spiritualist, but a kind of an Orthodox "straight-line thinker."

Well, my dear brother, if your article had a little more "straight-line" thought in it, I should feel more inclined to spend some time in replying to you; but it is absolutely so orbicular, that I can find no point germane to the subject where I can begin my reply.

You have, however, made the assertion that "all forms are immortal," and that is your text, but in your "orbicular" ramble you have scarcely touched upon it. Now, Bro. Crocker, since you regard me a "straight line thinker," I wish to give you a few "straight line" questions, and as Bob Ingersoll said to the Chicago ministry, I want you to answer me in a "straight line" manner. Don't dodge the questions and run in-to "orbicularity," but stick to the text and answer "straight."

First. You state that "all forms of life are immortal." This of course embraces all the vegetable and animal kingdom. On my father's farm there is a giant oak tree which has probably been five hundred years reachnas probably been five hundred years reaching its present collossal proportions. Every year since it sprang from the acorn, in the spring time it has been clothed with green leaves, which by the autumn's frost have yearly fell to the earth and decayed. Here is one tree with five hundred crops of leaves; when that yeteran tree hearmes a minit when that veteran tree becomes a spirit, what on earth or in heaven are you going to do with the four hundred and ninety-nine

crops of leaves? Second. On my father's farm, also, there is a meadow upon which I have played in my boyhood. For a great many years the same roots have sent up new forms or blades of grass. When that meadow is plowed up and the roots die, what are you going to do with the surplus grass? Do you propose to have immense hay stacks in the Spirit-world? Or do you think these blades of grass will float around through space

Third. Geology demonstrates that this earth has existed for many millions of years, and for many hundreds of thousands of years, "forms of life" have lived and died. The atmosphere and the waters, and the face of the earth are all teeming with "forms of life." If the other planets generate life like our own, and this continues eternally, where in the universe are you going to put the spirits? Without asking more ques-tions relating to your own theory, please answer a few in relation to mine, that "all human souls are not immortal."

First. Does not immortality depend upon obedience to law, or can a spirit persistently violate law without the law inflicting a punishment which will ultimately destroy

the identity of the spirit?

Second. Can intelligent spirits remain forever in one condition? Must they not either advance or retrograde? And is not this advancement or retrogression dependent upon obedience and disobedience to

Third. Has not Spiritualism demonstrated that our atmosphere is filled with disobedient, untruthful and evil designing spirits, and does this not prove that these spirits are retrogressing, and is it not possible for them to reach a condition when it is utterly impossible for them to reform?

Mourth. If a spirit, through disobedience to law, becomes so weakened and depraved-that he loses consciousness of his own entity, does it not necessarily follow that he loses his identity?

Now, Bro. Crocker, please give us a little "atraight line thought" in answer to these questions, and if you can make it clear to my mind that all human souls are immortal (I don't care about the hay stacks, etc.), I shall feel rejoiced. Columbus, O.

Book Notices.

TRIBULATIONS OF A CHINAMAN IN CHINA.

—From the French of Jules Verne. By Virginia Champlin; pp. 271, 12 mo. Price \$1.00. 1879 Boston; Lee and Shepard, New York. Charles T. Dillingham.

This is a lively story, the scenes in which are laid in China, and its descriptions of the manuers, customs and society of the Celestial Empire are interesting and charming. Beneath the plot is a rich vein of philosophy and satire which is always instructive, and at times intensely amusing. The attempt of the hero kin-fo to insure this life, in any American Company, and are his life in an American Company, and se-cure the policy to his intended and the philosopher Wang, by suicide, is the richest passage of pure humor we have read in a long time. The same house have just issued

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Paper Caroe," detailing a trip of two thousand six hundred miles down the Ohio and Mississippi and along the coast of Mexico.

THE MODERN BETHESDA, OR THE GIFT OF HEALING RESTORED.—Being some account of the Life and Labors of Dr. J. R. Newton, Healer, with observations on the Nature and Science of the Healing Power, and the conditions of its exercise. Edited by A. E. Newton. Pp. 322 octavo. New York: Newton Publishing Company For sale by the Religio-Philosophical Publishing House. Price, \$2.00.

This work has been announced for some time, and those who take an interest in that phase of Spiritualism known as Healing Mediumship, will be interested in its voluminous record of the success of Dr. J. R. Newton in this direction. He has now been before the public for more than twenty years, and during that period has been constantly engaged in curing the sick. The volume contains the full accounts with affiliavits of the most remarkable cases heared.

Magazines for November not Before Mentioned.

The Princeton Review (37 Park Row, New York City) Contents: Prof. Huxley's Exposition of Hume's Philosophy, by Pres. Porter, D. D., LL.D.; University Questions in England, by Goldwin S.nith, D. C. L.; Prof. Tyndall upon the Origin of the Cosmos, by Mark Hopkins, ex-President of Williams College; Comparative View of American Progress, by Robert P. Porter, Esq.; The A Priori Novum Organum of Christianity, by Lyman H. Atwater, D. D., LL. D.; Bimetallism, by Prof. W. G. Sumner; Points of Contact between Science and Revelation, by Principal J. W. Dawson, D. C. L., F. R. S. Herbert Spencer's "Data of Ethics," by President McCosh, D. D., LL. D.

The Herald of Health (M. L. Holbrook, New York City). This Magazine is devoted to the culture of the Body and Mind and has interesting articles under the following heads: General Articles: Our Dessert Table; Topics of the Month; Studies in Hygiene for Women.

Psychische Studien (Oswald Mutze, Leipzig, Germany). This Magazine is devoted to the Spiritual Philosophy and has a great many learned contributors.

The Art Amateur (Montague Marks, New York City) A Monthly Magazine devoted to the cultivation of Art in the Household.

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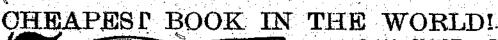
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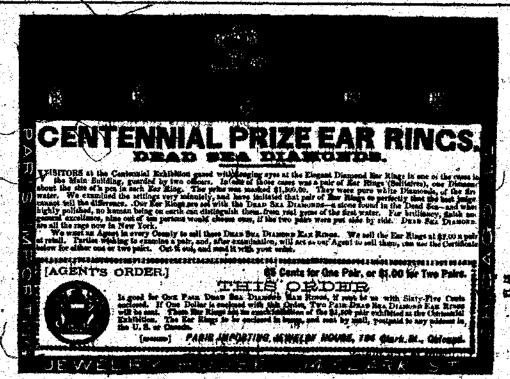
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CHICAGO, ILL., NOVEMBER 15, 1979.

Identity of Spirits.

Whatever may be said of Allan Kardec's notions on the subject of re-incarnation it cannot be denied that he was a profound student of the great subject of pneumatology, and had great experience with mediums. We condense from his writings some isolated remarks on the identity of spirits. a subject which at this time is of especial interest to thoughtful investigators:

Bpirits, like men, are to be judged by their language; if a spirit presents himself under the name of Fenelon, for instance, and gives us trivialities, it surely cannot be ho; if he says only things worthy the character of Fenelon, there is, if not material proof, at least a moral

he he; if he says only things worth the he; if he says the fencion, there is, if not material proof, at least a moral probability that it may be he.

Remember that perverse spirits are capable of every strategem; and the more elevated a name under which a spirit announces himself, the more it should inspire distract. How many mediums have had spocryphal communications signed Jesus. Mary, St. Paul, etc.

Spirits should be considered as unknown correspondents, of whom we must form some opinion by their language. The language betrays its origin, whether by the thought it conveys, or by its form; and if a spirit should desire to delude us as to his prefended asperior, ity, a little conversation will suffice to enable us, if properly qualified, to put a proper estimate on his character.

perly qualified, to put a proper estimate on his character.

By subjecting all communications to a scrupulous examination, by rejecting everything that sins against logic and good sense, every thing contrary to the character and ability of the spirit reported to be manifesting, deceiving spirits are discouraged, and withdraw, when convinced that we have the ability to unmark them, and are not to be deceived.

Superior spirits express themselves simply, without prolixity; their siyle is concise and clear; every word carries meaning; while inferior spirits, under inflated language and emphasis, hide the empliness of their thoughts. Their language is pretentious and ridiculous, or obscure while affecting to be profound.

District those who present themselves under venerated names; here a severe consorship is indispensable. They flatter the venity of the medium and draw him into earling of olong ridiculous things.

We recognize good spirits by their prident reserve on all subjects that might prove compounising; hey are slow to judge others, or to charge evil upon them without most ample proof; light or malevolent spirits, on the contrary, are exit to indispen false accusations.

There are spirits, good, but ignorant, who might deceive in all sincerity; but when they are conscious of their insofficiency, they say so, and tell-only what they know.

Men has always some bobby which may attract mock-

Men has always some bobby which may attract mock-ing spirits; he thinks bimself strong, but often is not. By fattering a man's whims preconceptions or wishes, these spirits often succeed in leading him into delus-

ions.

Here are persons who allow themselves to be seduced by emphatic language, who think more of words than of ideas, who take trite and tawayy sentiments for sublime; how can these persons, who are not capable of judging even the works of men, be qualified to judge of the communications of spirits?

These hints and warnings are worthy the attention of Spiritualists. In giving an account in the Benner of Light of July 12th, of some recent experiences of his own at Terre Haute, at the scances of Mrs.

Stewart, Mr. Peeb'es writes: Stewart, Mr. Peeb'es writes:

if The most astonishing among the phenomena occurring this avening was the materialization of a spirit, tall commanding in appearance, clothed in white vestures, and a recemingly self-luminous crown upon the head. Several were struck with awe. The mediums present were impressed that it was he who said: "If I go away I will come again." Minnie declared that it was the one whom we called Jesus of Nazareth. The majesty of the presence was certainly impressive, and the prayerful stillness almost painful. Christians often pray, "Come, Lord Jesus, come into our midet." Do they believe that their prayers are answered? If he appeared in a materialized body in ancient times, why not now? God has not changed; God's laws have not changed, and spiritual manifestations have not changed, only so far as climate and nationality would naturally modify them.

That materializing spirits, as well as those assuming to influence trance-mediums, have power to put on different forms, has been repeatedly shown. We are told of a spirit at Moravia who appeared in four different forms, first as a child, then successively as a young woman, a matron, and a grandmother-giving her own appearance at different periods of her life. We agree with Mr. Peebles, that it is not impossible if Christ "appeared in a materialized body in ancient times," he might do so now. But we have a photograph, said to have been taken of this same august figure that appears at Terre Haute, and it is most palpably a copy either from an engraving or a drawing. Any artist can detect this at once from the character of the lines. Where did the fraud come in? Was it perpetrated by the spirit, or by the human co-operators.

This fact alone, were there not other forcible considerations, should induce great caution in accepting any such phenomenon as a veritable materialization of the spirit Jesus. And Mr. Peebles, we are glad to see, practices this caution; he does not commit himself to the theory that the manifestation was authentic and conclusive, but he rather inclines to the opinion that it might have been so.

How many such pretensions have there been during the last eighteen hundred years! In the traditions of the Catholic Church, how often has the Virgin Mary appeared in a materialized form! And how often has Christ come in the form that the great painters have given him! The probability is that these appearances, (except when simulated by the medium) whether objective or subjective, palpable or impalpable, have almost always been the work of simulating spirits—not always, perhaps, of evil and malevolent spirits, but of those, who, to produce an effect, have not scrupled to pretend to an identity to which they were not entitled.

Kardec argues that when this is done by good spirits for a good purpose, the simulation may be justifiable; but the argument section to the a bit Jenuitical. There is no men why a good spirit should claim to be Chaist, when he is simply John Brown. If he is in truth a superior spirit, and can niter good, strong thoughts in fitting language, let him tellet to these internal evidand not estempt to get a hearing un-

Spiritualism would have made five times the progress it has but for the disaffeed distrust caused by these extravagant claims, whether by actual spirits or by relfdeluded or tricky mediums. The whole history of pneumatology through the ages up to the present time is strewn thickly with these mistakes. It is time we woke to a realization of the fact that a mistake it is to take every spirit at his word, or to infer positively, even from his materialized appearance, that he is the great character he claims to be. In the case of near friends and relatives we may have far more satisfactory means of identification, and be reasonably assured that we are not deceived; but in the case of spirits claiming to be great historic characters of remote times, we must withold our judgments, and try the spirits-try them wisely and thorough-

Horace Seaver and the Prayer Question.

