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SUNDRIES.

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

BY J. G. JACKSON.

To the Editor of the Religio-Philosophical Journal : How can I longer hold my peace? You are showing up the Terre Haute fraud and foolishness, and others of the same sort, splendidly! In one of your late issues you give the improvisators and inspirationists short, sharp lesson they have long needed. Having been myself a Spiritualist for a

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 doggress 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," tc. Would to God, if he is to be consideretc. athority, that he had also said .- or that some one in authority would now say, "Try the inspirations and see that they be of God,

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 connec-tion with what Newton discovered and announced. He did not "suppose"-he demon-strated. With reverential heart he gathered the pearls on the shore of Truth's great ocean, and though few, in his own estima-tion, were the jewels he claimed to find, they were indead pearls of transcendent luster,-diamonds of the purest water! Oue of these,—the pearl of great price—u his discovery of the great principle, the attrac-tion of gravitation, which Mr. Davis pre-sumes to say "is not an established prin-ciple especially beyond the atmosphere of any body." Nonsense! It extends from the sum to the remeter planet and compt the sun to the remotest planet and comet; thence ontward and onward, without known limit, even, we may say, to "Creation's out-ermost bound;" from each planet to its out-

ermost bound;" from each planet to its out-ermost satellite and thence on ward and out-ward to every other body. The earth's tidal wave is but a fragment-ary effect of this grand, general law of gravitation, which, in its entirety, exists as the all-pervading, everacting and unvary-ing law-that binds creation into one united common: linking it together by the laws of ing 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 Himpid lake, to the uttermost bound of ma-terial creation, to be felt and realized throughout by the all-prevailing spirit. Yes! theoretically; yes! practically trae in its ex-treme, but truly proportioned minuteness, treme, but truly proportioned minuteness, every foot-fall upon our earth, every heart throb, even, pulses the universe.

Ah! my dear friend Davis, these truths An' my dear friend Davis, these truths are demonstrated by your "conspicuous as tronomer"—demonstrated beyond peradven-ture by the most rigid steps of inductive reasoning, based upon facts accumulated by the keenest and most laborious powers of long continued observation, and fully confirmed by two hundred years of practical experience and use in the art of navigation. Know ye not that every vessel salling 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 by displaced from her ac-curately 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 ephemeris, furnished from astronomical observations, duly provided with competent corps of calculators, never fall him, and every one of those cal-culators will tell you, that the constantly acting and combined attractions of all the principal bodies in our solar system, for every instant of time, are determined and used as an element in correcting the moon's place in her orbit for that navigator's use. You can perceive then how false and futile You can perceive then how taiss and futile are your written words that "attraction is not an established principle," and how little you knew where you trod, in attacking the discoveries of Newton or the legacies left us by other great minds of the past that have become incontrovertible truths, labelus by other great minds of the past that have become incontrovertible truths, label-ed and shelved for the uses of man, as posi-tive and certain as that twice two make four. The facts we quote, you are forced to accept. The regular steps in groof of the positions herein taken are readily per-ceived when the mind is schooled for their reception. You may know them now as well as 1, or can readily prepare yourself to know them. What is the claim of that clair-voyance worth, which could persistently overlook a principle that in its omnipres-ence and unceasing power might almost be worshiped as the soul of the world? Betence, combined with and alded by sci-entific and cultured spirituality, may yet extend, explain, perfect—may find—is find-ing within the deeps of creation still deeper deeps, but in no event can man disprove the existing fact of an ever acting power, what-soever may produce it, equivalent to an at-traction between all material bodies, how-ever remote and acting with a force direct-ly in proportion to what we call weight but indirectly proportioned to the square of the distance. 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 cast' or 'ex-treme west' of a revolving globe? Know you not that east to you at noon (as respects the stellar vault regarded as a fixed refer-ence) is west at inidnight, or in other words if we, here in the United States, and our an-tipodes at the same time both point east, we are pointing in directly opposite direc-tions? Such terms, as above quoted from your writings, convey no meaning, either attentific or popular. North and south are fixed directions because the earth's axis fo-mains parallel with itself in its orbit round the such and its line of direction attended strikes ing stellar vault at points we may safely regard, for a limited time, as definite. distance

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 scientiffe fact long known and recorded, and every other revolving globe is, in like man-ner, 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 equator-ial over its polar diameter of about 261. 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 condi-tion, 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 "ex-treme 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 prox-imity, are the main causes of the semi-di-urnal tidal wave, modified as it continually is by the ever varying relative position of the two great luminaries, by the configura-tions of the many and various coast. lines, and by the ever flowing thermal currents of the ocean and of the air. Let the popular mind rest satisfied that such is the case from this well'known fact that all who choose 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 mer-idian passage at that station; and before any uninformed persons presume to dispute the well established Newtonian theory, let them just learn what the students of science have long known and proven. If gift-ed with competent understanding they will then gladly hold their peace and thank me

for this word of 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,----

is susceptible.

People in the Spirit would 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 de polarizing influences, because the history of insenity shows that all forms of insanity, even cases in which the emotions have been wrought up to the highest degree of excite-ment, 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 exist-ence 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 hopeleasly insane.

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

In what way do spirits progress through the aid of mediums, or by coming into rap port with persons in the body,? Certainly not simply by participating with such persons in their passtonal excitements and indulgences; for we have just seen that, of such excite ments, such spirits already have too much. Spirits, by coming into rapport with persons in the body, become as tavorably 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 an-other, 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

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calamittes 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 ob-ject. 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 dec-orated with beautiful paintings, statuary, and such other soul inspiring objects as will lead the thoughts to God is a dream so faslead the thoughts to God; is a dream so fascinating as to make us tremble in fear of never realizing the glorious work antici-pated. Fifty thousand dollars is a small sum to build a ball in Philadelphia, and only sum to build a hall in Philadelphia, and only \$5,000 to start on -though with men in our ranks representing hundreds of thousands, is it any wonder that we are feafful of the result? Our trust is, however, in God, and the angel world. The First Spiritual Spenity, of Camdan, N. J. have commenced that meetings with more these originates bacavet before them

more than orumary 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 Spirit-ualism is decidedly looking up in Camden. Many years ago I was acquainted with a man, middle aged, the owner of a few thouand dollars; he was a devotee to a certain medium, and implicitly believed all the spirits told him. They wished him to come in possession of some treasure that was buried in the cellar of a house in Callowhill street. The number of the house was designated, how the treasure got there, by whom, etc., all made plain to him. Obtain-ing 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, halt the cellar was dug over, but no treasure found. The medium was sought, again, and the spirits interviewed. "Ab! you dug the wrong part of the cellar; the treasure is in the other part," was the retreasure is in the other part," was the re-sponse. 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 What lessons may be learned Richmond. by this? The brother loved money, and the wer strata of the Spirit-world catered to his appetite A deluded brother of this city, from week to week has hurled his anathemas, both scurilous and defamatory, at the Journat 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, Charlemanne, 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 this, the mediums through whom these communications come, are more or less in the employ of this de-luded brother, and their tricks have been exposed by these papers. The whole of such Spiritualism amounts to no more than did the cellar digging of the first brother. Every Spiritualist knows that Spiritualism can be taken away down in the 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 guite other. feat of the JOURNAL and the Brooklyn wise. Many of them are friendly to Spirit-nalism, and some of them have openly de-clared themselves on its side; foremost in nalism, and some of them have openly de-clared themselves on its side; foremost in Catholic Austria, is Adelma von Vay, Bar-oness Wurmbrand, who in the German in defence of the Harmonial Philosophy, and who is making constant sacrifices in a pecuniary sense to humanitarian objects. Among the foremost Cathone Spiritualists in England is Lord Donraven, who also has given his testimony in a printed work in favor of Spiritualism. In fact, in all coun-tries of the world, we have valuable broth-ers from the Catholic Church who are do-ing good service in the spiritual cause. There aced be no fear from the thraidom of priesteriast. They received their death-blow when the Hible was given to the people in the 15th century - the last throes of the dying gladistors manifested themselves through the Reformation, and as free field for science, popular education, and an en-ingtree and untrammeled press, is taking the wind clean out of the sails of orthodoxy. The powers of darkness and "spiritual wickedness in high places," have no coher-ent force in them. Our duty is to 'try the spirits whether they be of God." Seek for a more searching cultivation of those spirit-ual gifts within us, that will lead us above the sordid angular conditional that create an more searching cultivation of those spirit-al gifts within us, that will lead us above the sordid angular conditional that create an more searching cultivation of those spirit-al gifts within us, that will lead us above the sordid angular conditional that create an more searching cultivation of those spirit-al gifts within us, that will lead us above the sordid angular conditional that create and much strife among manified. Ask, and it will be given units for y seek, and ye shall ind, is a motto of great practical worth. May we all try it. Joury & Hoovers. Thiladelphia, Oct 29, 1877.

