

# RELIGIO PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE, VOTED TO SPIRITUAL PHILOSOPHY, ROMANCE AND GENERAL REFORM.

Truth fears no blush, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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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 a 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 reasonable good taste and culture, were I not thus confirmed, the wicked frauds being perpetrated, and the dogmas of inspirational improvisation and the folly and fallibility even of some who claim to stand highest, might drive me out.

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, y. 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 revelations of clairvoyance, real or supposed? In this little category 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, revered 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 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, 1876, headed, "The Theory of Ideas," in which Mr. Davis is called, "The leader of the sober, scientific and reasonable section of the spiritualistic fraternity of America." The writer of the article tells us that his faith has been shaken in the theory of ideas accepted by astronomers ever since Newton's time, by changing recently to read some of the utterances of Mr. Davis in his first voluminous work.

I would say to the Indian gentleman of the "jaw-breaking name (Jogindra Nath Bose) 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 ocean, are lamentably 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:

"It has been supposed by a conspicuous astronomer that tides were produced by the law of attraction, by the action of the moon upon the earth." "This can not be true; 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 a few words, errors more important and far-reaching, than those of a conspicuous astronomer," quoth he; and who was that? Sir Isaac Newton, of whom the poet said:  
"Nature and Nature's laws lay hid in night,  
God said let Newton be, 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 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 indeed pearls of transcendent luster,—diamonds of the purest water! One of these,—the pearl of great price—his discovery of the great principle, the attraction of gravitation, which Mr. Davis presumes to "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 outward, 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, everacting 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 throughout by the all-prevailing spirit. Yes! theoretically, yes! practically true in its extreme, but truly proportioned maintenance, 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 peradventure 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 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 position for the safety of his vessel and all the interests of life and property under his charge. His nautical almanacs, furnished from astronomical observations, duly provided with competent corps of calculators, never fail him, and every one of those calculators 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 are your written words that "attraction is not an established principle," and how little you know where you tread, 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 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 worshipped as the soul of the world?

Science, combined with and aided by scientific and cultured spirituality, may yet extend, explain, perfect—may find—is finding within the depths of creation still deeper depths, but in no event can man improve 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 puerility, 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 your writings, convey no meaning, either scientific or popular. North and south are fixed directions because the earth's axis remains parallel with itself in its orbit 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 "Diaksa 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 alluded to by you so peculiarly, is a scientific fact long known and recorded, and every other revolving globe is, in like manner, flattened 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, long since tested and established by actual measurement, to be an excess of its equatorial over its polar diameter of about 26'. But this effect expressed in miles, instead of a 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. So, 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-diurnal tidal wave, modified as it continually is by the ever varying relative position of the two great luminaries, by the configurations 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 unformed persons presume to dispute the well established Newtonian theory, let them just learn what the students of science have long known and proven. If gifted with competent understanding they will then gladly hold their peace and thank me for this word of caution.

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 Earth's pupil would be learning still,"  
and it will be no discredit for him to acknowledge more openly that many of his earlier revelations are clouded with the misconceptions of his then unlighted 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 domination of their emotional nature. I also endeavored to show that people who are yet in the body, and are under the domination of their feelings and passions, 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 of awakening new feelings and passions and depolarizing those states which, if left to themselves unchecked, would pass into a condition of permanence or fixedness bordering on insanity or perhaps ultimately in insanity 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 bent of their passions 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 side of existence which can depolarize them or subdue their excitement. Hence people out 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 acquire experience enough to move them even a little in the direction of a better condition—retrogressive, 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 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 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 hopelessly 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. One 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 rapport with persons in the body? Certainly not simply by participating with such persons in their personal excitements and indulgences; for we have just seen that, of such excitements, such spirits already have too much. Spirits, by coming into rapport with persons in the body, become as favorably situated perhaps for development as they would be were they again living in the body—certainly not 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 from 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 such changes and of such oscillations back and forth 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 passionate 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 experience 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 another that is found to be preferable. And, in all cases, the only guide or 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 conclusion 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 shows 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 taking on of the higher, is done automatically and spontaneously without violence and without conscious struggle.

Items from Philadelphia.