The Boston Herald, a paper which the editor of the Investigator has up to the present time been calling the wisest, smartest and best paper in New England, says:

"The Investigator has dropped the prayer question and arrayed itself with the obscene party in defending D. M. Bennett. There are liberals and liberals. We prefer the Index sort."

As illustrative of the honor of Mr. Horace Seaver, the would-be Chesterfield of newspaper manners, a little light on this "prayer question" is in order. Mr. Charles Ellis, a correspondent of the Journal, mentioned to a Herald man that Mr. Seaver was very peculiar, and while he had scoffed at prayer in his paper for "nearly half a century," yet he had been known to seek in the inspiration of prayer himself. The Herald goodnaturedly mentioned the matter to the Inrestigator, and "Bro. Seaver" got real mad immediately and demanded satisfaction. The Herald said that Mr. Ellis had brought in the hopeful tidings and that Dr. J. H. Currier was his authority. The Investigator man pounced upon Mr. Ellis with malice prepense, called him a "double falsifler," said this was "made out of nearly whole cloth," and indulged in a good deal of very naughty vindictive and malicious vituperation against that gentleman. He also, and at the same time, published a letter signed by Dr. Currier which read in such a way as to confirm Seaver's statement that Mr. Ellis had told a falsehood. Whereupon the latter waited upon Dr. Currier and asked an explanation. The doctor, who is very much of a gentleman, well known in New England and elsewhere as a prominent Spiritualist, kindly set the matter right as follows:

He said that he had written a note to the Herald explaining his connection with the the Seaver-prayer question; that that paper had not published his note; that he then called upon Seaver, stated this fact and read to him what he had sent the Herald. Next day he received a note from Seaver asking for the letter to the Herald, and saying that he (Seaver) would like to publish it in the Investigator. The doctor copied it word for word and sent it to "Brother Seaver " and "Brother Seaver" thinking probably, that the doctor was too unsophisticated to keep a copy, took the liberty to change the doctors's letter in the allimportant place and make it read in such a way as to clear himself and apparently convict Mr. Ellis of falsehood, as aforesaid. Yes, he did! This man who is so indignant at the thought that the Journal exposes an impostor without giving the name of its agent, this honorable editor who would sooner cut up a dead man than be caught saying or doing anything in his paper that wasn't above suspicion, asked for Dr. Currier's letter, got it, and without the Dr's. knowledge, altered it and materialized a state. ment to make it clear himself and give him an opportunity to ventilate his billingsgate on Mr. Ellis, whose only crime was that he had said to the Herald there was room for hope that Mr. Seaver would yet learn that there is a God in Israel, and confirmed his hope by reference to the fact that Mr.

Seaver had asked for prayer. Dr. Currier gave Mr. Ellis a copy of his letter to Seaver to carry to the Herald, and he also gave him a note stating that his letter in the Investigator had been altered by somebody since it left his hands. The Herald saw and immediately published a statement entirely exonerating Mr. Ellis. The Incestigator saw and backed down; ran for its coward's castle, its barricaded "temple of liberty," where it professes to "hear all sides," but never publishes any opposing "side" that it cannot by fair means or foul, brow-beat into silence if not defeat, and did not possess sufficient manliness to apologize to the gentleman whom it half stooped to misrepresent in order to make an opportunity to attack him with its dastard, cowardly and contemptible malice.

And lof and behold! This is the man who now comes forward in vengeral fury to defend D. M. Bennett! They are, in the classic phrase which the editor of the Investipater sometimes takes from his book of "Familiar Quotations," "par nobile fratrum," a pair of noble brothers.

A rumor has reached Chicago, that parties in New York who have been closely identified with the Truth Seeker, have dronped it and are trying to induce Dr. J. R. Monroe, of Seymour, Indians, to remove his paper, The Times, to that city. If Dr. Monroe knows when he is well off, he will keep out of New York. If he needs greater facilities for his increasing business, Indianapolis, or Chicago is the piace.

Parton's Peculiar Pride.

The Truth Seeker of Nov. 8th contains, in place of a leading editorial, a letter from Mr. James Parton, in which the latter comes to Beanett's defence "with peculiar price, pleasure and alacrity." He says: "At pres ent we have nothing to do with his life previous to his conviction."

Very well, Mr. Parton, we have your mea

It was Bennett's "life previous to his conviction" that put him where he is. Had he been an honest man, he never would have been prosecuted. He has never been a clean worker in the cause of Free-thought. His first arrest on his "Open Letter to Jesus Christ," was a work that no clean minded Free-thinker would have written. But even as it was he was not prosecuted on that. The Journal has shown that in his trial the fact of his being an Infidel formed no part of the prosecution; and the judge even cautioned the jury against being influenced in any way by the defendant's opinions or beliefs.

Bennett brought the prosecution on himself by his deflance of the law and the government officers. He did it by sending through the mails a book which a United States Court had decided to be obscene. It does not matter what Mr. Devens or President Hayes thought about that book, a United States Court had adjudged it obscene, and so it will be in law until a higher

court reverses that judgment. It was Bennett's "life previous to his conviction" that made it possible for him to work up an arrest and prosecution on a dirty book which he has repeatedly said, himself, that he did not like. Had he been a high-minded man, honestly working to advance the cause of Free-thought, he would not have disgraced it by taking a course which makes it appear that Freethought is championing obscenity and immorality. His course, publicly, has been in keeping with the character of the man who wrote those libidinous letters. And such a man is morally unfit to advocate, much less to lead, any worthy cause. He has imposed upon the public faith. He has disgraced the cause that he pretended to champion. And to put an end to his destroying influence upon Liberalism it has been necessary to expose him. To have waited until it was his pleasure to announce himself as ready to be exposed, would have been to become a participator with him in his imposition upon society. The paper that has been so loud in its assaults upon the church before and since Bennett brought upon himself his own imprisonment, is still in existence. If those letters are forgeries, as the Truth Seeker insinuated they were before they were published and which insinuation it has not since dared repeat, let it produce proof of that fact, and there the case is settled. Bennett lacks not ample opportunity to defend himself. He has his own paper and the Investigator, and James Parton and Horace Seaver to help him. And delays are dangerous. Come, gentlemen let us have the defence. Let Mr. Bennett even deny that he wrote the letters. Surely there is no need for him to wait eight months to make a simple statement that he did not write the letters, if in fact, he did

The fact is that whether the defence begins soon or late, D. M. Bennett is guilty, and though he may even run his paper to the end of his life, he can never again run it as an organ of Free-thought. He will hereafter be obliged to content himself with being the champion of the free-love and obscenity party in this country to which he naturally belongs, James Parton and Horace Seaver may follow such a leader if they like, the great Liberallparty will not.

Begging the Question.

Mrs. Stewart's "Committee" have republished accounts of seances occurring years ago under supposed test conditions. They offer this evidence as a defense against the JOURNAL'S crushing proof of fraudulent practices; its utter irrelevancy is at once apparent. Even if the conditions at those scances were all that is claimed, which we have good reasons for doubting, and the manifestations were genuine, it only proves what we do not deny and never have denied, viz: that a small proportion of the manifestations may be genuine. This begging the question, evasion, and attempt to cover up the real issue, is characteristic of all exposed tricksters. We have forever settled the question of deception at Terre Haute: it now only remains to be determined whether there are any genuine form materializations manifested there. This can only be done by a competent committee selected by representative Spiritualists, and made up of fair minded people who have sufficient experience and ability for such investigation, and who will be permitted to impose satistactory conditions. Whenever this is done, the Journal's columns are open to the publication of the results.

Our highly esteemed and able contributor, Wm. E. Coleman, has accepted a position in the Quarter Master's Department at Fort Sill, Indian Territory. He will continue no doubt to work for Spiritualism and Liberalism from his frontier post with the same singleness of purpose and ability that he has in the past. We learn from several correspondents at Ft. Leavenworth that Bro. Coleman's removal is the occasion of deep regret, especially to the members of the Academy of Sciences among whom he was recognized as an earnest worker and power-

The Bester Investigator Boltade Bennett

The Imperior of Nov. 8th centains half a column of special pleading squings the JOURNAL and in defense of D. M. Bonnett. The peg that hurts the Incustrator is that the Journal announced the exposure of Bennett as the work of its "special agent" Does the Investigator wish the public to understand that after forty years of newspaper life, its editor does not know that papers the world over publish articles on all sorts of subjects from special agents, and that in such cases the paper so publishing assumes the entire responsibility of the publication? It seems so. Well, then, for the special information of Mr. Horace Seaver, editor of the Investigator, we do not think there are many others who will need it, let it be understood that for the publication of the exposure of Bennett the Journal, and not the "special agent," is responsible, and will answer therefor.

The exposure was made to put an end to the outrageous fraud and swindle that Bennett was playing upon the public under the farce of martyrdom, and to clean up the character of the Liberal party in the country. That done, all is done that is at present necessary in the matter. The plea that Bennett must wait until he is out of jail before he can defend himself, is one of the sophistries peculiar to the Investigator.

Bennett has not ceased to write since he went to prison; his paper has not ceased to keep up his sham cry of "Christian persecution" and his defense against the same, and why should not he or his paper continge in his defense now on this graver matter? The Investigator believes that Bennett wrote the letters! But it does not dare to say what it believes, One of the photo-electrotypes, accompanying the Bennett exposure, contained a reference to the Investigator men which they know was written by D. M. Bennett. They know that the Truth Seeker is familiar with their career in the Paine Hall business, and they dare not offend it. Hence, while they know that the justice which has overtaken Bennett. is no more than should have been expected, they dare not say so lest they should precipitate a similar catastrophe upon their own heads:

One word more. The editor of the Investigator says he would as soon think of doing something ugly to a corpse "as to cowardly creep behind the battery of a newspaper and go for a man under an assumed name. To this assumption of a virtue which he does not possess, it is a sufficient reply to make, that the very man who made that statement has in the same issue of his paper an attack over an assumed name, on four men, and there is scarcely a number of his paper issued that does not contain one or more of such cowardly attacks. The general reader does not see that the Investigator is thus an avenue or an "organ," as it were, for the imposition, and malice of its editor against those whom he is too cowardly to attack in his own name. If the Investigator denies this we will give references to a number of such articles and then he will oblige us and the public by giving the names of his supposed correspondents. A test, mani a test.

"Found Rest on the Other Side."

The following brief but touching note from one of our mediums and lecturers, will enlist the sympathies of every reader:

STONEHAM, Mass., Nov. 5, 1879. My darling boy has gone "just a step beyond." He went with the day of Tuesday and before Wednesday, at 1 o'clock he had found rest on the other side. Thankful am I for the glorious consolation that his love and life die not. Without my Spiritual. and life die not. Without my Spiritual ism I should be lost in Atheism. But, oh friends! I want my dear boy here. He was all I had. He is now. But life here has lost its beightness. I did not dream of this. C. Fannie Allyn.

This bright boy was especially dear to his mother: around his life centered her fondest hopes and affections. Criticised and misunderstood by the world, there was always one heart to which this mother could turn with perfect assurance of finding only the purest love and devotion. And now, just as his young life was opening into early manhood, giving promise of being a faithful companion and support for his mother in coming years, he is suddenly and without warning taken from her sight. The knowledge she has that he still lives and can yet be with and aid her is her only stay in this her hour of trial. Only those who have passed through a similar ordeal can fully realize the agony of this mother. A few years since a bright, cheery little fellow, the perfect embodiment of happiness and goodness, made our own home radiant with happiness. He was the pride and joy of all who knew him; his life had been one uncessing round of pleasure. One morning as he stood by his mother's side in our country home in all the strength and vigor of perfect health, we kissed him good-bye; to return at night to find his almost heart-broken mother weeping over his lifeless form from which his beautiful spirit had been driven in an instant of time, without a moment's warning. The knowledge that the dear little fellow is often with us and is growing up to man's estate on the other side surrounded by kind friends and able teachers, is indeed a consolation, but this knowledge can never entirely heal the wounded hearts, and only the certain assurance that eventually we shall all be united in one unbroken happy family, enables us to go on our weary way with unfaltering step. So, when we see the light of some other household suddenly dimmed, we feel a personal interest in the stricken cirole, and we desire now to tender to our stricken sister the sympathies and consola-tions of a family which, like herself, has been called upon to mourn the loss of its

Spinishers Adventigments.