Is it any wonder that the hundreds of Spiritualists who are endowed with some literary and poetle taste, have to hang their heads in shame when compelled, as the are, to see their beautiful faith so befogged and besmirchest 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 in-spiration and the revealments of clairvoyance, real or supposed? In this little cate gory I can not refrain from classing-my friend, A. J. Davis, even though he claims my respect and esteem; and though he may be, by many, reverenced as the apostle of Harmonial Philosophy. It would seem to be quite time that, in the interests of truth, be quite time that, in the interests of truth, his position and status should be more care-fully 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 knowl-edge goes, openly owned up to any of the erous errors and misconceptions with which his works abound. My thoughts are drawn afresh in this direction by noticing an article in your paper dated Calcutta, Feb. 23rd, 1879, headed, "The Theory of Ideas," in which Mr. Davis is called, "The leader of the scher televille leader of the sober, scientific and reason able section of the spiritualistic fraternity of America." The writer of the article tells us that his faith has been shaken in the theory of tides accepted by astronomers ever since Newton's time, by chancing re-cently to read some of the utterances of Mr. Davis in his first voluminous work.

Mr. Davis in his first voluminous work. I would say to the Indian gentleman of the 'jaw-breaking name (Jogindra Nath, Bože) my dear fellow-scarcher 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 astronomi-cal knowledge, the inspiration might have been valuable; but, as it appears, the posi-tions assumed by him, in respect to the cause of tides in the ocean, are inmentably absurd and untenable in the eyes of true science; and the arguments by which he at-tempts to uphold them are futile and un-meaning in the extreme. See what he says quoted by you :

meaning 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 by moder few words, errors more important and far reach-ing. "Supposed by a conspicaous astrono-mer," quoth he; and who was that? Sir Isaac Newton, of whom the poet said: "Nature and Natures's laws lay fid in slight"

"Nature and Natures's laws lay hid in night! God said lot Newton bei and all was Light." Go and read with understanding New. "Were man to live co-evil with the sun, The Patriarch pupil would be learning still,"

and it will be no discredit for him to acknowledge more openly that many of his earlier revealments are clouded with the misconceptions of his then uncultured mind, and that the God given faculty of Reason, is after all the power whereby all inspira-tions, 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. APENCE. NUMBER SIX.

In my last article I endeavored to portray

the condition of those people in the Spirit-world who are under the dominion of their emotional nature. I also endeavored to show emotional nature. I also endeavored to anow that people who are yet in the body, and are under the dominion of their feelings and pas-sions, do not differ in the reality of their state or condition from people out of the body who are similarly dominated. Nevertheless there seems to be a vast difference between the two classes, that is, those in the body and those out of the body. It is a difference, however, not in the real nature of the two classes of persons themselves, but it is rather a differ-ence in their necessities and surroundings. People in the body are creatures of arbitrary necessities and contingencies which are con-stantly subduing their emotional excitement, either by calling off the mind in a different direction of awakening new feelings and pas-slons and depelarizing those states which, if left to themselves unchecked, would pass into a condition of permanence or fixedness bor-dering on insanity or perhaps ultimating in-in-suity proper. On the other hand, persons out of the body size 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 per-fectly free to follow the bent of their passions and impulses, and fre removed from the reach of all arbitrary relations, associations and in-fluences, hence they, of necessity, become set or permanently fixed in certain states of emo-tional excitement out of which they are rarely iffed, because, ordinarily, nothing happens to them or occurs on their side of existence which can depolarize them or subdue their excite-ment. Hence people out of the body who have not developed beyond their passions and impulses, would seem, to a casual observer, to be, not only non-progressive, but at times re-trostative - non-progressive, but at times re-trostative - non-progressive, but at times re-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 exi-patience enough to move them even a little in the direction of a better condition - retrostra-sive, for the reason that they store at the set People in the body are creatures of arbitrary necessities and contingencies which are consive, for the reason that they go down, down,

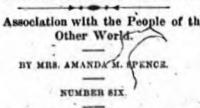
forth from the unrest of passion to the peace and quietude of its absence, and from the de-basing thoughts which are developed in the pursuit of passional and selfish gratification to the clevating and ennobling thoughts and emotions that attend more intellectual and unselfish pursuits, I say, the tendency 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 ne cessarily a participation in the progress which comes of it. All progress consist substantial-ly 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 hap piness than the one which is shed. To a con scious being there can be no other incentive to permanent progress than the prospect of superior happiness. But in order to make a choice between two states we must have experienced them both, and we must by repeated experiences, if necessary, have the superiori ty of the one chosen so inwrought /into our organic registry of experience that the organ ism itself ultimately sheen that which is the least conducive to happiness and clings in preference to that which is the most con-ducive to happiness—and sheds the one and ducive to happiness—and sheds the one and clings to the other, hot by violence, not by will power, not unreasonably, but by a ration-al, 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 automati-cally and spontaneously without violence and without conscious struggle.

### war 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 Tituaville, Pa, have crowded the Hall of the First So clety, Eighth and Spring Garden streets, with more than an average intelligent and appreciative audience every Sunday during October. Mrs. Watson's discourses are lofty

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. Tor a while the First Society had in con-templation the object of procuring a hall of their own. Mrs. Watson in one of her lectures alluded to the praiseworthy object, which gave a new impetus to the cause. A sub-scription was started Sunday, October 19th, and nearly \$5.000 subscribed on the spot. A gentisman present pledged himself good for the plastering, another gentieman present tendared 'by permission' the services of A. J. Davis, for a month. Ed. 8. Wheeler also pledged himself good for a month. Mrs



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 indexed which all such subjects must be judged 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 section features. will, produced by excited feelings. I will let my mind lead out on religious ideas, guided and controlled by the principle of ruth, looking to nature for my evidence: find that religion does not consist wholly in being a Christian, and I deny that Chris tianity has any specific authority as a divine revelation, above that of other religions. It commends itself to the Christian church, and to no other; therefore it is sectarian; and I am led to think by this that our religious conversion is stronger in 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 lesecrate, and cannot by force put himself above this law of nature. He can place himself in opposition, or in false relation to the law, but the penalty is payable at sight, and it cannot possibly be avoided. On the other hand; I find all written codes are degmatical, and man must grade and level himself to the law, to be law abiding. He can violate, and by force place himself. above this written law; this makes the evi-dence positive, that the Bible code is finite. We find this the case in the civil code; when violate the law, I put myself above and beyond it, and remain outside until the proceas 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