To the Editor of the Religio-Philosophical Journal:  
There is every encouragement for Spiritualism in the Quaker City. The brilliant lectures of Mrs. E. L. Watson, of Titusville, Pa., have crowded the Hall of the First Society, 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 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 this praiseworthy object, which gave a new impetus to the cause. A subscription was started Sunday, October 19th, and nearly \$5,000 subscribed on the spot. A gentleman present pledged himself good for the plastering, another gentleman present tendered (by permission) the services of A. J. Davis, for a month. Ed. S. Wheeler also pledged himself good 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 rum and tobacco are rigidly excluded, the walls decorated with beautiful paintings, statuary, 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 \$3,000 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 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 Spiritualism 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 devoted 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 Calowhill 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! you dug the wrong part of the cellar; the 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 ballads to Gen. McClellan when fighting the rebels before Richmond. What lessons may be learned by this? The brother loved 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, Chattermagne, and a 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, the mediums through whom these communications come, are more or less in the employ of this deluded 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 gutter, 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 Adels 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 pecuniary sense to humanitarian objects.

Among the foremost Catholic Spiritualists in England is Lord Dunraven, 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 thraldom of priestcraft. 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 untrammelled press, is taking the wind clean out of the sails of orthodoxy. The powers of darkness, and "spiritual wickedness in high places," have no coherent force in them. Our duty is to "try the spirits whether they be of God." Seek for a more searching cultivation of those spiritual gifts within us, that will lead us above the sordid angular conditions, that create so much strife among mankind. Ask, and it will be given unto you; seek, and ye shall find; is a motto of great practical worth. May we all try it.

JOHN A. HOOVER.  
Philadelphia, Oct. 29, 1879.



My Religious Experience and Conversion BY CURRAN WHITE.

My purpose and object 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 show 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 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 Christianity 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 nature 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 deenerate, 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 dogmatical, 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 I 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 delist or free spiritual thinker, puts a low estimate upon his moral influence as a man, and represents that his advice and ideas are irreligious. I say not so, for he is not blinded or fettered by superstition or creed, 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 therefore 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 natural religious advice, or to raise his thoughts above the cause of their existence. I have no doubt people have been elated and exalted, 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 sense? 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: I was a materialist; my belief was based upon the idea that matter and motion are co-eternal and established by virtue of their own nature. This great original and crude mass as a substance, containing within itself the embryo of its own perfection. It became quickened with life by virtue of its own laws, and was capable of producing all 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 contemptuous skepticism toward all beyond or contrary to them, and the great body of them seemed, in comparison, puppets and playthings in the hands of the clergy, blind subjects 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 candid 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 credal Christianity, or finding refuge in the narrow walls 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 guiding 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 itself in the soul of the world, and is extinguished like the life of trees, the feeble fragrance of flowers or the pure mentality of the beasts that perish, 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 unyielding 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 the human race. To enjoy the fruits of this picture, we must develop our own happiness in the truths which open the mind. To feel, to see, to know truth, enlarge our views and bring us at once into a divine existence. If we can judge of God by his works, and learn that he is full of love and mercy, and that we partake of the glorious attributes of his spirit, how much does it become us to act, as well as think, in accord with what we know? This made me feel a responsibility that I could not evade, that I belonged to me, and to every human being;

nor could I trust another with the care and direction of my present and future happiness. I could not ask for the protecting care of the church. I was filled with a sense of awe and a feeling of unbounded liberty, which no human being could feel or express in that dark and cringing position, under the dictates of a dogmatic creed. My mind was lost in its wanderings for light; I looked into this vast limitless space which surrounds me; I contemplated 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 glowing love of God, to light it up and help its immortal grasping; 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 amidst 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 written 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 nature, 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 heavens. 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. Give us liberty of dissent and doubt, as indispensable 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 forgiveness 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 merit 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 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 Spiritualists: "Do you want the facts of Spiritualism 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 negative by any thorough Spiritualist. Christianity demands belief without evidence. Spiritualism condemns such belief and always 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 gone," "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 notwithstanding the whole genius and tendency of modern Spiritualism is against this criminal 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 spheres down to the rattle-trap and Jew-harp of the nursery, by upholding the brazen feminine and metrorean masculines who trifle in a ghastly manner with the sacred instincts, noblest impulses and tenderest affections of the human heart. These swindlers, instead of being encouraged, should be compelled to pack their false mustaches, tinsel robes, pinch-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 decked out for the perpetration of a more pernicious swindle than gambling, were snugly packed away, and their impersonators and managers set at work, by the

State, if need be, earning an honest livelihood. 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 wares the sword of the spirit" at noonday against the bogus materializers, and in behalf of what is imperatively needed at the present time, viz., the scientific method in Spiritualism. If such minds as Coleman, Davis, Denton, Tuttle, Epes Sargent and many others who endorse the "test conditions" of the RELIGIO-PHILOSOPHICAL JOURNAL, are Jesuits, then presumably nine-tenths of the Spiritualists in the country are of the same persuasion. The noble position regarding all purported spiritual phenomena 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 against it." Brooklyn, N. Y.