On the inside of this paper will be found an advertisement of a Denver land company, offering lots at one dollar each. The order for insertion coming through a reputable agency, the advertisement was not scrutinized closely, and was only read by the editor after the inside forms had gone to press. We have no confidence in the concern and region the insertion of the advertisement.

OIL PAINTINGS is the displayed headline of another flaming advertisement which we have just declined. It is sent out by a concern styling itself "The National School of Design, located at 124 Wells street, Chicago." The advertisers claim to give a ten dollar oil painting for twenty-five cents, "to pay for mailing and postage," and an attempt is made in the wording of the advertisement to make it appear that each paper inserting it endorses the scheme and is a party to it. Advertisers claiming to sell goods for less than they are worth, should always be looked upon with suspicion. We do not hold ourselves responsible for those who seek to reach our patrons through the advertising polumns of the Journal, yet we strive to avoid misleading our subscribers, and annually decline thousands of dollars' worth of objectionable advertisements. Every reader, however, should depend on his own judgment in all cases, as we cannot be expected to know the character and standing of the period of advantages who patronize the columns of influential papers.

Important to since of Our Subscribers.

It is a very distribut matter for those who have not have accustomed to pay for their paper in advance to get into the practice of prepaying their subscriptions. We have patiently carried a large list of such subscribers and awaited their convenience. We trust they will now see that justice requires we should have our dues. To those who have been for more than two years in arrears, we are now sending a "last notice," and we hereby kindly but earnestly request all who are owing for a shorter period to pay up and renew at once. After reading this, please set before it is again forgotten. Delinquent subscribers will please bear in mind that the price of the Journal to them is \$3.15 per year until their old accounts are paid, after which it will be \$2.50. per year in advance.

We are striving to give you an instructive and thoroughly trustworthy paper, one that is independent of all partizan or sectarian bias, and on which you can fully rely. If the TRUTH is what you want, you cannot afford to be without the Jouenan, and we confidently ask for your continued support. If any of you do not desire the paper, which we hardly think possible, then is it still more imperative that you should honorably cancel your indebtedness and stop the paper-PLEASE ACT AT ONCE.

The Theosophist.

Madame H. P. Blavatsky sends us an invoice of the first number of her new magazine published at Bombay, India. It is a monthly journal devoted (the editor says) to "Oriental philosophy, art, literature and occultism, embracing mesmerism, Spiritualism and other secret sciences." A cursory glance indicates that this periodical is likely to be of much interest. We shall refer to it more at length in a future issue. Those desiring specimen copies will be supplied on receipt of fifty cents. We have only a limited number. The annual subscription price is \$5.00. Subscriptions received at the office of this paper.

We have received a tiny sheet from Mi. lan, O., called the Quarterly Review, edited and published by Robert J. Wilcox, a lad of only thirteen years. He is a farmer boy, living in a quiet farm house in Northern Onlo, and as a diversion writes; sets the type and prints his paper. Certainly it is a creditable performance, and is the best school such a boy could be placed in. We notice that in the last number, the Journal's course in regard to fraud is sparingly criticised, but we think, as our boy editor grows older, he will take sides with the moompromising, just as our paper has dose. The Quarterly is devoted to local news and Spiritualism, which is in order, as Roberts's father and mother are both mediums, and ardent Spiritualists. They belong to the ploneer stock, and having a competency of this world's goods, are devoting themselves to spiritual

Mary Eddy Huntoon and her brother Webster Eddy, were lately fully exposed in their attempts in materialization at North Adams, Mass. An Indian figure advanced from the cabinet into the presence of the visitors, and was seized by one of them, when it was found to be Mrs. Huntoon. The mediums had endeavored to overawe the company, and prevent any attempt at detecting them by declaring they were armed with revolvers to protect themselves in case of such an emergency. People will learn in time to seek the phenomena in their own home circles by patient effort, and not depend on traveling mountabanks and such dens of iniquity as Pence Hall.

D. M. Bennett and his Truth Sector supported Robinson, the democratic candidate for governor of New York. Bobinson was defeated. The opposition of Tammany and the support of Bennett proved too much for even so popular a man as Robinson; he might have carried either load singly, but sank under their united weight.

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

J. R. Clark writes: "I cannot do without the Journal; it is worth more to me than all other papers printed."

Adam Miller, a prominent Spiritualist of Auburn, N. Y., has passed to spirit-life. Lyman C. Howe officiated at the funeral.

The Spiritualists of St. Petersburg, though much laughed at, are rapidly increasing in number, and they are about to establish a Spiritualist weekly.

Dr. Monk the wonderful materializing medium of London, is still suffering from prostration, caused by holding scances in daylight four times a week.

Bishop A. Beals speaks at Glen Beulah. Wis., the 16th of this month, and at Oakfield, the 23rd and 30th. He has been lecturing at Sheboygan Falls.

Mrs. L. Pet Anderson and her son have returned to Chicago, and are located at 294 W. Washington street. She will doubtless be glad to see her old friends at the above number.

The Wonders of Light and Color, including Chromopathy or the new science of Color Healing, by E. D. Babbitt, D. M.; price twenty-five cents. For sale at this office.

Speaking of the Terre Haute "mediums," the Independent Age says, "The evidence is truly overwhelming against them, and the defense is so weak as to excite pity for those who have attempted it."

Miss Judd, a young woman of Buffalo, N. Y., is the latest believer in the efficacy of the "prayer cure." Faith completely cured. her, it is said, of a spinal disease from which she suffered for two years. "The Celestial Visitants" and "Transi-

tion." The price of these two beautiful engravings has been reduced to seventy-five cents each. Just think, only \$1.50 for these spiritual pictures. At this price they should be in the homes of all Spiritualists.

R. J. Frencham has, under great disadvantages, but fully sustained by spirit aid, at length completed his bath rooms at Cresco, lows, and is ready to treat patients. He is wholly absorbed in his mediumship, and his efforts to assist the suffering.

Prof. J. M. Allen addressed the Liberal League at Dowagiac, Mich., Sunday, Oct. 19th; spoke in Union Church, Pokagon, Sunday. Oct. 26th; at Decatur ("Van Buren Co. Circle") Nov. 1st and 2nd. His address is Decatur, Mich.

The Independent Age, of Alliance, Ohio. speaks in very high terms of the mediumship of Mrs. Pirnie, at 285 Perry St., Cleveland, O. Such a demand is made upon her mediumship that, in order to have a sitting with her, one has to make an engagement several days in advance.

MRS. JAMESON Of Kansas city, Mo., is spoken of by W. E. Coleman as "an excellent medium who answers questions as good or better than Foster, a good true woman." These brief words of endorsement from Mr. Coleman are worth pages of undiscriminating praise from a less reliable source.

It is said by the New York Tribune, that at Westminster, Md., a pulling match frequently occurs at a certain house between the mother, the daughter and a ghost -the latter trying to get possession of the sheets and counterpanes as they are being spread on the beds.

Prof. Denton has been lecturing at Hartford, Conn., to large and fashionable audiences. The Daily Courant, published there, says, "Professor Denton is an admirable teacher, full of enthusiasm in his subject, thoroughly familiar with it, and communicating his knowledge in that plain, simplestraightforward way, which makes it of most value to every hearer."

Dr. S. J. Dickson, of Chicago, has within a brief period acquired a fine reputation as a healer. For years he was practicing his gifts as opportunities offered while in pursuit of his regular vocation, but finally he seems to have been compelled to devote his entire time to healing. Dr. Dickson is also a speaker of fine ability, and ought to be heard more frequently.

Mr. Wright, of Fayette, Iowa, called on us last week. He tells us that Mrs. Hutchinson of his city is a good medium, though she never sits for pay. We hear daily of well developed mediums in private life; this is as it should be. There is hardly a family in the country, and certainly no circle of a dozen acquaintances, in which a good medium may not be developed with proper care.

DISSOLVING RINGS.—At a seance in England, with Kate Cook, a spirit handed a gentleman two gold rings, and while he was holding them, they completely dissolved .-He says, "I kept the rings firmly between my fingers, but they became smaller and smaller until they disappeared.' "Here they are," said the spirit, and then showed the very rings in her hand. So says an account in the Spiritualist.

A self-recording apparatus for weighing mediums during manifestations, has been completed in England. If a success there. why would it not be here? In a late experimeat, the medium, Mr. Harby, weighed 129 pounds. When a spirit purporting to be John King, walked from the cabinet, the weight within was then only 49 pounds. At one time 94 pounds were missing from the cabinet. The controlling influence, on one cosesion remarked that an Indian named Rat-Hemake wanted to appear, but he was so strong that he would probably leave nothing of the medium in the cabinet.

Dr. Eugene Crowell, accompanied by his friend, Dr. Kenny, passed through Chicago last Wednesday, on their way home from California. Dr. Crowell's genial presence in our office was a genuine treat. We found Dr. Kenny at the depot, and were greatly pleased to notice his improved health. His trip around the world has entirely restored him, and we shall look with interest to his continued development of medial power.

The wonderful power exercised by one mind over another, as illustrated in psychology, is too little understood. Even the operator is often at sea when he witnesses the phenomena that he himself produces. Mrs. James Coates, of Glasgow, Scotland, takes a full bearded, rough looking fellow, and causes him to lose his identity, and play the part of excellent womanhood, and to assume the mild and winning ways peculiar to young ladies of sweet sixteen.

B. F. Underwood, Liberalist, lectured last week at Seymour and Jeffersonville, Ind. At the latter place his first lecture was on the subject of "Woman; her past and her present." The Evening News of that city pronounces it a master piece of logic and historical erudition. The same paper also publishes in full Mr. Underwood's letters to the Journal on the Bennett letters. Mr. Underwood's second lecture at Jeffersonville was entitled "What Liberalism has to offer," and we have no doubt he showed how very far true Liberalism is removed from Bennettism.

Dr. De Caux Tilney, who has been the subject of much invective from Pence & Co., sends us for publication a letter, showing his high standing in his own city, and signed by the mayor, city marshal, officers of a national bank, and the treasurer, recorder and clerk of the county. He also sends us an affidavit confirming still further his statement concerning Mr. Fleming of Pittsburg, and showing up that gentleman in no enviable light.

The proper place for Dr. Tilney's letter and affidavit, is in the Philadelphia sheet. Had Pence, Roberts & Co., spoken in complimentary terms of Dr. Tilney, then it would have needed a stack of certificates to free him from suspicion of being a rascal.

We have received the first number of the second volume of Mrs. Lamb's "History of the City of New York." Mrs. Lamb is one of our most industrious historians. While writing this history she has been a frequent contributor to leading periodicals both East and West, and published one or two books of a popular character. She has succeeded in producing in her first volume a readable and beautifully executed description of old New York, from the discovery of the Hudson River down to the year 1774. In the beginning of the second volume she takes up the thread of the narrative at the threshold of the Revolution, and carries the reader through the exciting year 1775. The number will contain excellent portraits of General Philip Schuyler, Wynant Van Zandt, Richard Montgomery, and a full page monotint illustration. The entire volume will be issued at stated intervals in numbers. As this work cannot be found at the bookstores, all who wish to subscribe may send their names to, or call upon the publishers, Messrs, A. S. Barnes & Co., Nos. 111 and 113 William Street, New York.

Future Research in Spiritualism.

The London Spiritualist makes the following suggestions:

"All strong mediums are mesmeric sensitives, and probably the future line of investigation likely to be most fruitful in the study of spiritual phenomena, will be the trying of experiments with meameric sensitives in the attempt to produce manifesta-tions ourselves through their instrumental-ity. Spirits out of the body are generally ity. Spirits out of the body are generally supposed to act upon mediums by mesmeric influence, and it may be worth while for spirits in the body to try to do the same thing. An idea has been promulgated that sensitives by cultivating their spiritual powers may possibly be able to produce some of the manifestations themselves; but attempts in that direction do not appear to have been particularly successful perhaps have been particularly successful, perhaps because one of the ordinary conditions under which manifestations occur is brokennamely, that the medium in trying to produce phenomena by his own will-power is in an intensely positive state of mind, whereas when he is at scances the more negative his mental state the better is it for the results.

Zusiness Jotices.

MAKE A Note of This .-- Prof. Green, a distinguished allopathic physician, wrote to the Medical Journal to the effect that after all other means had failed, he sent for the Kidney Cure, (now Safe Kidney and Liver Cure), and to his astonishment cured a serious case of Bright's Disesse by administering it, and afterwards found it equally beneficial in other esset. He advised his brother physicians to use it in pheference to any-thing else for kidney diseases. 27-11-12.