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 ad advancement in the con-dition of life. The church when aluding to the deist 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 biased or fettered by superstition or creeds, and is above the influence of the barbarian age that is woven into the very being of every Christian in the land to blight his moral understanding, and there-fore his moral and religious advice and ex-ample should be true and pure. In the twi-light of that age all Christian institutions still exist, and it would be folly to expect a section Christian to give pure and pata sectarian Christian to give pure and nat-ural 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 relig-ion," 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 material'st; my belief was based upon the idea that matter and motion are co-eternal and established by virtue of their own na-ture. This great original and crude mass nce, 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 con-trary to them, and the great body of them trary to them, and the great body of them seemed, in comparison, puppits and play-things in the hands of the clergy, blind sub-jects of creed makers and defenders. A spirit of combativeness within me made me impatient that such credulity should exist in men's minds, and they still be called im-mortal beings. I did not believe in immor-tally or in a Supreme Mind in all things. tality or in a Supreme Mind in all things, for my materialistic views gave no room for such ideas. My conversion did not con e from prayers in the church, from Christian influences or revival excitement. It was a influences or tavival excitement. It was a spiritual awakening from a careful and can-did reading of Nature's Divine Revelations by A. J. Davis, over twenty years ago. I met with a "change," as religious professors say, but it was not a change to creedal Christianity, or finding refuge in the nar-row walls of a sect; it was a change from materialism to a spiritual philosophy. I had seen the grave open as a davk chasm had seen the grave open as a dark chasm into void annihilation. I bridged that chasm and walked over, in my thought, into a fair Summer-land beyond. I realized the guid-ing presence of the Divine Mind in all things Summer-land beyond. I realized the guid-ing presence of the Divine Mind in all things and saw that Nature was thus newly bean-tiful and its wonders better comprehended. When the fatent and intuitive thought that I was immortal, which roy materialism had chilled and checked, sprang up within me, the idea that the soul, at the moment of death, goes out like a thin galxanic current into space, hides fiself in the soul of the world, and is extinguished like the life of trees, the faceting fragrance of flowers or the pure mentality of the beasts that per-ish, was exchanged for a higher lides 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 unfold-ing the law that controls nature and man with an undeviating government, whose re-sults can at all times be depended upon in accordance with the test and highest inter-est of each individual and the happiness of the human mee. To enjoy the fruits of this picture, we must develop our own happi-ness in the truths which open the mind. To feel to sets the work that on the happiness of the human field and the happiness of the human field for a since into a divine existence. If we can judge of God by his works, and learn that he is full of low and mercy, and that we pertake 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 become us to act, as well as think, in accord with what we know? This made me fee a responsibility that I could not avoid the onged to me, and to every human being;

My Religions Experience and Conversion nor could I trust another with the care and BY CURRAN WHITE. My purpose and object is to show that a man can be religious without the necessity 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 wast illimitable space which sur-rounds me; I contemplated the harmony and beauty of the universe. I said there must be a cause, for it showed design. I 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 graspings. It gave me confidence to investigate and develop on my own responsibility. This indeed was a happy day. I was bound by no creeds, my mind was free and open to search for truth and drink in the beauties of nature, and the way seemed opened for my entrance into, and departure from, this sphere, on my voyage 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 knowl-edge which makes for him indeed a new heaven and a new earth-a new heaven, be-cause we are fitted to make ourselves happy here; a new earth, because man while upon it will learn and execute the true pur-pose 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 no low over his derival 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 experi-ence, to know how much he can add to his happiness on earth, as well as liereafter. It will be no longer to him a sentiment write ten on the sand of the sea-shore to be obliterated by the first wave which the storm of human passion may excite, but will be writ-ten 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 enlight ened 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 beau-y of divine thought, and the radiance of this celestial beauty is perceived when the this celestial dealty 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 unnatur-al 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 exist, ing. 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 downed) should be arounded from the 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 teach-ings 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 in dispensable to real religious life and growth. For instance, I claim the right to say that to teach the docirine of endless punishment, is a sin. It is full of revenge, it is cruel, there is no sympathy, no love, no forgive-ness in it and it cannot be God-like. It must hess 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.

State, if need be, earning an honest livelis hood.

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 wages 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 Spirit-ualism. If such minds as Coleman, Davis, Denton, Tuttle, Epes Sargent and many others who endorse the "test conditions," of the RELIGIO-PHILOSOPHICAL JCURNAL, 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 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 Seldem ber 26th, under the caption "Spir.tualism, you say, "It is high time for scientific Spirit ualists, if there are any such, to come to the defense of their position in a scientific manner, or for all men of intelligence to abanion Spiritualism in all its forms." Whether there is any such thing as "scientific" Spirit-ualism is of little consequence compared with the proposition: Are the alleged facts in the phenomena of Spiritualism true? have neither the inclination nor the ability to discuss the true ethics of Spiritualism. That has been and is constantly being done in the journals devoted to the purpose, by men and women of character, culture and genius. You refer to Prof. Youmans and the Popular Science Monthly to prove that it is "unscientific," "false," "absurd," etc. When and where has the learned professor you re-fer 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 ques-tion by saying, "Their claims have been in-vestigated for five hundred years, and all science is a report against them." Who were the scientists that for the past five hundred years have faithfully investigated this matter, and who have so unanimously agreed that it was all a delusion, etc. ? If the professors of science of the present