Experiences in Spiritualism.

From the Aurora (Ill.) Herald.

TO THE EDITOR:—In your issue of September 28th, under the caption "Spiritualism," you say, "It is high time for scientific Spiritualists, 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? I 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 attempted to probe the mystery of these phenomena? In the article you quote, he admits he has not investigated them, and begs the question by saying, "Their claims have been investigated 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. Youmans 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 Russia; 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 gentlemen is the equal of Prof. Youmans. They have 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 politics, 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 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 many things undreamt of in their philosophy." Scientists, as a rule, are neither omniscient nor infallible. Matter and material things have been almost the sole object of their education and investigation. Anything 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 deride 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," "odc 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 judgment 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 opposition, and the subject under consideration is no exception 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 phenomena. To call them "immoral," "irreligious," "the work of the devil," etc., will not keep them down nor prevent their constant and universal occurrence. These mysterious phenomena should be investigated, and by sensible, cool-headed and fair-minded persons, wholly unbiased 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 persistent investigator, and the result has been satisfactory. A full and comprehensive description of all the tests and evidences I have received would fill 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 justice 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-

vincing tests were of a private nature, and I do not care to give them publicity.

About eight years ago I was at the house of a lady said to be a "clairvoyant." I was an entire stranger to her, and my presence there was accidental and not for the purpose of testing her powers. She described a spirit said to be standing beside me—"a large, tall and very muscular-looking man, with a heavy mustache and a brown beard, very full and long, and which reached nearly to his waist, and that he held in his hands papers of an apparently legal character, and that he had but recently passed over," etc. I could not think of any deceased friend or acquaintance of that description, and therefore failed to establish his identity. I asked for his name, but she could not give it. A relative of mine, who was also present, said, "That is a perfect description of—," a cousin who lived in Lee County, Ill. But as I knew I had good reason for believing he was then alive and well, I had to dismiss the matter from my mind. About two or three weeks after that, I received a letter from a daughter of this alleged spirit, stating that her father had been 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 urging 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 under cultivation, and they were not poor. Mrs. G. charged no fee for her sances, 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 impulse that sometimes comes over her, and at 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 eight 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, etc." 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. The reader will bear in mind that these slates had never been opened since first screwed together at the store where purchased. With difficulty I unscrewed the slate (and spooled a screw-driver doing it) and found written on the slates the question 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 hand 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 slate she had never seen before, and in broad daylight, and in full view 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 been done.

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 belonging to the gentleman—my own being written 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 questions 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." But I stated that "I was perfectly satisfied with what I had obtained, and that she was a genuine and honest medium," etc. She seemed to

be a little piqued at something I said, and finally stated that I "had not half tested her powers." I again remarked that I was perfectly satisfied; but she finally insisted on my making some more complete and crucial test, etc. Accordingly I took a piece of paper and wrote a question on it, and placed it inside of an envelope, and sealed it up, and placed it on top of the table, and partly covered it with a book. I then gave her my two locked slates, the insides of which contained a little space not previously written on. She took the slates, placed them under the table, and in not exceeding half a minute returned them to me with the question and answer written thereon, and signed by the full name of a deceased brother!

This ended that séance. I have the slates still in my possession, with most of the writing still visible and legible. But the learned professors from whom you quoted would, no doubt, thus flippantly dispose of the whole question (vide your extract from Popular Science Monthly, September number): "The state of mind here betrayed is 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.

Paulding 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 unequalled 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 contemplated 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 sophistry. 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 citizens, and of the same sterling character.