A college professor once said that "he who expects to rate high in his class, must not expectorate on the floor." Much of the hawking and spitting was, no doubt, caused by catarrh, which the professor knew could be readily cured by the use of a few bottles of Dr. Saga's Catarrh Remedy.

SUFFERING WOMAN.—There is but very small proportion of the women of this nation that do not suffer from some of the diseases for which Kidney-Wort is a specific. When the bowels have become costlye, headache torments, Kidneys ont of fix, or piles distress, take a package, and its wonderful fonic and renovating power will cure you and give new life.

No SAVER REMEDY can be had for Coughs and Colds or any trouble of the throat, than "Brown's bronchial Troches." Imitations are offered for mie, many of which are injurious. The gaunine Bronchial Troches are sold only in come.

Reader, the price of my book, The Truths of Spiritualism, 400 pages of starting facts, together with my photo, a fine one, is only two dollars. You need the book and photo. We need the money Come and help us in our hour of trial. Remit us two dollars, post office order on Chicago, III., and we will mall the book and photo at once. Direct to me how fill. to me, box 64, Lombard, Dupage county, Illa.

REWARD OFFERED.—A liberal reward is ready for any one who can essentially improve Warne. a Safe Bitters as a pleasant and permanently effective tonic, blood purifier and preventive of disease. It is good for all diseases. 27-11 12.

Among the numerous preparations for gray hair in the market, we commend to our readers Hall's Vegetable Sicilian Hair Renewer as the best. Our druggists keep it for sale.

KIDNEY-WORT—the only known remedy acting at the same time on the Liver, Bowels and Kid-

Dr. D. P. Kayner, the oldest Medical Secr now in the field, can be consulted daily for Chairvoyant examinations and prescriptions, from V to 11 and 2 to 4, at Room 52, Merchant's Building, N.W. cor. La Salle and Washington Sts., Chicago. Examinations made in person or by a lock of the patient's hair. Magnetic, Electric, Medicinal or Surgical treatment directed and applied as the case demands. See advertisement in another column.

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The following speakers are expected to be present and as many others as can or may desire to come. Rev. J. H. Burnham, Saginaw City; Charles A. Andrus, Flushing; Giles B. Stebbins, and Dr. A. B. Spinney, of Detroit; Mrs. H. Morce, Wayland.

Some of the best mediums in the State are invited and expected to be present, viz.: Mrs. S. D. Clark, of Port Huron; Mrs. A. A. Whitney, of Battle Creek; Mr. L. J. Moliere, Mrs. Sarah Cartwright, and Mrs. P. O. Hudson, of Detroit.

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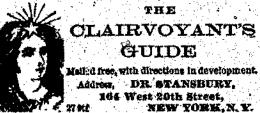
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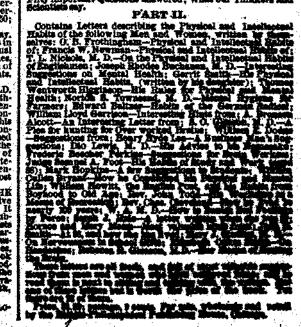
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Poices from the People,

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Two Pictures.

BY EMMA TUTTLE.

One beautiful day in spring time, A youth sought the ocean side And crossed, on an out bound vessel, The waters vast and wide. The pleasant home of his childhood, He bade with a tear good bye, But said, as he kiesed each weeper, "I'll come again bye and bye."

But when, after months of travel, And longing to see them all, He came with his store of knowledge. Back to the dear old hall, The inmates were sore affrighted, And trembled about the place, Remembering not his promise, They shut the door in his face.

. II.

One eve as a sweet June twilight Was dying out of the west.
A pale faced girl on her pillow,
Lay, sinking to dreamless rest. The angels were walting to bear her, To their mansions white and high, But she said as she kissed her dear ones. "I'll come again byc and byc."

And when from her home in heaven, Longing to see them all.

She came with her deep affection
Back to the dear old hall, Her kindred were sore affrighted, And, pallid, led back apace; Remembering not her promise, They shut the door in her face.

You would censure the cruel parents Who would consure the cruel parents
Who would not welcome a son,
For fear, when he turned him homeward
After his journey was done,
But you say no word of wonder
When, with hearts as cold as stones,
They har the doors of communion

To their dear immortal ones.

Notes by the Way.

BY DR. A. B. SPINNEY.

Sunday, Oct. 12th, I gave a lecture in Charlotte Thursday evening I attended a scance at Alfred Keyser's, in Kalamazoo, where under strict test conditions, I saw some very fine manifestations through the mediumship of the Perkin Brothers. Sunday, Oct. 19th, gave two lectures in Grand Rapids to fine audiences; all seemed deeply interested. After all my lectures, at the close, I presented the claims of the Journal, referring to the good work it is doing in exposing frauds and defending all true phenomens, calling attention to the able reviews on Youmans, Swing, and Wundt.

The questions were asked me, "Do you believe that Col. Boudy is honest and devoted to the cause of Spiritualism." It has not playing into the bands.

of Spiritualism? Is he not playing into the hands of the church?" I answered, What better proof can we have of a man's honesty and devotion to the cause he represents, than his being so true to the same that he dares to cut off all excresences and expressible from a very though it may cost him. and expose all fraud, even though it may cost him hundreds of subscribers and many friends? Anoth er says to me. "I know I saw my wife at Terre Hau'e; I helt her by the hand. The medium was distant from her—both out of the cabinet, she dissolving while in my grasp and in my view." answered that does not prove but what even mediums when failing to obtain the manifestations they desire, will for the sake of notoriety and money, commit fraud. Let each trickster, however nowerful their mediumahin may be, suffer fully. and only through repentance and subjection to rigid tests, come back into the confidence of the public. Another says, "Do you not think he is liable to be too severe and expose that which is true or injure some good sensitive mediums, by subjecting them to such rigid conditions as will prevent any results?" No; for, if a medium is true, genuine phenomena occur free from all taint o frand that hundreds know and can vouch for. His columns are open for all such facts and proof. Did he bar the way, and only allow one side to be heard, I would call him prejudiced. I am thank-ful we have a paper like the JOURNAL that is not building up a seed or ism at the expense of truth; thankful that we can hear both sides of the case, Now, if mediums have been injured at any time, their manifestations covered with the suspicions of fraud, it is the duty of all persons having that knowledge to defend said mediums and give facts. The scientists and theologisms of the age, musi either defend and endorse Spiritualism or Materialism. Nothing will convince or save from the latter, except the proof of spirit phenomena, and phenomena which survives the closest scrutiny, tests and criticisms. All else will pass like the superstitions of the past into oblivion, and only be remembered as relies of ignorance, and blind devotion to fanaticism. -

I believe, and thousands fully sympathize with me in that belief, that Spiritualiem as manifested in all its varied phenomena, is a fact which is based upon no belief or dishe lef, but upon the universal laws of nature, which, if more thoroughly understood, would give us better, purer, and more re-liable results. This can only be accomplished as we take away all temptation for fraud and decep-tion, and closely test mediums, that the love, of this truth, knowledge of these laws and desire to save, protect, and teach the same, may stand above the love of fame, self and money; hence I say disrobe this subject of all mystery and possibility of fraud. Like true discoveries of a new field of thought, navigators over an unexplored sea, and surveyors of a new land, love the truth, the impregnable facts, the beautiful science, which gives us proof of immortality and lights the tomb above all others. Let us build a careful, truthful, and firm foundation, one that bigotry, supersition or materialism cannot move; one that none can expose criticise or overthrow—then all true mediumy will have a defence. Spiritualism a recognized science, communications with the so-"called dead" will be no mystery, but a daily, liv-ing, precious reality, inspiring us to noble thoughts, pure aspirations and lofty actions, east-ing a halo of sunlight on inductive science, and putting the real of fallibility upon all Bibles, saviors and creeds, turning the telescope of human thought toward the future—not the past,—look-ing to the redemption of the man and woman not the appearing of an angry God-forming a heaven in the human heart and home, carrying that to the beautiful, eternal and ever progressive

M. T. C. Flower writes: You find enclosed the amount required for renewal for another yes to the only (positively) reliable spiritual news-paper published in the United States. I say this for the reason that the JOURNAL is the only spiritnal publication that is outspoken in condemna tion of the miserable frauds, who are wearing the livery of heaven the better to serve the devil in. You are entitled to the thanks, support, and sympathy of every true Spiritualist and lover of our beautiful philosophy, in the uncovering of the dark deeds of that nest of Terre Haute swindling mediums, and exposing them to the light of day. The reply of Dr Pence to your very reasonable proposition of sending a reporter to Terre Haute for the purpose of testing the manifestations said to be produced there through and by spirit agency, was prima facie evidence to me of crooke practices, and why any lover of truth should feel aggrieved at your most effectual efforts to rid Spiritualism of the parasites which for years have been a terrible incubus, weighing it down and contributing more than all things else to retard its growth and bring it and its advocates into disrepute, is beyond my comprehension. You need not fear, your course is the only one in justice to your patrons that you could take, and I know you will be supported in it I think I shall be able soon to send you a good list of new subCol. Enton Hoard From.

We are in receipt of a valuable letter from Col. Paton, relating his experience at Terre Haute. As we have already published sufficient to fully setablish our charges against the Pence Hall show, we give only the following brief extracts from the letter:

To the Editor of the Religio-Philosophical Journal: DEARSIE:—Yours of the 5th ult. reached my home by due course of mail, but has remained unanswered thus long on account of my protracted absence therefrom. The statement in your issue No 7, in regard to my experience at Terre Haute, on the evening of the Anniversary of Spiritualism last, is in every respect correct. of Spiritualism last, is in every respect correct. More than ordinary preparations were made by Dr. Pence and his Committee, to celebrate that event. It was more by accident (if there is any such thing as accident) than from any predetermination, that I was present on that occasion. When I reached Terre Haute, I had never heard a doubt expressed as to the genuineness of the materializations claimed to have taken place there, and having been fully convinced prior thereto, at Mott's séances at Memphie, Mo., (much against my preconceived opinions) that "spirit materialization" was a fact, I was in a frame of mind to accept the manifestations as genuine, without accept the manifestations as genuine, without subjecting them to as close a scrutiny as I would have done, had I entertained any suspicion of their fraudulent character. But a half-hour had not elapsed after the scance commenced, when the fraud was so transparent, that it was a matter of the greatest astonishment to me how it could be that any man or woman of ordinary intelligence was deceived by such low and disgusting exhibi-tions, as having anything in common with their friends and acquaintances who had passed to the Spirit world. * The ringing of the bell in the cabinet while the mediums were out, was one of the gauziest things of the whole performance, but I will not longer trespass on your time and space in expressing my opinion of this cheapest of frauds.

And now, my dear sir, permit me to return you my sincere thanks for the firm and manly stand you have taken in exposing fraudulent mediums and manifestations. Notwithstanding you may occasionally do injustice to an honest medium, and make a mistake as to a genuine manifestation, yet the truth can survive that, for

"Truth crushed to earth will rise again,

The eternal years of God are hers,
But error wounded, writhes in pain,
And dies amid its worshipers.
You say in your issue No. 5, "That Mrs. Stewart is a medium for physical manifestations and possibly for full form materializations, may be true; it would indeed be strange if there was not something genuine as a foundation on which to to build the reputation she has acquired; but it is beyond all doubt that fully ninety per cent of the manifestations at Terre Haute are deceptions."
You might have added with equal propriety
and truth that the same remark is applicable to

pine tenths of the pretended spirit materializations witnessed all over the country. I was foreibly inpressed with this fact a short time since in New York. I was requested by Doctor Mansfield to go to a materializing scance in that city, and make an investigation of its genuineness, as from what he had heard he had some doubt on that subject I met at this lady's scance some of the finest cultivated intellects of New York and Brooklyn, who without exception appeared to be satisfied that all the materializatious appearing there were genuine. I must say I was not. When I returned to my hotel I prepared a note, addressed it to my spirit daughter, as follows:
"Were the materializations I witnessed on Sixty-

were the materializations! whitesses on sixty-second street to night genuine, and, if so, who of my spirit friends materialized? After placing this note in an envelope and sealing it up, I took it the next morning, and handed it to Doctor Munsfield for answer. After placing his hands over the blank envelope containing the note, he in my presence wrote out the following answer without my saying

a word to him on the subject:
"Dear father, they were not all genuine." Cousin attempted to show himself, but the remainder the boot black was the medium. Why will they do so? I would not call at Terre Haute on your way home. It will only confirm your suspicions. She is in no condition to materialize now. She is a medium, but unreliable."