generation were all agreed on this question, and presented a united front in opposition to it, then I would have less justification for these remarks. But they do not all agree with Prof. Youman and others of his class. In England Professors Crookes, Wallace, Varley-the latter chief electrician of the Atlantic Telegraph Cable company; Butler-off and Asakoff, of Russia; Fichte, of Ger-many, lately deceased, and a large number of others whose names do not now occur to me, are strong believers in the truths of these phenomena. Either of these gentle-men is the equal of Prof. Youmans. They have investigated the matter, and assert that they "know whereof they speak." Out side of the scientific world we have a large number of eminent-men, famous in politics religion and society. The late Vize Presi-dent 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 om-niscient nor infailible. Matter and materi-al things have been almost the sole object of their education and investigation. Any thing that runs counter to their preconceiv ed ideas is "viciously hostile to science." A 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 nicus, Galileo and to our time, scarcely anything can be proposed that was novel, strange or startling that these scientific gentlemen did not de-ride or denounce as "unscientific." Bistory ride or denounce as "unscientific." History is replete with instances yerifying the above. They measure everything by ma-terial standard, and should any of these wonderful phenomena perchance occur in their presence, with no apparent trickery or deception, they call it "mind-reading," "odic forme" "unconscious correlation" atc. If 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 investiga tion," etc.; that, on a simple question of fact, common sense, honesty and good judg-ment weigh nothing as against the bigoted conclusion of a "trained expert." This may be "scientific," but it is not fair. That much of the phenomena attributed to modern Spiritualism is absurd and ridio ulous, I will not deay. 1 have no sympathy with some of those long-haired male an short-haired female reformers, whose foolish credulous and criminal acts contribute so much to bring any cause, society or beller, into diarepute. No reform or progress in any direction has ever been brought about, except in the face of the most bitter oposition, and the subject under consideration is no ex-ception to the rule. Many persons obtaining tests which they consider conclusive proo of the facts of spirit communion, are apt to rush to the other extreme and credulously accept almost snything 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 conclusions of this over-credulous class have contributed much to bring it in to ridicule and contempt. What is most needed at present is, not the predetermined conclusions of "trained experts," but a candid, impartial and persistent investigation of these phenomens. To call them "immor-al," "irreligious," "the work of the devil," etc., will not keep them down nor prevent their constant and universal occurrence. their constant and universal occurrence. These mysterious phenomena should be in-vestigated, and by sensible, cool-headed and fairs sinded persons, wholly unbiased by any sectatian or scientific prejudice; and when such a course is pursued, much good will be the result, besides a vast addition to our stock of knowledge. Facts solely should be sought for, and facts solely are what I now propose to give you. For the last five years I have been an earnest and presistent investigator, and the result has been satisfactory. A full and comprehensive description of all the tests and evidences I have received would bill 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 communi-cation—or in a hundred, for that matter—I will content myself with the marration 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 honse of a lady said to be a "elsirvoyant." I was an entire stranger to her, and my presence there was accidental and not for the pur-pose 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 near-ly to his waist, and that he held in his hands paper of an apparently legal char-acter, and that he had bit recently passed over," etc. I could not think of any deceas-ed friend or acquaintance of that descriped friend or acquaintance of that descrip-tion, 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 description of \_\_\_\_\_," a consin who lived in Lee county, Ill. But as I knew or 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 gaughter of this I received a letter from a daughter of this alleged spirit, stating that her father had beed dead for nearly three months. The description was perfect, even to the papers, which I then understood. Prof. Youmans or Dr. Beard--if they believed it ever hap-pened at all-would say that it was simply a case of "mind reading," without stopping to explain how the alleged chairvoyant 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 methere for several months. had heard of a lady at Marlin, Texas-1 Mrs. Gardner, who was reported as an ex-cellent medium for slate-writing. 1 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 place 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 remov-ing the screws, after the first trial of her powers. I wrapped the slate in a paper wrapper, and then started to interview the lady. She was unwell, and at first declined my request for a sitting. After much urg-ing she consented, but did not expect very satisfactory results.

It is proper here to say that both Mrs. Gardner and her husband sprang from formerly very wealthy families, and are very respectably connected. Mr. Gardner had at that time about two thousand acres of cotton under cultivation, and they were not poor. Mrs. G. charged no fee, for her séances, 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 im-pulse 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 (f 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 neigh-bor," 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 in-quiries as to what I proposed then to do with a screw-driver, I stated that "I wished to unscrew the slate and put in a small piece of pencil." She replied that "it was not necessary, and that, if the spirits wrote at all, they would furnish their own pencil, This was wholly unexpected on my part; but I gave har the slate, and she im-mediately 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 cratching 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 pur-chased. With difficulty I unscrewed the chased. With difficulty I unscrewed the slate (and spolled 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 sgain, 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 the position writing was sgain 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 sur-faces were filled, I announced myself satisfled, and that sitting closed. The next day, while at the heuse of a prominent citizen there who had develop-ed Mrs. G. into a good medjum, I learned that it was a common thing for Mrs. Gard-ner 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 gentle-man referred to above, Mrs. Gardner and herbusband both came in, and after much solicitation she consented to give me an-other sitting. The first question I asked was written on a piece of paper, as before, and put between two locked alates belong-ing to the gentleman-my own being writ-ten full. I asked this question. "If I should rub out the writing on my slates, would. 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 men-tioned in the first case. Mrs. Gardner re-marked 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 Hi," etc. But I stat-ed that "I was perfectly satisfied with what I had obtained, and that she was a genuine and honest medium," sic. She seemed to While visiting at the house of the gentleNOVEMBER 15, 1879.

be a little piqued at something I said, and and finally stated that I "had not half test-ed her powers." I again remarked that I was perfectly satisfied; but she finally in-sisted on my making some more complete and crucial test, etc. Accordingly I took a piece of paper and wrote a question bn 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 beymy two locked slates, the in-sides of which contained a little space not previously written on. She took the slates, placed them under the table, and in not explaced them under the table, and in not ex-ceeding 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 seance. I have the slates This ended that scance. 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 MontAly*, September num-ber): "The state of mind here betrayed is simply hamentable—in respect of intelli-gence, not one whit in advance of the veriest superstitions of the Muddle Ages."

superstitions of the Middle Ages." It would be interesting to listen to your explanation, or one from the learned pro-fessor, as to how the writing was produced on the slate; or on what hypothesis, other than the work of departed apirity a price than the work of departed spirits, a ration-al emplanation can be formed? The reader can draw his own inferences. I have simp-ly and truthfully presented a few-a very few-of the many facts which have come under my observation. under my observation.

N. BOWDITCH.

## Pleasant Memorles 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-PHILOSOPHICALJOURNAL 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 effich, overflowing miles and miles at high water. The land is consequent-ly wet from deficiency of drainage, but of inexhaustible fertility, and the pioneer has to meet with a forest unequaled in density and size of its trees. When properly drained, as is now heing ranid done this section as is now being rapide done, this section will be the garden of the State.

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

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

FRAUDS AND JESUITS.

## Letter from W. C. Bowen.

To the Editor of the Religio Philosophical Journal:

Your very pertinent questions to Spirit-ualists: "Do you want the facts of Spirit-ualism" to rest on a solid scientific basis?" "Do you desire that our phenomena shall be accurately observed and correctly record-ed so that when once made public they shall stand irrefutable under the most seatching analysis?" cannot be answered in the negative by any thorough Spiritualist. Chris-tianity demands belief without evidence. Spiritualism condemns such belief and al-ways condemns blind faith, while sternly insisting on loyalty to conviction based on scientific grounds. The childish credulity of some in our ranks, their utter prostration of reason and common sense, particularly as regards certain so-called materialization as regards certain so-called materialization phenomena, is more damaging to the cause of rational Spiritualism than the, most bit-ter hostility of its opponents is, or ever can be." Some of our friends seem to be "clean gone," "hook, line, bob and dinker," beneath the waves of an over-weening credulity. It has been truly said, "None are so blind gs those who will not see;" and notwithstand-ing the whole genius and tendency of mdd-ern Spiritualism is against this criminal blindness, yet fraudulent materializations prosper simply because some Spiritualists

ern Spiritualism is against this criminal blindness, yet fraudulent materializations prosper simply because some Spiritualists (at least so it ecems to me) have said with all their heart, "Debusion, be thon 'our God." and by their influence, time and mon-ey, persist in trying to pipe the music of the spheres down to the rattle-trap and Jews-harp of the nursery, by upholding the braz-en feminines and marcenary masculines who triffe in a ghastly manner with the sa-cred instincts, noblest impulses and tender-est affections of the human beart." These swindlers, instead of being encour-aged, should be compelled to pack their false mustaches, tinseled robes, pinth-beek jeweiry, fancy slippers and the whole "kit" used in performance of their silly pranks, and go to doing something useful for hu-manity. It is high time that "Mary" and "Jewas," 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 permicious swindle than gambling, were snugly pecked sway, and their imperson-stors and managers set at work, by the

paying almost twice as much as before. Then he said he was at peace. Such honesty is the outgrowth of true Spiritualism. He has a large family, all honored and respected citi-zens, and of the same sterling character.

manded and received a new deed for

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 (Wantworth) was disowned, because he was a Spiritualist? To this Bro. Weeks assented. Then Bro. Wentworth continued: "They brought the charge of im-morality against me, and you said if I was a Sniritualist that was proved anound " a Spiritualist that was proof enough."