An interesting episode occurred after the morning lecture. Brother Weeks, of Wau-seon, 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 became 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 disowned, 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 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 nourished by the intolerance of dogmatic belief, finding each other on higher 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 occasion. 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 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 every thing 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 Australia, 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 estimable wife. He seems to have been born 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 meetings accomplish a great good, and are destined to become a living feature of Spiritualism.

HUPEON TUTTLE.







Religio-Philosophical Journal

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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.

Spirits, like men, are to be judged by their language; if a spirit presides himself under the name of Freedom, he is, in fact, a spirit of Freedom, and so on.

By subjecting all communications to a scrupulous examination, by rejecting everything that is against logic and good sense, every thing contrary to the character and ability of the spirit reported to be manifesting itself, we are enabled to proceed, and without when convinced that we have the ability to unmask them, and are not to be deceived.

Superior spirits express themselves simply, without affectation; their style is concise and clear; every word carries meaning; while inferior spirits, under inflated language and emphasis, hide the emptiness of their thoughts.

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

Man has always some hobby which may attract mocking spirits; he thinks himself strong, but often is not. By flattering a man's whims, preconceptions or wishes, these spirits often succeed in leading him into delusions.

These hints and warnings are worthy the attention of Spiritualists. In giving an account in the Beacon of Light of July 12th, of some recent experiences of his own at Terre Haute, and at the séances of Mrs. Stewart, Mr. Peeb's writes:

The most astonishing among the phenomena occurring this evening was the materialization of a spirit, tall, commanding in appearance, clothed in white vestures, and a resplendent willow-heron crown upon his head.

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.

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.

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 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.

And lo! and behold! This is the man who now comes forward in vengeful fury to defend D. M. Bennett! They are, in the classic phrase which the editor of the Investigator sometimes takes from his book of "Familiar Quotations," "par nobis 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 dropped it, and are trying to induce Dr. J. E. Monroe, of Seymour, Indiana, to remove his paper, The Times, to that city.

Kardec argues that when this is done by good spirits for a good purpose, the simulation may be justifiable; but the argument seems to us a bit Jesuitical.

There is no reason why a good spirit should claim to be Christ, when he is simply John Brown. If he is in truth a superior spirit, and can utter good, strong thoughts in fitting language, let him insist to get a hearing under false pretenses.

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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 Bennett's defence "with peculiar pride, pleasure and alacrity."

Very well, Mr. Parton, we have your measure. 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.

Bennett brought the prosecution on himself by his defiance 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.

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.

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 falsifier," 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 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 doctor's letter in the all-important 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 statement 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 Investigator 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 had stooped to misrepresent in order to make an opportunity to attack him with its dastard, cowardly and contemptible malice.

And lo! and behold! This is the man who now comes forward in vengeful fury to defend D. M. Bennett! They are, in the classic phrase which the editor of the Investigator sometimes takes from his book of "Familiar Quotations," "par nobis 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 dropped it, and are trying to induce Dr. J. E. Monroe, of Seymour, Indiana, to remove his paper, The Times, to that city.

There is no reason why a good spirit should claim to be Christ, when he is simply John Brown. If he is in truth a superior spirit, and can utter good, strong thoughts in fitting language, let him insist to get a hearing under false pretenses.

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The Boston Investigator Defends Bennett.

The Investigator of Nov. 8th contains half a column of special pleading against the JOURNAL and in defense of D. M. Bennett. The peg that hurts the Investigator 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.

The exposure was made to put an end to the outrageous fraud and swindle that Bennett was playing upon the public under the name of martyrdom, and to clean up the character of the Liberal party in the country.

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 continue in his defense now on this graver matter?

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.

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

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.

This bright boy was especially dear to his mother; around his life centered her fondest hopes and affections. Criticized 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.

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 unceasing 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 unflinching step.

So, when we see the light of some other household suddenly dimmed, we feel a personal interest in the stricken circle, and we desire now to tender to our stricken sister the sympathies and consolations of a family which, like herself, has been called upon to mourn the loss of its brightest jewel.

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 powerful debater.

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Suspicious Advertisements.

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 farms had gone to press.

OIL PAINTING 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 columns 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 myriad of advertisers who patronize the columns of influential papers.

It is a very difficult matter for those who have not been 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 a year 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 \$3.50 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 partisan or sectarian bias, and on which you can fully rely.

If the TRUTH is what you want, you cannot afford to be without the JOURNAL, and we confidently ask for your continued support.