Very truly yours, ISAAC E. EATON.

When Col. Eaton says: "Notwithstanding you may occasionally do lejustice to an honest medium and make'a mistake as to genuine manifestations," etc., he states what may of course happen, for we do not claim infallibility or omniscience In treating visions of clairvoyants, spirit messages and scenes occurring in spirit-life, there must always remain differences of opinion. All these phases must in a certain sense remain matters of speculation to the great mass of mankind; and to speculate in the realm of pure speculation is as much the privilege of one mind as another. But when we come to the investigation of physical phenomena we are in a field which should present every opportunity for accurate observation and absolute demonstration.

In our treatment of the several mediums for physical manifestations, whose trickery we have felt it our duty to lay before the public, we have never written a word that the evidence in our possession did not justify, and which we do not now stand ready to prove in the courts. It is not strange, and is indeed to be expected, that some of our readers not being in possession of our evidence, and not having the facilities for obtaining it, should sometimes feel that we have been too severe. We ask all such to hold their decision in suspense, and take time or a visit to our office before passing final judgment. We have never yet made a mistake in the prosecution of this particular work, and If painstaking, deliberation, great circumspection and an unbiased mind determined only on getting at the whole truth, can prevent, we never shall wrong any person.

J. Murray Case writes: I notice in a late editorial in the Journal on "Conditional Immor-tality," that you take an opposite position to me. You give Dr. Beach credit for bringing this subject up, when, in fact, Dr. Beach wrote to sanction and sustain my position. You say, "Recently, both in this country and England, the fanciful notion of conditional immortality, that is immortality given or withheld according to one's life and character on earth, has been discussed." So far as my article was concerned, this statement is not correct. I do not advocate that immortality depends upon this life. The position I occupy is that every living thing, whether animal or vege-table, has a spiritual counterpart; and that the spiritual counterpart of all vegetable life and all animal life b low man, upon the death of the physical body, rapidly disintegrates, and serves to enrich our spiritual atmosphere, like decaying vegetation enriches the soil; and that deprayed spiritual beings, who persistently violate God's laws, in the after-life are, by those laws, disintegrated like the animal and vegetable life below him.

Dr. J. I. Armald, a lecturer writes: I have always been interested in the welfare of the Jour-Mar, and as I am about to visit the West, I would like to express in a few brief words some thoughts that I hold in common with very many other read. ers of your paper. It has always been with pleasure I have noticed that in the advancement of modern progressive thought, the Journal has ever kept a steady, firm course, and turning neither fo the right nor left, it has thus become a welcome visitor, bringing forth many great life-prin-ciples and truths that serve to build up to a higher and better life. The intelligent thinking class of progressive minds, have always recognized with pleasure its purpose, firmness and discrimi-nation, in presenting only that which would elevate and instruct in the more advanced thought of the age. We recognize that all controversies should be carried on in a spirit of candor. In this the JOURNAL fluds an ever welcome response in the minds of its candid intelligent readers. The same course pursued as heretofore, must meet with a proper and just recompense.

AN ENGLISH VISITOR.

He is Pleased with Our Wonderful Country.

VIEWS OF A BRITISH STATESMAN AND REFORMER-THE SPLENDID FUTURE OF AMERICA--MR. GEORGE JACON HOLTOAKE'S MISSION-AN INTERESPING TALK ON THE POLITICS OF ENGLAND.

Mr. Holyoake has been in Washington for some days, the guest of Robert G. Ingersoll. It was doubtless a very pleasant visit for both. While there a correspondent of the Washington Ibst called upon Mr. Holyoake, and the result of the interriew is given below:

"You arrived in this country during the latter part of August, Mr. Holyoake," said the Post, "and have probably been here long enough to form some idea about the country and the people. How are you impressed with the American character?"

"I have been defending the people and institu-tions of America all my life, but until I came into the country I had no idea how well I was justified in what I had done. The energy, the humor, the brightness and capacity of the people have filled me with surprise. I think they have some faults
—even in Eugland we are not devoid of those.
But the American people possess qualities that
we lack, and in those respects in which they excel us credit is due to the greater freedom of their
institutions," responded Mr. Holyoske. "Have your travels in this country been exten-

"I have visited all the principal Eastern cities, and spent some time in Illinois with friends. Consequently I have seen some of the Western cities. Of all, 1 prefer Washington. It is the most beautiful of American cities, so far as my observation extends. Its streets are so wide and the parks so numerous that it combines in a wonderful degree he beauty of the country with the conveniences of the city.

"Your principal mission is stated, Mr. Holyoake to be the smelloration of the condition of English laborers. Is their lot a hard one, and is there no

remedy for it but immigration?" "The condition of the English laborer is indeed hard as compared with that of the American, and immigration will certainly better it, and may bring opulence to him. I cannot say that immigration will be the condition of the English laborer is indeed hard as compared with the condition of the English laborer is indeed hard as compared with that of the American, and indeed hard as compared with that of the American, and indeed hard as compared with that of the American, and indeed hard as compared with that of the American, and indeed hard as compared with that of the American, and indeed hard as compared with that of the American, and indeed hard as compared with that of the American, and indeed hard as compared with that of the American, and indeed hard as compared with that of the American, and indeed hard as compared with that of the American and indeed hard as compared with the condition of the American and indeed hard as compared with the condition of the c migration is the only remedy, but it is one. With co-operation it will greatly tend toward the desired ends of comparative wealth and happiness Now I wish to introduce this principle of co-operation into immigration, and by combining numbers, economy will obtain, success is insured, and loneliness, blunder and failure avoided."
"Have you had much experience in co-opera-

tive enterprises?" "I have been concerned and interested in cooperation since the beginning of the constructive period—since 1839—and may be said to represent the thousand co-operative stores of England. I am, and have been for a number of years, a mem am, and have occal for a number of years, a member of the Central Board, directing that great organization, and am one of the promoters of the Co operative Guild of London, which directly concerns itself with co-operative immigration. In a work of mine, 'The History of Co-operation,' dedicated to John Bright and Wendell Phillips, I have given my ideas upon that great subject in

full."
"Has your scheme met with much encourage.

ment in this country?" "Very material encouragement, and a number of public men have taken a warm interest in it. have been kindly received by all. Secretary Evarts received me to day, seemed to take a great interest in what I had to say, and will, I believe, give the matter practical consideration."

"To come down to politics, Mr. Holyoake, are not the English people generally disgusted with the Beaconsield government, its two needless waste, and numerous embarrassing entangle-ments?"

"Decidedly. Although the English people do not regard the Beaconsfield government as English, they look upon the Zulu and Afghan conflicts as the last wars of the Pentateuch. Eng-

ity."
"Will Gladstone succeed to the Premiership in case of a change ^p "If Mr. Gladstone desires to be the next Pre mier he can be. A minority of the Liberal party hate him on account of his sincerity, but a major ity love and absolutely revere him for the same

"Will you briefly describe the distinction between English political parties?"

Briefly, I will. The Conservatives keep from the people all they can; the Liberals give all they

think practicable; the Radicals demand all they think the people should have."
"Do you think the present system of govern ment in Eugland permanently based, proof against revolution, or is the great mass of the people ripe for the republic?"

"The longer the Beaconstield administration lasts the sooner will the monarchy come to grief. Beaconsfield has taught Englishmen the value of a republic, as no Premier before him could do. There are thousands of people republicans from conviction now, where a few years ago there were ten from sympathy."

Premonitions of Fire.

Of course its only a curious coincidence, but still its puzzling what prophecies are fulfilled sometimes in the direction referred to.

Many old firemen say that their horses often know when there is going to be a big fire. They are restless for an hour before, standing close up to the inclosing chains, with their nostrils dilated and their ears pricked up. At every sound they start nervously, and when she does "strike" (as the boys call the alarm) they dart out like lightning, with as eager a dash as a tiger at its prey when the bars restraining the beast are withdrawn This pelief is strongly rooted in the minds of some of the old-time firemen.

. It is within the personal knowledge of the reporter that just before the big fire at Fifth and St. Charles streets (Hamilton's and the other stores) a fireman remarked: "Boys, we're going to have it soon; look at those horses." And, for a fact, they did "have it"—two of the brave fellows to the extent of losing their lives.

This incident was brought to mind by hearing a fireman of No. 6 Engine House last night remark with emphasis, "I bet there is at this moment a couple or more big fires going on not thousand miles from St. Louis." When th When the reporter got back to the office he learned that at the very time the remark was made there were large confiagrations at Mound City and Dubuque.-St. Louis Globe-Democrat.

The Religio-Philosophical Journal,

This old Journal seeks the acquaintance of iron clad infidels and the outside world through our columns. Aside from its spiritualistic features the Journal is a valuable paper. It is after truth. It is death on false prophets and deceiver of all grades. Its warfare upon the spiritual impostors, who have long been using their tricks of everdemain in the name of Spiritualism, for sor did gain, has made it a terror to that class of evildoers. An earnest believer in the genuineness of spirit manifestations and the power of the dead to revisit the glimpses of the moon, it nevertheless contends against all trickery and humbuggery in connection therewith. We commend the Jour-NAL for its earnestness, candor and industrious search for truth. Soymour (Ind) Times, Nov. 1st.

Mrs. L. F. Rusdett writes: I cannot de without the dear old Jonathas. It gives me spirit nal food that I cannot live without. Many thanks to the loved ones for the jewels scattered in the pathway of life. God bless you in your noble mis-sion. I often think that if every medium had been tested as strictly as I used to be in the years gone by it would have saved us all much sorrow. Go on, then, thou noble champion for truth and progression. Separate the wheat from the tares. This I believe is your mission.

W. N. Shepherd writes: Long may the good old Journan continue to gladden the hearts of thousands by weekly yields.

Pope Lee XIII Excommunicated.

There seems to be a good deal of ill-feeling on the part of some of the Irish Catholics of New York, against the present Pope of Rome. At a recent meeting of the church over which Bishop McNamara presides,in Clarendon Hall, the Bishop said he "hated the Italian Pope," and went so far as to "excommunicate" him. The Bishop says the new Fifth avenue Cathedral was built by the money of the Irish, and belongs to them and intimated that the Independent Irish Catholics of New York should hold possession of it; all of which shows that the agitation of opinions now shivering through the world goes clear down to the bottom. And from it the conviction that "old things" of the Theological world are indeed "pass ing away," gains unexpected strength.

INDEPENDENT CATHOLIC CHURCH. The Irish Catholic church, over which Bishop McNamara at present exercises ecclesiastical jurisdiction, held a meeting last evening at Clarendon Hall, on Thirteenth street, between Third and Fourth avenue. The hall, which is capable of accommodating about eight hundred people, was filled to the doorway, and more than half of the audience were ladies. The evening ceremonies opened with an announcement from Mr. James opened with an announcement from Mr. James O'Neil, the special organist of the new religious departure, that he was about to play and sing several sacred melodics attuned to Irish airs. This promise was more than fulfilled, until the audience began to manifest an impatience for the real figure of the performance. After a brief delay Bishop McNamara stepped upon the platform. After surveying the thronged hall for an instant he announced that the largest hall in the city was too small for his increasing congregation, but he had his eye on the Fifth avenue Cathedral. This declaration brought down the house; and the Bishop seemed highly elated over the happy effect of his oratorical hit. The Irish, he continued paid for that edifice, but the Italians have got pos-session of it. The Bishop said he had had no enmisession of it. The Bishop said he had had no enmity against the Italians as a people, but he hated the Italian Pope, and would have none of him "And here," he exclaimed, sawing the air fiercely with his arms, "I excommunicate Leo XIII and pronounce as unalterable protest against clerical Italianism." The Bishop again returned to the Cathedral. That temple, he said, the Irish independent Cathelies of New York should have in their hands. There was a way to get it back—not by fighting, but by staying away from mass. An abstention of that type was, in the speaker's belief, a cure for many of the ills that Catholic flesh is heir to. At this junction Father O'Connor, one of the Bishop's most energetic colleagues, entered the hall. From his impromptu puipit the Bishop greeted him and complimented him upon the hirsute honors that crowned him since his the hiraute honors that crowned him since his withdrawal from the Church of Rome. Father O'Connor has evidently buried the razor, just as the Indian buries the traditional hatchet; and his ecclesiastical superior seemed highly delighted with his bearded coadjutor. "You can," exclaimed the Bishop, "not only wear a board, but you can also take a wife; and you won't let the Pope do the matchmaking either. The only infallible authority in such matters is the lady herself." At this utters were the year temperature to the part of t terance the very topmost raiters rang, and Father O'Connor was called to the front. He clove the "ambient sir" vehemently and made the rather unexpected affirmation that when priests turned away from Rome, either through frality or diffi-dence in her-dogmas, they invariably were lost.