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"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 high-er ground and breathing a purer atmos-phere shock hands with deep emotion, and phere, 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 Metho-dist church. When after the morning ses-sion, Mrs. Bracy introduced herself to Mrs. Tuttle the little interesting to Mrs.

dist church. When after the morning see-sion, Mrs. Bracy introduced herself to Mrs. Tuttle, the latter involuntarily exclaimed, "Yeu 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 give a most scholarly address. Brief, but excellent speeches were made during the session by Kev. Mr. Crary, a Universilist preacher, a genial happy, fra-ternizing man, who is a Spiritualist in every-thing but name. Bro. Fred. Dunckin, un-der control, spoke excellently. He reminds one of Thomas Walker, the irance speaker, who has made such a sensation in Austra-in), as he was in his early development. We were the guests of Bro. 4. J. Cham-plon, and long shall we remember the kind-ness extended to us by him and his stillmable wife. He seems to have been born a telecher, and although occupying a farm, his services are in such a demand, some one of the neigh-boring schools engage him continually. These yearly meetings accomplish a great good and are destined to become a living feature of Spiritualism. Hupson Turrix.

HUDSON TUTTLE

# Woman and the Household. BT HENTER M. POOLS. [Metuchen, New Jersey.]

NOVEMBER 15, 1879.

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

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

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

The moral of this tragedy and of others, has been drawn so often that it scarce needs repetition. The dominating race encroach upon the natural rights of the red man.-Christianity and civilization have dwindled into rapacity and vice, as renegades have debauched, cheated and imbruted the Indians. And yet, to-day, foreign missiona-ries are embarking from our shores to convert the heathen in Booriboola Gha, or quarreling at home over form and ritual! 'A noble-souled man devotes himself to the, work of helping his red brethren, and fails' a martyr to the task. His blood be on the nation, which has allowed be on the nation which has allowed suci grievou wrongs. It is time that the fathers and mothers of the republic combine their intultion and wisdom, to the end that the principle of justice may be recognized and obey-ed in our borders. Until then, it is rash and useless for good; self-denying lovers of humanity to endeavor to stem the current of affairs, by their feeble personal efforts. The Seventh Annual Woman's Congress, recently held in Madison, Wisconsin, was marked by well considered easnys upon topics of universal interest. The local pa-pers seem surprised to find the members to topics of universal atterest. The local pa-pers seem surprised to find the members to be intelligent, lady-like, earnest and practi-cal women. The president, Mrs. K. N. Dog-gett, gave the opening address. Among the essays presented was one on "Work of Wo-men on School Boards," by Abby W. May; "Physical Basis of Mind," May Putnam-Ja-cobi; "Women and Work in the Old World," Charlotte B. Wilbour; "Moral Culture," Mary N. Adams; "Women in Western, Eu-rope," Julia Ward Howe; "Girton College, England," Miss Finch; "Business Oppor-tuni ises for Women," Mrs. B. N. Hazard; "Hygienic Value of Labor," Dr. Sarah De-volt; "Occupation of Old Age," Mrs. Mary C.Bagg; "Penal Legislation," Lavinia Good-ell; "Simplicity in Childhood," Mrs. Ostrom; "Children's Books," Mrs. A. M. M. scy; "Phys-ical Basis of Education," Dr. S. Stevenson; "Women as Architects," Mrs. M. N. Mac-kay; "Women's Work in Organization," Kate G. Wells; "Southern Women," Dr. Julia H. Smith. Julia H. Smith Mrs. Angelina Grimké Weld, the last of the two noted Grimk6 sisters, has gone to the higher life. They passed from all uence to poverty by manumitting the slaves which they had inherited from their father, an eminent judge of South Carolina. Encouneminent judge of South Carolina. Encoun-tering obloquy; ridicule, danger, and ge-trangement from friends and relatives, by 'their unpopular stand upon a vital princle ple, they were among the first to lift their voices against the wrongs of slavery. A friend who heard 'Angelina lecture in her father's church, upon the subject, thirty-five years ago, describes Mrs. Weld as elo-quent and attractive upon the platform, and to her young eyes quaintly beautiful in her simple Quaker drees, out from which the freeh face beamed with the inspiration of a Sityl. Her marriage with Mr. Weld was a singular union of two rare, lofty and un-selfish natures, and continued nearly fifty years: Together with the younger sister. Sarah, they toiled for the freedom of the slave, and were alike enthusiastic and able teachers, acquiring great and lasting influslave, and were alike enthusiastic and able teachers, acquiring great and lasting influ-ence over pupils who are now, scattered all over the country. All three possessed fine literary ability, genuine taste and culture, and above all broad and universal sympath-ies with the weak and the oppressed, and with whatever exaits and benefit four kind. They grew old together, fresh in field four kind. They grew old together, fresh in field four kind. They grew old together, fresh in field of progress and immortality. Baras, it will be remembered, translated and edited a life of Joan of Arc, which has attracted much at-tention. She was the first to ensur the new life, cheered by belief in communion with times who had gune before, and now the last of these two marked and interesting

.

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

and phone.

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

# BY J. MURRAY CASE.

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

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

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

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

Second. On my father's farm, also, there is a meadow upon which I have played in my.boyhood. For a great many years the same roots have sent up new forms or blades of grass: When that meadow is plowed up and the roots die, what are you going to do with the surplus grass? Do you propose to have immense hay stacks in the Spirit-world? Or do you think these blades grass will float around through space without roots ?

Third. Geology demonstrates that this earth has existed for many millions of years, and for many hundreds of thousands of years, "forms of life" have lived and died. The atmosphere and the waters, and the trans of the earth grasult beging with "forms face of the earth are all teeming with "forms of life." If the other planets generate life like our own, and this continues eternally, where in the universe are you going to put the spirits? Without asking more ques-tions relating to your own theory, please answer a few in relation to mine, that "all human souls are not immortal." First. Does not immortality depend upon obedience to law, or can a spirit persistent-ly violate law, without the law inflicting a punishment which will ultimately destroy the identity of the spirit? Second. Can intelligent spirits remain forever in one condition? Must they not either advance or retrograde? And is not this advancement or retrogression depend-ent upon obedience and disobedience to law? Third. Has not Spiritualism demon-strated that our atmosphere is filled with disobedient, untruthful and evil designing spirits, and does this not prove that these spirits are retrogressing, and is it not possi-ble for them to reach a condition when it is utterly impossible for them to reform? *Fourth.* If a spirit, through disobedience to law, becomes so weakened and deprav-ed that he loses consciousness of his own entity, does it not necessarily follow that he loses his identity? Now, Bro. Crocker, please give us a little law? Now, Bro. Crocker, please give us a little "straight line thought" in answer to these questions, and if you can make it clear to my mind that all human souls are immortal (I don't care about the hay stacks, etc.), I shall feel rejoiced. Columbus, O.

Peper Caroe," detailing a trip of two thous-and six hundred miles down the Ohio and Misalssippi and along the coast of Mexico.

THE MODERN BETHESDA, OR THE GIFT OF HEALING RESTORED.—Being some account of the Life and Labors of Dr. J. R. Newton, Healer, with observations on the Nature and Science of the Healing Power, and the conditions of its exercise. Edited by A. E. Newton. Pp. 322 octavo. New York: Newton Publishing Com-pany For sale by the Beligio Philosophical Publishing House. Price, \$200.