If any of you do not desire the paper, which we hardly think possible, then it is 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 Milan, 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 Ohio, 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 uncompromising, just as our paper has done.

The Quarterly is devoted to local news and Spiritualism, which is in order, as Robert's father and mother are both mediums, and ardent Spiritualists. They belong to the pioneer stock, and having a competency of this world's goods, are devoting themselves to spiritual culture.

Mary Eddy Huntton 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. Huntton. 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 mountebanks and such dens of iniquity as Pance Hall.

D. M. Bennett and his Truth Seeker supported Robinson, the democratic candidate for governor of New York. Robinson 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.

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Laborers in the Spiritualistic Vineyard, 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's wonderful materializing medium of London, is still suffering from prostration, caused by holding sances 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 this 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."

Mrs. 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 "Transition." 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. Frenchman has, under great disadvantages, but fully sustained by spirit aid, at length completed his bath rooms at Cresco, Iowa, 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 indiscriminating 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, simple, straightforward 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 sance 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 experiment, the medium, Mr. Harby, weighed 150 pounds. When a spirit purporting to be John King, walked from the cabinet, the weight was then only 49 pounds. In a few minutes 94 pounds were missing from the cabinet. The controlling influence, on one occasion remarked that an Indian named Battelnahe 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 monotypic illustration. The entire volume will be issued at stated intervals in numbers. As this work cannot be found at the book-stores, 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 mesmeric sensitives in the attempt to produce manifestations themselves through their instrumentality. 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 because one of the ordinary conditions under which manifestations occur is broken—namely, 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 sances the more negative his mental state the better is for the results.

Business Notices. MAKE A NOTE OF THIS.—Prof. Green, a distinguished allopathic physician, writes 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 Disease by administering it, and afterwards found it equally beneficial in other cases. He advised his brother physicians to use it in preference to anything else for kidney diseases. 27-11-12.

A COLLEGE professor once said that "he 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. Sage'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 costive, headache, torments, kidneys out of fit, or piles distress, take a package, and its wonderful tonic 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 "Beecham's Brochial Trochae." Imitations are offered for sale, many of which are injurious. The genuine Brochial Trochae are sold only in boxes.

Reader, the price of my book, The Truths of Spiritualism, 400 pages of startling 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, Ill., and we will mail the book and photo at once. Direct to me, box 64, Lombard, DuPage county, Ill.

Dr. D. P. Kayser, the oldest Medical Seer now in the city, can be consulted daily for Clairvoyant examinations and prescriptions, from 9 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.

SCALD LETTERS ANSWERED BY R. W. FLINT, 25 E. 14th street, N. Y. Terms: \$3 and three 3-cent postage stamps. Money refunded if not answered. 21-329f.

Mrs. D. JOHNSON, Artist, Follen's Building, Block Wisconsin Street, Milwaukee, Wis. Water Color Portraits a specialty.

J. B. CREVER, of Warner, Minn., says: "The Great Relief Remedy, Mrs. Spence's Positive and Negative Powders, are doing wonders here. They have lifted lots of sick out of bed, and lots more need them." See advertisement in another column. 26-261f.

CONSUMPTION CURED.—An old physician, retired from practice, having had placed in his hands by an East India missionary, the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. SHERRILL, 149 Powers Block, Rochester, N. Y. 27 5 25 Sew

REWARD OFFERED.—A liberal reward is ready for any one who can essentially improve Warner's 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 Kidneys.

Dr. D. P. Kayser, the oldest Medical Seer now in the city, can be consulted daily for Clairvoyant examinations and prescriptions, from 9 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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CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR.—Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D., Syracuse, N. Y. CURES EVERY CASE OF PILES. 26-15

THE WONDERFUL HEALER AND CLAIRVOYANT MRS. C. M. MORRISON, M. D.—Thousands acknowledge Mrs. MORRISON'S unparalleled success in giving diagnosis by lock of hair, and thousands have been cured with magnetized remedies prescribed by her Medical Band.

DIAGNOSIS BY LETTER.—Enclose lock of patient's hair and \$1.00. Give the name, age and sex. Remedies sent by mail to all parts of the United States and Canada.