FINANCE AND LUNAGY. He then reminded his heavers that the hall rent and gas bill were due. On a former occasion they were constrained to cut the prayer meeting short by half an hour owing to inability to meet the gas bill; but he believed the Lord would have paid more attention to their petitions had they been enabled to pray for an hour. Bishop McNamara then said he would say high mass after supper for all who contributed generously to the movement He went on to show that he was one of a quartet of mad men, the other members of which were John Kelley, Cardinal McCloskey and St. Paul. John Kelley showed that unmistakable characteristic of lunatics, he was impatient of advice. Such was also the case with Cardinal McCloskey and Pape Leo. They were a trio of madmen, and it was treated to a such a such cardinal medical such as the case with cardinal medical such as the such as th useless to argue or urge moderation upon them. Each considered himself infallible in his own sphere. Here there was very audible hissing in the hall; whereupon the Bishop, stamping his foot like Rhoderick Dhu upon his native heath, asked, in thunderous tones, who was the serpent that hissed. The serpent made no reply, and the Bienop, after a pause, declared that he could trample on the Pope and all his spies, on Cardinal McClos-key and John Kelley and all the "fry of fraud" that ever wore "the rags or bandages of Rome."— New York Herald.

The Kansas State Liberal League Auxiliary to the National Liberal League.

Officers: Ex-Gov. Chas. Robinson, President Lawrence, Kansas; W. H. T. Wakefield, Secretary, Lawrence, Kansas; Mrs. Caroline R. Doster. Treasurer, Marion Center; E. Campfield, Chair.

man Executive Com., Vermillion.

DEAR SIR:—The Kausas State Liberal League was organized at Bismarck Grove, Kansas, September 9th, 1879. The general object of the League is to secure

1.—The total separation of Church and State: 2.—National protection for National Citizens, in their Equal, Civil, Political, and Religious

3—Universal Education the basis of Universal Suffrage in this secular Republic.

To accomplish these objects it is the duty of every Liberal to assist the officers of the State League by an agitation of those questions among the people—by a wider circulation of Liberal life erature—by obtaining such legislation as shall secure the taxation of all church property; by sending the officers of the Lesgue complete lists of all the Liberals in your county; by securing lectures by Free Thought speakers; by organizing for public discussions whenever practicable; by soliciting membership in the League; and finally, by the immediate organization of local auxiliary Liberal Leagues in every neighborhood Our League is open to all who agree with its

THE TOTAL SEPARATION OF CHURCH AND STATE! And we do claim that they are at this hour in the majority in this republic. Whenever you want to organize, enclose two three-cent stamps to any officer of the League who will forward blanks and all necessary instructions.

one great aim:-

Remember, Liberals! that we need money to carry on this great work We give our time and labor, and you must bear the expense. And the Executive Committee would recommend that each League collect the sum of twentyfive cents from each member thereof, and transmit it at once to the Secretary of the State League; said fund to be used in defraying expenses necessarily incurred for printing and post-

By order of the Executive Committee K. S. L.

E. CAMPFIELD, Chairman, Vermillion, Marshall Co , Kansas.

C. Irvim writes: In the issue of the 25th ult., Judge McCormick's article is very good; it shows how an oyster, clam, elephant or man may get a spiritual body by the "magnetism resting over" the dead body It, of course, takes a little time, and is as applicable to fish, dogs, etc., as to man-like Butler's grand argument in his Analogy. But how, it the body is blown to smithercome by nitroglycerine, burned up, or instantly eaten by ley, as has happened? Never has there been an argument adduced on a material stand-point, that satisfies; nothing but the spiritual phenomour (which comes to the inquirer like the every. day facts of life) have as yet given me the least bit of ground to rest the argument of immortality on. There we believe, because we believe we exist by the same arguments.

J. U. Smalth writes: For your real in exposing fraud, you have my sincere thanks. Go for the awindlers. "Hew to the line, let the chips fall where they may." Only weak or evil systems can be aided by wicked practices. Let us have none of them.

E. V. Wilson.

To the Editor of the Religio-Philosophical Journal:

E. V. Wilson, the veteran speaker and seer, has just closed a most successful course of lectures, before the Second Society of Spiritualists of this city, his engagement having been for the month of October. To say that Mr. Wilson's lectures have given eminent satisfaction to the large and critical audiences, who have listened to him, is but just to the apeaker, and his many plain and poluted statements pertisent to individuals, whose characters he read in public, and whole chapters in their life history which were duly acknowledged, together with the many wonderful tests of spirit presence, which he gave in numerous instances to those who attefided the scances, and which with scarcely an exception were fully recognized, proclaim him at once one of the most successful and satisfactory test mediums upon the spiritual platform to day. To the Editor of the Religio-Philosophical Journal:

the spiritual platform to day.

Mr. Wilson's style is positive and practical, and his arguments tersely and concisely stated. He has dealt orthodoxy some very severe blows to the extreme delight of his more radical hearers. Financially speaking we can recommend Mr. Wilson to spiritual societies as one who will pay. He found us considerably in debt when he came, and he leaves us free from debt and a handsome surplus in the treasury. He goes from here to Cleveland with our best wishes, and returns again to New York for December. C. Fannie Allyn occuples the platform for November. Mrs. Neilie J. T. Brigham's regular ministrations before the First Society of Spiritualists, are received with such universal satisfaction that, although entering upon her third year in this city, she draws crowded houses every Sunday at Trenor Hall, who listen with rapture to the inspired and poetic utterances of this gifted lady. With Prof. J. R. Buchanan expounding the theories of the "Woman's Church," and Andrew Jackson Davis at Music Hall, explaining the beauties of the "Harmonial Philosophy," and Felix Adlers at Chickering Hall, showing the necessity for a "Society for Ethical Culture," together with the Spiritual Conferences, Liberal Leagues, and public and private scances throughout the city, the spiritual istic and liberalistic element here is likely to have the fullest opportunity for expression during the coming winter.

D. D. J. Stansbury.

Secretary Second Society of Spiritualists.

164 West 20th St., New York, Oct. 27th, 1879. the spiritual platform to day.

Mr. Wilson's style is positive and practical, and

T. C. Lester writes: We need not tell you that we are pleased with the Journal; within you find the best evidence—that is, a renewal of our subscription. The way you treat fraud meets with our views of wrong doing. May you continue the same treatment till error is wholly abandoned by the wrong doer.

Wm. S. Clark writes: We like the dear old JOUBNAL, like its course in relation to frauds, and trust you will be well sustained. Hope that Terre Haute nest will now be broken up. All bonor to the Lavinette. honor to the Journal. Your paper is a house-hold necessity. We feel we can never do without

J. A. Bandy writes: We are very much interested in what I call the good old JOURNAL. I like it very much as a divider of truth from error, and I wish it may live long for the good it has done, is now doing, and that it may do in the

Samuel Byrne writes: I still have the same opinion of the Journal. It is the best paper I

H. Welch writes: The Journal seems to grow hetter and better every year.

Notes and Extracts.

Jesus was a Spiritualist.

The liberal soul devises liberal things, and by liberal things shall he stand. Wealth is the barrier which separates men

from entering and j inling on one platform. When Jesus said, "I am the way, the truth, and life," he did not mean he was a macadamized

Buddha and Mohammed both directly for-bade the use of wine and intoxicating drinks, and their adherence respect their teachings.

In the ancient church a follower of Christ's eachings was termed a Christian, and the espous. al of such teachi gs was termed Christianity.

Sir Isaac Newton, when about to launch upon the last ocean, said: "I feel as a little child upon the shore with the golden waters before

Mohammedanism is nearly six hundred years younger than Christianity. But it now extends over a wider domain of the earth's surface than Christianity.

The great effort of nature is towards variety. The higher the organization the more variegated. Take an organization low and crude; take the worm for instance; you find one part a repetition

Every religion, in its initiation and in its evolu-tion, is coming to be regarded as the product of education, personal and ancestral, and held to be supernatural in the same sense and to no greater extent than politics.

At the present sesson the windows of heaven appear to have opened, new well-spring; have been discovered, a flood of light and truth is being poured on men's minds, and in consequence a pirit of inquiry is abroad. Some have expected Christ's coming in won-

derful glory, attended by his holy angels, when the trumpet shall sound, when the sea shall de-liver up its victims, and when the stars shall fall rom heaven, and in the twinkling of an eye all shall be changed. The world looks forward to this period when man shall not be set against man, people against people, clan against clan, tribe against tribe, sect

against sect; when there shall be one common aim in view; when all error, superstition, and animosity are banished from amongst you. At has taken Christianity some hundreds of years to attain the number of advocates it now has; it took Mahomet a life-time to form the Mahometan Church; it was a long time before the influence of Buddha spread; but, Spiritualism, commencing with a tiny source, soon awoke

the souls of the people. In his Lecture on Buddhist Nihllism," Max Mueller says: "Buddhism in its varieties continues still the religion of the majority of mankind," and "that no religion, not even the Christian, has ex-

ercised so powerful an influence on the diminution of crime as the old simple doctrine of the Ascetic of Kapilavastu."

**Hetter to weave in the web of life,
A bright and golden filling,
And to do God's will with a steady heart,
And hands that are ready and willing,
Than to snap the delicate, minute threads
Of our curious lives seunder,
And then blame heaven for the tangled ends,
And ait and grieve and wonder."

And sit and grieve and wonder." J. M. Peebles, M. D. Member of the Oriental Society of Archeology, India, and other learned foreign societies, in his report of a debate which he heard between a Budihiat priest and an English clergyman, on the Island of Ceylon, says: I have traveled twice around the world, spent

days in Buddhist temples, months in their homes, and years in their countries, and I never saw a Buddhist intoxicated." Beauty in South Africa. The English call fatan black, the Hottentots call him white, the Cape Colonists, when Lord Grey was Colonist Secretary, proposed to split the difference and call him Grey. The Kaffirs themselves, though not generally black; admirs the complexion; there has been among them a man so fair that no girl would marry him. One of the titles of the Zulu King le, "You that are black." To be black, then, is to possess a physical virtue. Still more important is it to be corpulent. Fatness is a sign of good feeding and good breeding, and, there. call Satan black, the Hottentots call him white,

portant is it to be corpulent. Fatness is a sign of good feeding and good breeding, and, therefore, of high social position. Beatles, as a Kaffir said to Mr. Shooter, in the event of a famine, a fat person might survive till the next season, while a lean one would surely dis. A very obese noble was once condemned, in Zulu, to be hurled from a precipice; being padded by nature, he broke no bones—whereas, had he been alim, his whole anatomy must have been dialocated.—True ets in Africa.

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LICHTS

SHADOWS

SPIRITUALISM,

The first part of this book treats of ancient Spiritualism and shows it to be as old as our planet. Chapter Ltakes up the Falths of ancient peoples, showing that their departed friends were not lamelted as having forever passed away, because their spirits still visited the land they had loved and served, often appearing visibly and acting as counselors. The same spirit often appearing and rendering services, became worshiped as a Gcd.

Chapter II traces Spiritualism through Assyria, Chaldes, seers of those lands, their prophesies and their fulfillments. Chapter III refers to India and China, the creed of "Nir yana"-Laotse and Confucius. The present corruption of the Chinese is also noticed.

Chapter IV is replete with the history of Spiritualism in Greece and Rome showing communion existed between world and wor'd 3000 years ago. PART SECOND is devoted to Spiritualism in the Jawish and

Christian eras. PART THERE is devoted to Modern Spiritualism and is evidently written with a view to showing the things to be avoided as injurious, rather than those to be regarded as all essential to the advancement of Spiritualism. And while this part of the book has called down upon the author's head many denuncia. tions on account of his showing up the many aliments which have prevented the healthy and vigorous growth of Spiritualism and the true spiritualization of the race—and although not written in the most fascinating style, yet the book contains a vast amount of information which no student of the spiritual philosophy can afford to dispense with,

This part takes up, in twelve chapters, Delusions, Mania, "People from the Other World," Skeptics and Tests, Absardities. Trickery and its Exposure, and The Higher Aspects of Spiritualism. It is a work of nearly 500 pages, well bound in

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THE

Embellished with a fine Steel Portrait of the Author,

Being a Review of "CLOCK STRUCK ONE." and a Reply to it-and Part Second, Showing the Harmony between Christianity, Science and Spiritualism.