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

#### Magazines for November not Before . Mentloned.

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

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

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

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

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

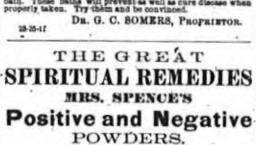
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. Book Notices. ø

TRIBULATIONS OF A CHINAMAN IN CHINA. -From the French of Jules Verne. By Virginia Champlin: pp. 271, 13 mo. Price \$1.00. 1879 Boston; Lee and Shepard, New York. Charles T. Dillingham.

T. Dillingham. This is a lively story, the scenes in which are laid in China, and its descriptions of the manners, customs and scenery of the Celestial Empire are interesting and charm-ing. Beneath the plot is a rich vein of philosophy and astire which is always in-structive, and at times intensely amusing. The attempt of the hero kin-fo to insure his life in an American Company, and se-cure the policy to his intended and the philosopher Wang, by suicide, is the richest passage of pure humor we have read in a long time. The same house have just insued

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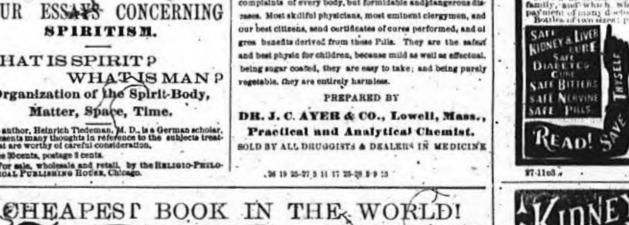
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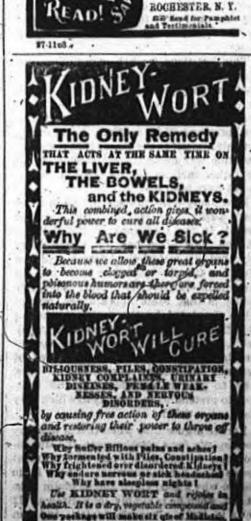
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# Seligio-Philosophical Journal

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| CILL                                    | CAGO, ILL. NOVEMBER 15, 1279.   |
| 1                                       | 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 pneumstology, and had great experience with mediums. We condense from his writings some isolated remarks on the identity of spirits. a subject which at this time is of especial interest to thoughtful investigators:

interest to thoughtful investigators: Spirits, like men, are to be judged by their larguage; if a spirit presents himself under the name of Fenelon, for instance, and give us trivialitie, it surely cannot be he; if he ease only things worthy the character of Froelon, there is, if not material proof, at least a moral probability that it may be be. Benember that preverse spirits are capable of every stratagem; and the more elevated a name under which a spirit announces himself, the more it should inspire distrust. How many mediums have had spocryphal communications signed Jeans, Mary, St. Paul, etc. Spirits should be considered as unknown correspond-ents, of whom we must form, some opinion by their language. The language betreys its origin, whether by the thought it conveys, or by its form: and if a spirit should desire to delude us as to his pretended superior-ty, a little conversation will suffice to enable us, if pro-perly qualified, to put a proper estimate on his charac-try. If a subjecting all communications to a accounter.

By subjecting all communications to a scrupulous ex

By subjecting all communications to a scruppions examination, by rejecting everything that energy and the spirit reported to be manifesting, decriving spirits are discouraged, and withdraw, when convinced that we have the ability to unmask them, and are not to be decrived.
Buperior spirits express the medices simply, without your convinced that we have the ability to unmask them, and are not to be decrived.
Buperior spirits express the medices simply, without your spirits express the medices of their converse and relax; every word carries meaning; while the forior spirits under inflated in grages and emphasis, hide the emptiness of their converse and relaxing the second second relation of the spirit is the second second second relation of the spirit is the second second second relation of the spirit is the second second

know. Man has always some hobby which may attract mock-ing 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 dema-

Here are persons who allow themselves to be reduced by emphatic language, who thirk more of words than of ideas, who take trits and tawdry sentiments for sub-lime; how can these persons, who are not capable of judging even the works of men, be qualified to judge of the communications of spirits?

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

Stewart, Mr. Peeb'es writes: 1 The most astoniahing among the phenomena occur-ring this evening was the materialization of a spirit, tail, commanding in appearance, clothed in while ves-tures, and a recemberly sufficient not a spirit, tail, commanding in appearance, clothed in while ve-tures, and a recemberly sufficient not a spirit, tail, commanding in appearance, clothed in while ve-tures, and a recemberly sufficient not a spirit, tail, commanding in appearance, clothed in while ve-tures, and a recemberly sufficient not a spirit, the notation of the spirit not spirit a spirit of the presence was certainly impressive, and the present still rese almost painful. Christiane often pray, "Come, Lord Jesus, come into our midet." Do they believe that their preseres are answered? If he ap-peared in a materialized body in andernations, why not may? God has not changed; God's laws have not changed, and spiritnal manifestations have not chang-ed, only of her as climate and rationality would natural-ly modify flow. That mai erializing spirits, as well as those

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

The Boston Herald, a paper which the editor of the Incestigator has up to the present time been calling the wisest, smartest

Horace Seaver and the Prayer Question.

and best paper in New England, says: "The Investigator has dropped the prayer question and arrayed itself with the obscene party in defending D. M. Bennett. There are liberals and liberals. We prefer the Index sort."

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

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

#### 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." He says: "At pres ent we have nothing to do with his life previous to his conviction."

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

Bennett brought the prosecution on himself by his 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. It does not matter what Mr. Devens or Dresident Hayes thought about that book, a United States Court had adjudged it obscene, and so it will be in law until a higher court reverses that judgment.

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

# The Boston Investigator Defends Bennett .

The Investigator of Nov. 5th contains half 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. Well, then, for the special information of Mr. Horace Seav. er, editor of the Investigator, we do not think there are many others who will need it, let it be understood that for the publication of the exposure of Bennett the JOURNAL, and not the "special agent," is responsible, and will answer therefor.

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

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

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

### "Found Rest on the Other Side."

# NOVEMBER 15, 1879

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

OIL PAINTINGS, is the displayed headline of another flaming advertisement which we have just declined. It is sent out by a con-cern 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. Advertishrs 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 doeline 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 inducatial papers.

### Important to Some of Our Subscribers. - A - A

It is a very dimenit 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 adarge list of such subscribers and awaited their convenience. We trust they will now see that justice requires we should have our dues. To those willo have been for more than the years in arand 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 act before it is again forgotten. Delinquent subscribers will please bear in mind that the price of the JOURNAL to them is \$315 per year until their old accounts are paid, after which it will be \$2.50 per year in advance.

We are striving to give you an instructive and thoroughly trustworthy paper, one that is independent of all partizan or sectarian blas, 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 is it still more imperative that you should honorably cancel your indebtedness and stop the paper-PLEASE ACT AT ONCE.

#### The Theosophist.

Madame H. P. Blavatsky sends us an involcesof the first number of her new magazine published at Bombay, India. If 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 recelved at the office of this paper.

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

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

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

Kardee argues that when this is done by good spirits for a good purpose, the simula-tion may be justifiable; but the argument secons to us a bit Jesuitical. There is no m why a good spirit should claim to be rist, when he is simply John Brown. If he is in truth a superior spirit, and can utter good, strong thoughts in fitting lao-guage, let him tillet to these internal evidnd not allempt to get a hearing un

Beaver 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 Inpatigator had been altered by somebody since it left his hands. The Herald saw and immediately published a statement entirely exonerating Mr. Ellis. The Inves. tigator 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 manifness to apologize to the gentleman whom it had stooped to misrepresent in order to make an opportuni-ty to attack him with its dastard, opwardly and contemptible malice.