Circular containing testimonials and system of practice, sent free on application. Address, MRS. C. M. MORRISON, M. D. P. O. Box 2519, Boston, Mass. 25-201f

Quarterly Meeting. The First Quarterly Meeting of the Michigan State Association of Spiritualists and Liberalists will be held at Fenton Hall, Flint, Genesee Co., Mich., commencing Friday Nov. 29th and closing Sunday evening, Nov. 30th. The following speakers are expected to be present and as many others as can or may desire to come. Rev. J. H. Bernham, Saginaw City; Charles A. Andrus, Flushing; Giles B. Stebbins, and Dr. A. B. Spinney, of Detroit; Mrs. H. Morse, W. A. J. and J. A. J.

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. J. M. Moore, Mrs. Sarah Cartwright, and Mrs. F. O. Hudson, of Detroit.

Others are cordially invited. Seances will be held every afternoon at the close of the speaking. Mrs. Olive Child, the inspirational singer, will also be present and entertain the occasion with her soul-thrilling music and songs. Conference each morning. A full meeting of the Executive Board is earnestly desired.

Mrs. L. E. BAILEY, MRS. J. M. LARK, Directors. L. S. BERDICK, HENRY F. STANLEY.

New Advertisements. \$10 to \$1000 Invested in Wall St. Stocks makes fortunes every month. Book sent free enclosing 75 cents. Address HAXTER & CO., Bankers, 7 Wall St., N. Y. 27-11-19

SHORT HAND Taught by mail. Can be taught in 10 days. Address: Photographic Depot, 26 Clark St., Chicago. 27-11

MRS. M. K. BOOZER, MEDIUM FOR Medical Diagnosis and Psychometry, 415 Lyon St., Grand Rapids, Mich.

Mrs. Boozer cures all forms of Chronic diseases. Diagnosis made by lock of hair or patient's hand writing. Diagnosis, Sittings, or Psychometry, \$1. Examination and Prescription, with Medicine, \$1.

The cure of the habit of using tobacco a specialty—the appetite often changed by due treatment. Terms, \$5.00 per treatment. 27-11-14

OIL PAINTINGS FOR SALE. I have a number of beautiful Spirit Land capes on hand and for sale at moderate prices, from \$10 upward; the \$10 are 14 by 24 inches. I will also copy photographs of deceased and living persons, life size in oil. In copying photos, of the deceased, the spirit's own pictures come. If requested will paint the spirit's likeness of the photos, as those appearing may select. Send order C. O. S. to my address, N. B. STARR, Artist, Fort Huron, Mich. 27-11

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The following excerpt from its pages will give earnest of the favor of the whole: "Spiritualism is the basis of Spiritualism. Through it a future life is demonstrated, while the nature and requirements of that life, and our duty to others and ourselves, are alike made clear to every earnest, intelligent soul. By it the demands of the heart and the intellect are alike satisfied. The teachings of Spiritualism conflict with the various dogmas of orthodox religion, they, on the other hand, confirm all its cardinal and generally acknowledged truths. God, Immortality, accountability, the necessity of good works, pure living, and charity, are as cardinal to Spiritualism as to modern Christianity."

Spiritualism, the author holds, does not seek to make claim as a salutary agent "upon which we can cast the burden of our sins and the burden of our minds, and make clear our duty, and points us to the way in which we can elevate ourselves and lift up with this knowledge, we will to walk righteously, the greater is our commendation."

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Voices 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 in the ocean side...

One eve as a sweet June twilight Was dying out of the west, A pale-faced girl on her pillow...

And when from her home in heaven, Longing to see them all, She came with her deep affection...

You would ensure the cruel parents Who would not welcome a son, For fear, when he turned him homeward...

Notes by the Way.

BY DR. A. B. SPINNEY.

Sunday, Oct. 12th, I gave a lecture in Charlotte, Thursday evening I attended a séance at Alfred Keyser's...

The questions were asked me, "Do you believe that Col. Bundy is honest and devoted to the cause of Spiritualism?"

"Dear father, they were not all genuine. Cousin attempted to show himself, but the remainder of the black was the medium. Why will they do so? I would not call at Terre Haute on your way home."

I believe, and thousands fully sympathize with me in that belief, that Spiritualism as manifested in all its varied phenomena, is a fact which is based upon no belief or dogma...

Mr. T. C. Flower writes: You find enclosed the amount required for renewal for another year to the only (positively) reliable spiritual newspaper published in the United States.