BY REV. SAMUEL WATSON, D. D.

In the long list of distinguished divines connected with the Methodist Episcopal Church, few have enjoyed so high a reputation, and none have been more beloved by their canstituents than Dr. Warson. In the early days of Modern Spiritualism he honestly believed it to be one of the vilest of humbuks and the work of the Devil. Nor did he ever intend to give the sublect any attention, but that about twenty years ago it forced Itself unbidden into his own family circle, a deeply interesting history of which he gave to the world in CLOCK STRUCK ONE. which has already passed through several editions, creating a decided sensation in the church and causing the author to be

The CLOCK STRUCK THREE contains a very able review of the first book by a master-mind and a reply to the same by Dr. Warson. Then follows eleven intensely interesting chapters, detailing the author's rich and varied experience and giving the result as showing that in the author's opinion, there exists a harmony between true Christianity, as he interprets it. Science and Spiritualism,

Extract from the Introduction.

Extract from the Introduction.

* * May it not be that the semi-infidel utterances of Spiritualism hitherto, have been the "foolisk things" chosen to confound the "mighty" Materialistic tendency of he mighty "Materialistic tendency of he misches the things of the subsection of her past schlevessenia has well nigh surrendered to the stubborn facts of Spiritualism, which will not down at their bidding, but submits theoretilly to the most exacting demands of scientific criticism. This will be sent fully when the reader reaches that part of the book devoted to this nulect.

* * I also give communications received through a medican in whom I have all the confidence I can have many one, in either world, to show that all of my technique have been in harmony with the interior and it is all of my technique have been in harmony with the interior and the distant when the "Belleving, said on that the time is not far distant when the "tisnity, properly understood, and Spiritualism, disrobed to its excreacesces, will be confirmed by science, and all sweety harmonising in hastening the millennial giory which is dawning upon the world, when the New Jernselem shall descend to sarih.

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	Depot corner Canal and Kinzle streets.		
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•	10:00 a m. milwankee Express	7:15	0 II
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	1:00 b init Winnetks Passenger (distr)	13:40 t	17
	5:00 p m Milwaukee Express. 1:00 p mt Winnetka Possonger (dáliy). 9:10 p mt Milwaukee Night Express (dally)	16:45 8	'n
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	5:00 p m* Winnerka Passenger. 5:30 p m* Wawkegan Passenger 6:15 p m* Lake Forest Passenger. 11:00 p m* Highland Park Passenger.	*1t:00	IX
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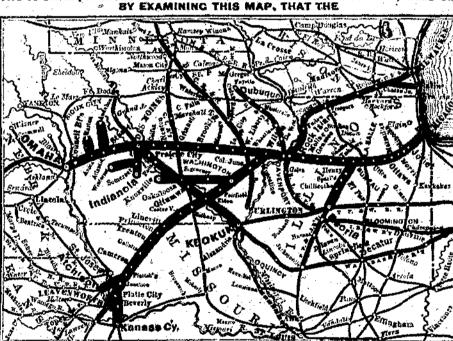
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Materialism and Crime.

Some time ago the New York Evening Post published an editorial with the above heading in which it stated:

"We believe it to be susceptible of demonstration that the late extraordinary and deplorable increase of crime is largely due to the growth of materialism, or what is termed infidelity."

Mr. B. F. Underwood published an able reply to the Post in the Index of Aug. 28th from which the following extract is copied. Mr. Underwood, says:

If the increase of crime and vice is largely due to "materialism or what is termed infidelity," the pious editor of the Postshould not be backward in making known to the world the evidence on which this statement is founded. The mere fact that among the wealthy classes sensuality prevails, and that there is a desire for rich food and fine clothes and enervating amusements, for yachts and race courses and theatres and operas and beautiful women, willhardly be excepted as proof that these classes are under the influence of materialism or infidelity. If the desire for these things were confined to materialists and infidels, and it were certain that they were all indications of depravity and wickedness, they might be referred to to sustain the position taken; but when it is undeniable that "the good things of this world," including those of questionable propriety, are enjoyed by Christans with quite as much zest as they are by unbelievers, it is hardly fair to mention them as proof that infidelity is cor-

rupting society.

That those "among the poorer and less educated ranks of society," who "drive straight on to crime," are materialists or inidels, that a "heavy fraction" of the murders, suicides, and other great felonies committed in the chief cities of the United States during the last ten years have been perpetrated by "atheists or freethinkers," that "a collection of the letters of other papers left by criminals when anticipating death shows a a fearful number of instances same of which a fearful number of instances, some of which many readers will recall, of absolute distances, belief in the existence of a God or in any reckoning for wrong done in this life to be exacted in a future one," are statements so absolutely false, that they suggest that the maxim nulla fides own hareticis is a part of the moral code of the pious editor of the

Whoever has read the daily papers the past ten years knows that nearly all the murderers that have been executed in this country during that time have avowed be-lief in the Christian religion, and died ex-re ting pardon through the great bankrupt salvation-scheme called the atonement. The letters and papers left by them, as well as their dying words, show that they lived, not with the materialistic belief that cause and effect are invariably linked together, and that it is impossible to escape the consequences of our acts, but under the influence of the demoralizing doctrine that the ence of the demoralizing doctrine that the effects of a life of immorality and crime can be washed away by the blood of a cruc:fied Savior, and that, while a Humbolt, an Emerson, a Parker, a George Eliot, a Harriet Martingau, are likely to be damned for their unbelief, the red-handed murderer, if he "make his peace with God" before dying is sure to have a crown of clove and to ing, is sure to have a crown of glory and to beforever with the Lord. All the reports and statistics to which I have had access show that the great majority of criminals in our prison and penitentiaries are from the orthodox denominations. The number marked atheist, unbeliever, or freethinker is exceedingly small. A large percentage of the se-ductions and adulteries recorded by the daily press are by Christian clergymen,with the accounts of whose amours the daily papers have teemed the past few years. When we hear of a defaulting bank-officer, we regard it as probable, taught by experience, that he is a Christian, a church member, and probably a Sunday-school teacher. The drunkards, prostitutes, and thieves who constitute the majority of offenders that figure in the police courts of our large cities are not materialists or infidels, but almost invariably believers in the Bible and Christianity, and persons whose indignation would be excited by a denial of the authority of the Bible or the efficacy of Christ's blood to redeem men from sin.

If observation, experience, and history teach anything clearly and unmistakably, it is that the strongest and most intense faith in religious dogmas may coexist with the grossest immerality. We see it exemplified in the lives of men to-day. It has been so in the past. "A wager might be laid," says Mommsen in his History of Rome, "That the mora largary woman was the "That the more lax any woman was, the more piously she worshipped Isis." Korinth of antiquity was as full of religion as of The Byzantine Empire under Christianity existed nearly eleven conturies. Faith abounded and materialism was unknown. Yet of that empire, Lecky says, "The universal verdict of history is that it constitutes, without a single exception, the most thoroughly base and despicable form that civilization has yet assumed." "There has been no other enduring civilization so abso-lutely destitute of all the forms and elements of greatness, and none to which the epithet mean may be so empathically applied. The Byzantine Empire was pre-eminented. The Byzantine Empire was pre-eminently the age of treachery. Its vices were the vices of men who ceased to be brave without learning to be virtuous. Without patriotism, without the fruition or desire of liberty after the first paroxysm of religious agitation, without genius or intellectual activity, slaves and willing slaves in both their actions and their thoughts, immersed in sensuality and the most frivolous pleasures, the people only emerged from their ures, the people only emerged from their listlessness when some theological subtlety, or some rivalry in the chariot races, stimulated them into frantic riots. . . . Constantinople sank beneath the Crescent, its inhabitants wrangling about theological dif-

ferences to the very moment of their fall."
(History of Morals, Vol. II., p. 15)

The advancement of the world morally, as well as intellectually, has corresponded, not with the belief in theological dogmas, but with the increase of skepticism,—which is the precursor of reform and the handmaid of progress,—with the decay of theology and the defusion of scientific knowledge. The most advanced nations of Christendom and the most "infidel" nations, such as England, Germany, France, and the United land, Germany, France, and the United States. Where there is the least skepticism and the most unquestioning faith, there is the least enlightenment, culture, and true morality. "The simple piety of our grandfathere" is still much applauded by writers like the editor of the Post; but it was chiefly a mixture of ignorance, intolerance, self-ishness, and religious zeal. It encouraged slavery and the slave trade, advertised the sale of negroes together with New England sale of negroes together with New England rum, cheated and defrauded the Indians, imprisoned and banished Quakers, whipped women, repressed independent thought, and

made and enforced laws among the most despotic and damnable that ever crushed any country or people. It is not denied that the men who did these things had sterling qualities, but they were not the result of their "simple piety," nor were their distorted ideas of right and duty, or the wrongs and cruelties they perpetrated, "due to the growth of materialism, or what is termed infidelity."

In periods of rapid transition from one political system or religious belief to an-other, there is liable to be, temporarily, more or less disturbance of the general order of society, due not necessarily to the influence of the newly adopted principles, but more likely to the inability of the mind to adjust itself, at once, to changes involving the abolition of forms or the surrender of doctrines which had been long associated in the popular mind with conceptions of right and propriety. The cession of a portion of France to the Protestants was followed by irregularities and excesses, to which Catholics of that day referred as evidence of the mischievous tendency of the teachings of the Reformers, with quite as much justice as some Protestant writers of to day at-tempt to explain the increase of crime by ascribing it to the influence of freedom of

thought in religious matters. the Post, in his eagerness to make a point against "materialism, or what is termed in-fidelity," passes them all by, and finds the chief reasons to be religious disbelief in general and atheism in particular! To his attention the following extract from Max Mueller is respectfully commended: "As to atheistic religions, they might seem to be perfectly impossible; and yet the fact can not be disputed away, that the religion of Buddha was from the beginning purely atheistic. The idea of the Godhead, after it had been degraded by endless mythological absurdities which struck and repelled the heart of Buddha, was, for a time at least, entirely expelled from the sanctuary of the human mind, and the highest morality that was ever taught before the rise of Christianity was taught by men with whom the gods had become mere phantoms, and who had no altars, not even an altar to the un-known God." (Science of Religion, p. 52.) B. F. U.

Letter From the Tropics

To the Editor of the Religio-Philosophical Journal: In the beginning, that is to say when this earth was young and growing, when continents were emerging from the primeval seas and things in general were getting themselves into shape, one might readily fancy that the great North land, converging from the broad and desolate polar ice fields towards the burning equator, had at length been overcome with dread or fear or disgust of the horrible torrid heat, and had made the effort to turn back; for, as the map indicates, just where the Isthmus of Panama is very much exposed to the sun and rain, the land makes a great bend and actually turns its swan-like neck gracefully backwards towards the far, far North. This fact con-tributes to make the geographical phenomena of this particular locality rather bewildering; the old city of Panama on the Pacific being considerably east of the meridian of Colon upon the Caribbean. It takes a long time to become familiar with this state of things, and to so re-adjust the mental compass as to make east not seem west, and vice versa. Think, for instance, of being on the Atlantic coast and beholding the sun assuming his gorgeous diurnal ascension robes, behind the low screen of purple inland hills, and going to his evening rest beyond the crims on and gold glory of the limitless horizon of the ocean. It does not seem right. But thus it is at this sea side city of Colon and I suppose we must put up

A little farther onward, however, the land trends southward again, widening into what is known as the Darien, and after passing the luxuriant wilds of the Atrato Valley, spreads out into the broad domain of the Southern Continent, wherein nature has formed the most fertile and extensive plains and valleys, the most magnificent rivers and the grandest mountains in the world. How little the large majority of even well-informed and intelligent people know or care about all this! Right here, upon our own Western Hemisphere, a part of ourselves, as it were, or of our possible future inheritance, are millions upon millions of acres spread out beneath the genial tropic heavens, the climate of a very large portion of which is rendered perfectly salubrious and delightful by a sufficient elevation above the sea, and where all the conditions of a high state of civilization are entirely within easy attainment. And if in my former letters I have confined my desultory observations to the more limited scope of local affairs of no very edifying tenor, I now beg the indulgence of your readers for a moment to point out-some of the possibilities, and to my mind probabilities of this glorious region.