And lol and behold I 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 Incestigator sometimes takes from his book of "Familiar Quotations," "par nobile fratrum," a pair of noble brothers.

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

did not write the letters, if in fact, he did not.

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

#### Begging the Question.

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

Our highly esteemed and able contributor, Wm. E. Coleman, has accepted a position in the Quarter Master's Department at Fort Sill, Indian Territory. He will continue no doubt to work for Spiritualism and Liberalism from his frontier post with the same singleness of purpose and ability that he has in the past. We learn from several cor-respondents at Ft. Leaven worth that Bro. Coleman's removal is the occasion of deep regret, especially to the members of the Academy of Sciences among whom he was mized as an earnest worker and power-Stower T

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

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

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

We have received a finy sheet from MLlan, 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 Quarteels is devoted to local news and Spiritualism, which is in order, as Roberts's father and mother are both mediums, and ardent Spiritualists. They belong to the pioneer stock. and having a competency of this world's goods, are devoting themselves to spiritual culture.

Mary Eddy Huntoon and her brother Webater 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. Huntdon. 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 Pence Hall.

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

## NOVEMBER\_15, 1879.

# RELIGIO PHILOSOPHICAL JOURNAL.

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

J. R. Clark writes: "I cannot do without the JOURNAL; 4t is worth more to me than all other papers printed."

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

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

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

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

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

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

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

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

"The Celestial Visitants" and "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. Frencham 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., 18 spoken of by W. E. Coleman as "an excellent medition who answers questions as good or better than Foster, a good true woman." These brief words of endorsement from Mr. Coleman are worth pages of undiscriminating praise from a less reliable source.

It is said by the New York Tribune, that

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 causa 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 plece 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 aigned 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 pr: lucing 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 read-

er shrough the exciting year 1775. The number will contain excellent portraits of General Philip Schuyler, Wynant Van Zandt, Richard Montgomery, and a full page monotint illustration. The entire volume will be issued at stated intervals in numbers. As this work cannot be found at the bookstones, all who wish to subscribe may send

their names to, or call'upon the publishers,

REWARD OFFERED .- A liberal reward is ready 

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

KIDNET-Woar-the only known remedy acting at the same time on the Liver, Bowels and Kidneys.

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

SHACED LETTERS answered by R. W. Flint, 25 E. 14th street, N. Y. Terms: 52 and three 3-cent postage stamps. Money refunded if not an. swered. 91-23tf.

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

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

CONSUMPTION CURED .- An old physician, retir ed from practice; having had placed in his handa by an East India missionary the formula of a sim ple vegetable remedy for the speedy and perman-ent cure for Consumption, Bronchitle, Catarrh, Agthma, and all Throat and Lung Affections, algoa 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 sufferhas felt it his duty to make it known to his suffer-ing fellows. Actuated by this motire 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 far prepar-ing and using. Sent by mail by addressing with stamp, naming this paper, W. W. Susman, 149 Powers' Block, Rochester, N. Y. 27525 Seow

CLAIRVOTANT 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.

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hair and \$1.00. Give the name, age and sex.

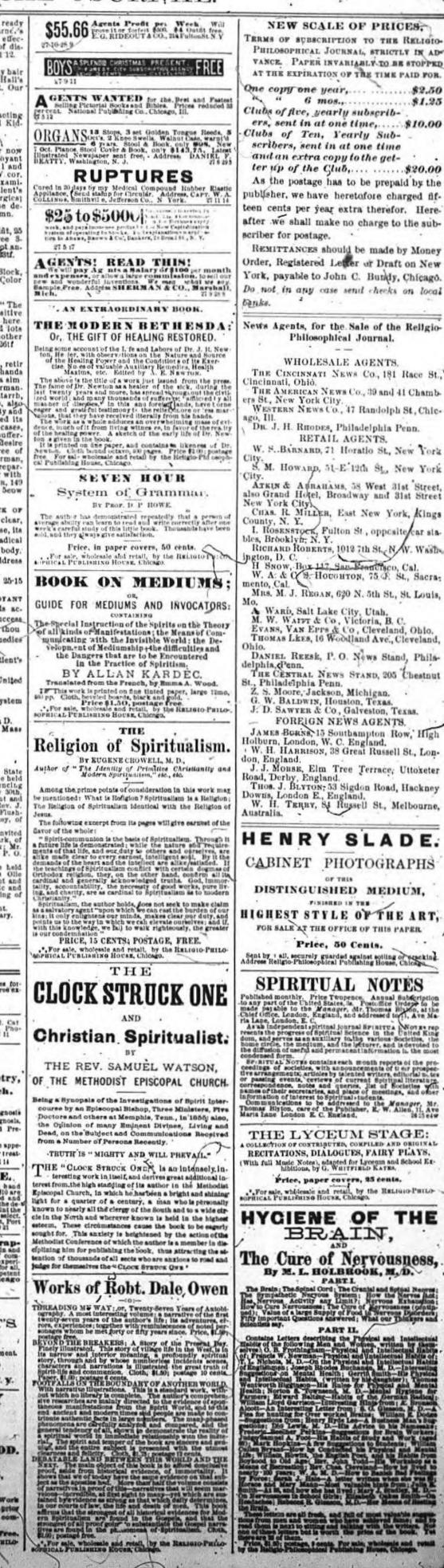
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MRS. C. M. MORRISON, M. D. P. O. Box 2519, Boston, Mass 25-20tf

## Quarterly Meeting.

The First Quarterly Meeting of the Michigan State Association of Spiritualists and Liberalists will be held at Fenton Hall, Filnt, Genesee Co. Mich, commencing Friday Nov. 35th 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. Burnham, Saginaw City; Charles A. Andrus, Flush-ing; Giles B. Stabbins, and Dr. A. B. Spinney, of Detroit; Mrs. H. Morse, Wayland. Some of the best mediums in the State are invited and aspected to be present, viz.: Mrs. S. D. Clark, of Port Huron; Mrs. A. A. Whitney, of Battle Creek; Mr. L. J. Mollere, Mrs. Sarah Cartwright, and Mrs. P. O. Hudson, of Detroit: Others are cordially invited. Seances will be held every afternoon at the close of the speaking. Mrs Olle Child, the inspirational singer, will also be present and enliven the occasion with her sond-stiring music and enliven the occasion with her sond-stiring music and



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Downs, London E., England. W. H. ТЕRRY, St Russell St., Melbourne,



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

N

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

A self-recording apparatus for weighing mediums during manifestations, has been completed in England. If a success there, why would it not be here? In a late experimeat, the medium, Mr. Haxby, weighed 120 pounds. When a spirit purporting to be John King, walked from the cabinet, the weight net. The controlling influence, on one occasion remarked that an Indian named Battleanake wanted to appear, but he was so strong that he would probably leave noth-ing of the medium in the cabinet.

Messrs. A. S. Barnes & Co., Nos. 111 and 113 William Street, New York.

Future Research in Spiritualism.

The London Spinitualist makes the following suggestions:

"All strong mediums are mesmeric sensitives, and probably the future line of in-vestigation likely to be most fruitful in the study of spiritual phenomena, will be the trying of experiments with meameric sensitives in the attempt to produce manifesta-tions ourselves through their instrumentaltions ourselves through their instrumental-ity. Spirits out of the body are generally supposed to act upon mediums by mesmeric influence, and it may be worth while for spirits in the body to try to do the same thing. An idea has been promulgated that sanaltives 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 un-der which manifestations occur is broken----namely, that the medium in trying to pronamely, that the medium in trying to produce phenomena by his own will-power is in an intensely positive state of mind, whereas when he is at scances the more negative his mental state the better is it for the results.