Dr. J. I. Arnold, a lecturer writes: I have always been interested in the welfare of the JOURNAL, and as I am about to visit the West, I would like to hold in common with very many other readers...

Col. Eaton Heard From.

We are in receipt of a valuable letter from Col. Eaton, relating his experience at Terre Haute.

THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL:

DEAR SIR:—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.

And now, my dear sir, permit me to return you my sincere thanks for the firm and mainly sound you have taken in exposing fraudulent mediums and manifestations.

"Truth crushed to earth will rise again, The eternal years of God are hers, But error wounded, writhes in pain, And dies amid its worshippers."

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 build the reputation she has acquired.

You might have added with equal propriety the truth that the same remarkable and capable of nine tenths of the pretended spirit materializations witnessed all over the country.

"Dear father, they were not all genuine. Cousin attempted to show himself, but the remainder of the black was the medium. Why will they do so? I would not call at Terre Haute on your way home."

When Col. Eaton says: "Notwithstanding you may occasionally do injustice 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.

In our treatment of the several mediums by 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.

J. Murray Case writes: I notice in a late editorial in the JOURNAL on "Conditional Immortality," 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.

Dr. J. I. Arnold, a lecturer writes: I have always been interested in the welfare of the JOURNAL, and as I am about to visit the West, I would like to hold in common with very many other readers...

AN ENGLISH VISITOR.

He is Pleased with Our Wonderful Country.

VIEW OF A BRITISH STATESMAN AND REFORMER—THE SPLENDID FUTURE OF AMERICA—MR. GEORGE JACOB HOLYOAKE'S MISSION—AN INTERESTING 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.

"You arrived in this country during the latter part of August, Mr. Holyoake," said the host, "and have probably been here long enough to form some idea about the country and the people."

"I have been defending the people and institutions 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 have visited all the principal Eastern cities, and spent some time in Illinois with friends. Consequently I have seen some of the Western cities. I prefer Washington. It is the most beautiful of American cities so far as my observation extends."

"Your principal mission is stated, Mr. Holyoake, to be the amelioration of the condition of English laborers. Is that correct, 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 relief to him. I cannot say that immigration is the only remedy, but it is one. With co-operation it will greatly tend toward the desired end."

"I have been concerned and interested in co-operation 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 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."

"Has your scheme met with much encouragement in this country?" "Very material encouragement, and a number of public men have taken a warm interest in it. I have been kindly received by all. Secretary of the Board of Trade, Mr. Gladstone, 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 disgraced with the Beaconsfield government, its two needless wars, and numerous embarrassing entanglements?"

"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. England will change Premiers at the first opportunity."

"Will Gladstone succeed to the Premiership in case of a change?" "If Mr. Gladstone desires to be the next Premier he can be. A majority of the Liberal party hate him on account of his sincerity, but a majority love and absolutely reverse him for the same reason."

"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 can. The Conservatives demand all they think the people should have."

"Do you think the present system of government in England permanently based, proof against revolution, or is the great mass of the people ripe for the republic?"

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

Premonitions of Fire.

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

"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. 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 a thousand miles from St. Louis.' When the reporter got back to the office he learned that the very time the remark was made there were large conflagrations at Mount City and Dubuque.—St. Louis Globe Democrat.

The Religio-Philosophical Journal.

This old JOURNAL seeks the acquaintance of iron clad individuals and the outside world through our columns. Aside from its spiritualistic features the JOURNAL is a valuable paper. It is interesting to all who are interested in the progress of all grades. It is a warfare upon the spiritual impostors, who have long been using their tricks oflegerdemain in the name of Spiritualism, for scold-gains, has made it a terror to that class of evil-doers.

Mrs. L. L. Burdett writes: I cannot do without the dear old JOURNAL. It gives me spiritual 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 mission.

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

Pope Leo 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 presided in Clarendon Hall, the Bishop said he "hated the Italian Pope," and went so far as to "excommunicate" him.

INDEPENDENT CATHOLIC CHURCH.

The Irish Catholic church, over which Bishop McNamara at meeting exercises ecclesiastical jurisdiction, held a meeting last evening at Clarendon Hall, on Thirtieth 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.

"I have been defending the people and institutions 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 have visited all the principal Eastern cities, and spent some time in Illinois with friends. Consequently I have seen some of the Western cities. I prefer Washington. It is the most beautiful of American cities so far as my observation extends."