First, permit me to state that I am imbued

with a firm belief in the ultimate distribution and equalization of races. The crowded abodes of the tolling and suffering millions of our planet must, in the course of time, overflow and seek like water, an equilibrium. That such is the constant tendency and influence of civilization requires no argument to prove. Slow as the movement may seem, it is progressive and irresistible. The immense European immigration and comparatively rapid spread of population in our own great country, since the Revolution, affords a strik ing instance; while the migratory impulse awakened among the Asian hordes, during the last fifty years, and more especially since the era of rapid communication by steam. promises greater things than a first careless view might suggest. India, China and all Malaisia have already begun to send their teeming surplus of souls outward. As we all know, they find scant welcome (strange fact!) in our own Republic; but wherever they have set their feet within the wide boundaries of tropical America, they have thus far been cordially received and incorporated with the resident people. In this manner a silent though important change is going forward. The era of pioneering is well under way; and although I am neither a prophet nor the son of one, I am bold to assert that within another century a wonderful migration will flow towards these sunny countries. I do not say that in many respects the elements of this influx will be the most desirable. It would be more satisfactory to look forward to that great and resplendent future time when scions of our own Caucasian race should have established themselves as masters and rulers of this auperb realm, which will certainly one day be the garden of the world. Instead of battling against fate and the elements, wasting hope, energy, ambition, life itself, in the unequal struggle with northern nature, it seems a pity that the same strong hands and brave hearts should not inherit God's prodigality, so profusely bestowed upon these summer lands.

It seems a sad mistake; and it is only a

ist's sheet-anchor, that reconciles one to the thought of our own noble race losing this earthly paradise. I do not say that this wild profusion of nature would prove an easy conquest. I do not say the prize could be won without strenuous endeavor, nor do I mean to be understood that indolence could ever gain or idleness enjoy a gift so great. But I do insist that the "zone theory of biology" and all the other dreams of the theorists, which deny the capabilities of the white race for successfully withstanding the deleterious influences of tropical life, and for establishing itself beyond question of failure within the charmed, the enchanting Belt of Palms, are in a great measure delusive and false. I do not expect to convince your readers that tropic life is at present so entirely delightful that they shall straightway begin to pine for it, nor would I if I could persuade any one of them to forsake a northern home of comfortable competence for any other under the sun.

"To stay at home is best;" yet to the poor and homeless, and particularly to needy youth, I would say that the tropics offer chances of living this brief life of ours upon earth, without that fierce struggle with hunger and cold and degrading, hopeless poverty, so common at the north,

No land yet discovered or discoverable beneath the stars, is tree from sorrow, pain, Some of the real causes which have led the sickness and death. No lot in life is exempt an increase of crime the past few years area from trial and despondency and disgust. But not difficult to see; but the plous editor of from an experience of many years, I may bear from trial and despondency and disgust. But from an experience of many years, I may bear witness to the charm and perpetual delight of a life within the summer zone. Sacrifices there are, but they are counterbalanced by compensations. The lures are greater than the loathing. I cannot catalogue the one or the other. The presence of eternal summer, type of heaven, doubtless forms, to the spiritual sense, the one great and unfailing fascination. Flowers and green trees: skies whence no breath of frost, nor any snowy storm wind ever blows; tropic birds of rainbow hues; dawn; sunset; night with her silver moonlight or gorgeous gloom of stars; the deep silence and solitude of wild and lonely streams; the low and thrilling brool of the night-wind mingling with the sea's mournful monotone; the ever present beauty of summer scenery, of wooded hills and vales shining in the sun; the rush and roar of storms with their terrible lightnings; the far away grandeur and awful sublimity of volcanic Andean heights,

"With 'rawn in snow-silence forever;" all these and countless other delights, subservient always to the ties and dues of love and constancy, should render life joyous and roseate with spiritual sunshine! Colon, (Aspinwall) Oct. 10, 1879.

Opinions of the Press on D. M. Bennett.

The Boston Sunday Herald of Sunday, Nov. 2d, says:

"There seems to be a good case against D. M. Bennett, the Free-lover convicted and sentenced for sending Heywood's "Cupid's Yokes" through the mails. Bennett is undoubtedly a bad egg, but that does not justify his conviction in this special case. Important questions of rights frequently hinge on a very unworthy

It does not appear that anybody has yet claimed that Bennett's badness should warrant his conviction in the "special case" upon which he was tried.

THE WESTERN RURAL EXPRESSES ITSELF ON THE DENNETT MATTER.

The editorial columns of the last issue of the leading Agricultural paper in the West, the Western Rural, published in this city, contains a lengthy notice of our exposure of D. M. Bennett, from which we make the fol-

"The RELIGIO-PHILOSOPHICAL JOURNAL, published in Chicago, and the leading journal of the Spiritualists in the country, is, how-ever, a keen scenter of fraud, and it is bold enough to attack it wherever it finds it, who ever may get hit in the operation. It is a de-termined and fearless enemy of "Free-love," fraudulent mediums and all the disreputable doctrines and people which have sought to engraft themselves upon a belief which appears to be harmless enough in itself, even to those who do not believe it. The JOURNAL early made up its mind that Bennett was a fraud, and that he was in no sense the victim of Christian persecution, and it went to work with its usual energy to investigate, with a result that is crushing to Bennett, and de-moralizing to his friends. It has gathered together a mass of evidence which shows Bennett to be not only a hypocrite, but that his hypocrisy is shown in the most shameful disregard of morality and decency. It accuses him of crimes against his wife and the marital relation, and publishes letters from him to s young lady who was in his employ, to sustain the accusation. The JOURNAL deserves the thanks of Christians, Spiritualists and Infidels alike for its fearless expose. Of Christians, because they have been so persistently accused of unchristian conduct in the matter; of Spiritualists who have been imposed upon, and of Infidels who have unwittingly placed themselves before the public as the friends of a shameless "Free-lover."

The Springfield, Mass., Republican of Satur-

day, Nov. 1st, says: A FREE-LOVER TRIES TO PUT HIS THEORY INTO PRACTICE.—D. M. Bennett, the fellow whom sundry very "liberal" people have been trying to make a martyr of on account of his imprisonment under the United States law against mailing obscene matter, is accused by the RELIGIO-PHILOSOPHICAL JOURNAL 88 a libertine and hypocrite, in attempting to seduce a young woman in his employ, while loudly professing the warmest devotion to his wife. This Bennett was arrested, convicted and sentenced, at the instance of Anthony Comstock, for circulating Heywood's "Cupid's Yokes." We said at the time, as we had said when Heywood was arrested for the same offense, that it was a mistake, an injustice, a violation of the rights of free speech and a free press; holding that a free government must permit the expression of the most mischievous opinions, even those subversive of society; and holding that the speculative advocacy of Free-love cannot justly be pronounced obscene. But we said at the same time that we could have no sympathy what-ever with the man Bennett,—an attitude which it seems impossible for many very good peo-ple to comprehend in the least. Bennett's character, as now exhibited, fully justifies the disgust created for him by his paper, which he impudently calls the Truth Seeker. The Spiritualist journal that publishes this exposure has in the hands of its present proprietors, done much good work in showing up frauds in Spiritualist and "liberal" circles, and this seems to be a good job well done."

The Chicago Inter-Ocean of Wednesday Nov 5th, says; consoling belief in the eternal finess of things, "Francis E. Abbott, editor of the Boston in the final good which is the rational optim- Index, in an open letter to Elizur Wright,

President of the National Liberal League, makes this reference to the case of D. M. Bennett:

"The time has already arrived when every influential Liberal should speak out in honest and blunt Anglo-Saxon his reprobation of the Bennetts and Rawsons, put forward by the National Liberal League in the name of the whole liberal party as the trusted representa-tives of liberalism. Give us a pure and noble liberalism, or none. I applaud the courage and "aggressive righteousness" of Colone John C. Bundy, editor of the Religio Philosophical Journal, is unmasking an arch impostor who has lived upon the credulity of liberals and done his utmost to make the liberal name a stench to the whole community. There is not another man in America who has wrought such incalculable injury to the liberal cause as D. M. Behnett, by confounding its name with free love and obscenity in the public mind, ruining its most pow-erful organization, depraying the tone of its literature, misleading its adherents into a mad crusade against necessary laws, sacrificing its highest interests to his own vindictiveness and greed, and disgracing it by his own character and life. Look on the picture of this man's soul, as painted by himself in his own letters, and judge whether liberalism can afford to acknowledge such a man as its "martyr." It must repudiate him utterly and at once, or die of its own moral rottenness."

NOT SATISFIED.

A Spiritualist Protests Against the Remarks of Mr. Moody.

From the Cleveland (Ohio) Herald. Taking for granted that the report published in Monday's *Herald* of your interview with Mr. Moody at the Forest City House is true, permit me to acknowledge the com-pliment (?) he paid the believers in Spiritualism. He says: "I cannot understand the fascination which this unhealthy and unholy religion has for people. * * It is a religion whose four corner stones are infidelity, supersition, sexual lasciviousness, and morbid insanity. * When asked by a medium if I would like to see my father and talk to him, I told him I would like to very much, but I would wait until legot to heaven."

Of course Mr. Moody cannot understand the truth for as he says the "fascination" of Spiritualism, while he assumes the same attitude to it that he says Ingersoll does to Christianity, "turns his back" on it, and then rails at it as a falsehood. Let him approach Spiritualism with the same humility as he advises one to seek Christ, and let him take the same pains to investigate it that he does to conduct his revival meetings. He would not than the best to continue the same pains to investigate it that he does to conduct his revival meetings. not then probably think it a religion that rested on the four corners he speaks of.

As a Spiritualist of fifteen years standing, I have yet to learn that "sexual lasciviousness" is part of its teachings, to say nothing of its being one of its "four corners." Unfortunately this is one of the prevailing sins of the world from which even orthodoxy itself is not free. The aim of Christianity and Spiritualism both, I take it, is to elevate humanity morally and spiritually. Spiritualism teaches that each one has to shoulder his own sins and work out his own salvation in contradistinction to the doctrine of salvation through another goodness, and for the "external lasciviousness" and all other sins of either churchman or Spiritualist a full reparation will have to be made. Spiritualism teaches no forgiveness of sin, no escape from its consequences only through spiritual unfoldment and growth, and I defy Mr. Moody or any of his followers to show that "sexual lasciviousness" is a

teaching of Spiritualism.

With regard to the fourth "corner," morbid insanity. Dr. Eugene Crowell, of New York, in carefully compiled statistics on this subject, squelches completely the hue and cry raised by Dr. Forbes Winslow, of Lendon, Rev. Dr. Talmage, and others that Spiritualism tended to insanity. An ism that gives a why and wherefore for everything, and asks you to take nothing on faith, is not very liable to dethrone any one's reason. In conclusion to show how utterly son. In conclusion to show how utterly false Mr. Moody's estimate of Spiritualism is, I boldly point him to the every day life of the 4,000,000 or 5,000,000 Spiritualists in this country. Why is it that a religion with four such "corners" Mr. M. has built up Spiritualism on is not more demoralizing? Spiritualism on, is not more demoralizing? Why are not more criminals recruited from this "unhealthy and unholy religion?" I could enumerate the names of hundreds of Spiritualists in this city alone whose lives physically, morally, and spiritually-would compare favorably with the attendants at the Tabernacle. It is not a fact that the teachings of Spiritualism are morally below those enunciated by the Moody and Sankey school, nor are the lives of Spiritualists a whit less pure than their neighbors'. THOMAS LEES.

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Authoration the ammentant of a company at the undern Singing of a Bird, the figurealing of a Pig, or the Diswing of a Cat, when it is supposed that none of these are in the vicinity! All the attoribilities feater if its most expert Venithquist can be performed by means of the Whitele by a child ten years of age. We recently saw the utmost as touchment created in a large company assembled in a pirate parter of you want appeared to be the terdite bedding of a Dig in the adjoining room. The room was searched, but no Dog could be found. Then auddedly a Cat commended as unearthy squaril in a cleart which had not been opened for more than three months. Then a ribit crist setting great agent from the interior of large book-room and a possibility liked commenced singing in the corner of the corner and appears to the interior of a large book-room, and or not shall like found underly conding all the time, found that his prache were incoming serious, and or not up to having one of the Walatian.

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