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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, Chairman Executive Com., Vermillion.

DEAR SIR:—The Kansas State Liberal League was organized at Bismarck Grove, Kansas, September 15th, 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 Rights; 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 a agitation of those questions among the people—by a wider circulation of Liberal literature—by obtaining such legislation as shall secure the taxation of all church property; by sending the officers of the League 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 memberships 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 one great aim:— 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.

Remember, Liberals! We need money to carry on the 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 twenty-five 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 postage.

By order of the Executive Committee K. S. L. E. CAMPFIELD, Chairman, Vermillion, Marshall Co., Kansas.

C. Irwin writes: In the issue of the 30th ult., Judge McCormick's article is very good. It shows how an octer, 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, if the body is blown to smithereens by an explosion, how can the spirit be saved? Never has an argument advanced on a material stand point, that satisfies; nothing but the spiritual phenomena (which comes to the inquirer like the everyday 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. C. Smith writes: For your zeal in exposing fraud, you have my sincere thanks. Go for the swindlers. How 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 speaker, and his many plain and pointed statements pertinent 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 attended the séances, 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.

Mr. Wilson's style is positive and practical, and his arguments terse and concisely stated. He has dealt orthodoxly some very severe blows to the extreme delirium 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 occupies the platform for November. Mrs. Nellie 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 Tremor Hall, who listen with rapture to the inspired and poetic utterances of this gifted lady. With Prof. J. H. Buchanan expounding the theories of the "Woman's Church," and Andrew Jackson Davis at Chickering Hall, explaining the beauties of the "Harmonial Philosophy," and Fuller Adler at Chickering Hall, showing the necessity for a "Society for Ethical Culture," together with the Spiritual conferences, Liberal Leagues, and public and private séances throughout the city, the spiritualistic and liberalistic movement here is likely to have the fullest opportunity for expression during the coming winter. Da. D. J. STANFORD, Secretary Second Society of Spiritualists, 104 West 20th St., New York, Oct. 27th, 1879.

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 JOURNAL, 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 the same of the JOURNAL. Your paper is a household necessity. We feel we can never do without it.

J. A. Handy 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 future.

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

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

Notes and Extracts.

Jesus was a Spiritualist. The liberal soul devalues liberal things, and by liberal things shall be stand.

Wealth is the barrier which separates men from entering and joining on one platform. When Jesus said, "I am the way, the truth, and life," he did not mean he was a macadamized road.

Buddha and Mohammed both directly forbade the use of wine and intoxicating drinks, and their adherents respect their teachings. In the ancient church a follower of Christ's teachings was termed a Christian, and the espousal of such teaching 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 me."

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 of the other.

Every religion, in its initiation and in its evolution, 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 season the windows of heaven appear to have opened, new well-springs have been discovered, a flood of light and truth is being poured on men's minds, and in consequence a spirit of inquiry is abroad.

Some have expected Christ's coming in wonderful glory, attended by his holy angels, when the trumpet shall sound, when the sea shall deliver up its victims, and when the stars shall fall from 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.

It 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 awakes the souls of the people.

In his "Lecture on Buddhist Nihilism," 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 exercised so powerful an influence on the diminution of crime as the old simple doctrine of the Ascetic of Kapilavastu."

"Brighter to weave in the web of life, A better and golden filling, And do God's will with a steady heart, And hands that are ready and willing, Than to snap the delicate, mistle threads Of our curious lives asunder, And then blame heaven for the tangled ends, 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 Buddhist priest and an English clergyman, on the Island of Ceylon, says: "I have traveled twelve months in their homes, and years in their countries, and I never saw a Buddhist intoxicated."

Beauty in South Africa.—The English call Satan black. The Boontones call him white. The Cape Colonians, who have lately been called Secretary, proposed to split the difference and call him Grey. The Kafirs themselves, though not generally black, admire 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 is, "You that are black." To be black, then, is a precious thing; being black will more important is to be corpulent. Fatness is a sign of good feeding and good breeding; and, therefore, of high social position. Besides, as a Kafir 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 die. A very obese noble was once condemned, in Zulu, to be buried alive in a precipice; being buried was not his crime; he broke no laws; he had been slain; his whole anatomy must have been dislocated.—Fables in Africa.