# Ausiness Fotices.

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

A COLLEGE professor once said that "he who ex-pects 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 pro-fessor knew could be readily cured by the use of a few bottles of Dr. Sage's Catarrh Remedy.

BUFFERING 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 fix, or piles distress, take a package, and its wonderful tonic and renovating power will pure you and give new life.

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Bronchial Troches are sold only in cours, 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 monsy-Comes and help us in our hour of trial. Remit us two dollars, post office order on Chickgro, III., and we will mall the book and photo at ones. Direct to me, box 64 Lembard, Dupage county, Ills. E. V. WILSON. Q

enliven the occasion with her soul-stirring music and songs. Conference erch morning. A fall meeting of the Executive Board is carnestly desired A. B. Srinker, President. Miss J. R. Laws, Secretary. MRS. L. E. BAILEY, L. S. BURDICK, BENJ, F. STANM,

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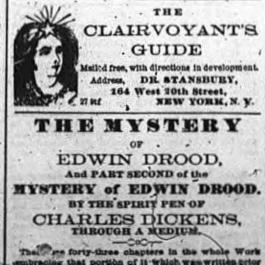
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THEOUGH A MEDICA. The original set of the s

PART IL Oontains Letters describing the Provided and Intellectual Habits of the following Man and Women, writing by them-sives 0. B. Frothingham-Physical and Intellectual Habits of, Frencis W. Newman-Physical and Untellectual Habits of, Frencis W. Newman-Physical and Intellectual Habits of Arginetization of the Physical and Intellectual Habits of Englishmen, Joseph Blodes Buchanze, M. D. - Intersetting Barguedicut on Meatial Health Gerrift Builts-His Physical and Intellectual Habits, (written by his damatics). Thomas Wentworth Highmeno-His Raise for Physical and Mannal Health : Norton & Twrnsend, M. D. - Mealal Hyritens for Parmers: Edward Balding-Habits of the German Hedden's William Liord Garrison-Interesting Hispfrows: A. D.-A Pies for hunding for Over Worked Brains. William & Dodare -Suggestions from Barry Hyde Les-A Suchasse Man a Bug-restors: Edvard Fork, M. D.-His Advice un his Anneals Protor, Beding Print, M. B. Hispfrows, M. D. -Heather Manuelle Cover Worked Brains William & Dodare -Suggestions from Barry Hyde Les-A Suchasse Man a Bug-restors: Edvard Frikas-Suggestions for Brain Work care; Protory, Beother Perkins-Suggestions for Brain Workers; Suggestions (1000), Burn, A. D.-His Advise to Bush Workers, Presions, Beoline Perkins-Suggestions for Brain Workers, Integrational A. Foot-His Halita of Study and Work (1998) (1998), Barther Hoykins-A few Suggestions to Scottenary, William B), Barther Hoykins, A. Collection in Pervice and Martin B), Barther Hoykins, De Kaptish Cost and the Martin Hoykows, Store and Startish Cost and the Martin From Strength of Old Age, Ber, Chan, Coll-His Workshop at a Messa of Berrandin Her, Chan, Covenand-How to Bredge to Messa of Berrandin W. A. M. D.-How workshop when the Young U 

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# Pope Leo XIII Estommunicated.

## E. V. Wilson.

To the Editor of the Religio-Philosophical Journal

E. V. Wilson, the veleran speaker and seer, has

E. V. Wilson, the veleran speaker and seer, has just closed a most successful course of lectures, before the Second Society of Spiritualists of this oity, his enzagement 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 pertisent to individuals, whose characters he read in public, and whole chapters in their life history which were duly acknowledg-ed, Together with the many wonderful tests of spirit presence, which he gave in numerous in-stances bo those who attended the scances, and which with scarcely as exception were fully re-

## Poices from the People. AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE

HARMONIAL PHILOSOPHY.

#### Two Pictures.

ST EMMA TUTTI.E.

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

I.

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

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

11.

And when from her home in heaven, Longing to see them all, She came with her deep affection Back to the dear old hall, Her kindred were sore affrighted, And, pallM, fied back apace; Remembering not her promise, They shut the door in her face.

You would censure the cruel parents Who would not welcome a son, For fear, when he turned him homeward After his journey was done, But you say no word of wouder When, with hearts as cold as stones, They bar the doors of communion To their dear immortal ones.

#### Notes by the Way.

## BYDR. A. B. SPINNET.

Sunday, Oct. 12th, I gave a lecture in Charlotte. Thursday evening I attended a seance, at Alfred Keyser's, in Kalamazoo, where under strict test conditions, It's some very fine manifestations through the mediumship of the Perkin Brothers. through the mWdiumahlp of the Perkin Brothers. Sunday, O.t. 10th, gave two lectures in Grand Rap-ids to fine audiences; all scenned deeply interested. After all my lectures, at the close, I presented the claims of the JOURNAL, referring to the good work it is doing in exposing frauds and defend-ing all true phenomena, calling attention to the able reviews on Youmans, Swing, and Wundt. The questions were asked me, "Do you believe that Col. Bundy is honest and devoted to the cause of Solfutualism". Is he not playing into the handa

that Col. Bundy is honest and devoted to the cause of Spiritualism? Is he not playing into the hands of the church?" I answered, What better proof can we have of a man's honesty and devotion to the cause he represents, than his being so true to the same that he dares to cut off all excresences and expose all fraud, even though it may cost him hundreds of subscribers and many friends? Anoth er says to me, "I know I saw my wife at Terre Hau'e: I hell her by the hand. The medium was distant from her—both out of the cabinet, she dis-solving while in my grasp and in my view." I solving while in my grasp and in my view." I answered that does not prove but what even mediums when failing to obtain the manifestations they desire, will for the sake of notoriety and 'money, commit fraud. Lat each trickster, however powerful their mediumship may be, suffer fully, and only through repentance and subjection to and only through repentance and subjection to rigid tests, come back into the confidence of the public. Another says, "D5 you not think he is liable to be too severe and expose that which is true or injurs some good sensitive mediums, by subjecting them to such rigid conditions as will prevent any results?" No; for, if a medium is true, prevent any results? Not first its medium is true, genuine phenomena occur free from all taint of fraud that hundreds know and can vouch for. His columns are open for all such facts and proof. Did he sar the way, and only allow one side to be yeard, I would call him prejudiced. I am thank-

al we have a paper like the JOURNAL that is not building up a seel or issue at the expense of truth; thankful that we can hear both sides of the case. Now, if mediums have been injured at any time, their manifestations govered with the suspicion of fraud, it is the duty of all persons having that knowledge, to defend said mediums and give facts. The scientists and theologians of the age, must either defend and endorse Spiritualism or Materialism. Nothing will convince or save from the latter, except the proof of spirit phenomena, and phenomena which survives the closest scrutiny. tests and criticisms. All else will pass like the superstitions of the past into oblivion, and only be remembered as relics of ignorance, and blind devotion to fanaticism. 1 I believe, and thousands fully sympathize with me in that belief, that Spiritualism as manifested in all its varied phenomens, is a fact which is based upon no belief or diffe ief, but upon the universal laws of nature, which, if more thoroughly understood, would give as better, purer, and more re-liable results. This can only be accomplished as we take away all temptation for fraud and decep. liable results. tion, and closely test mediums, that the love of this truth, knowledge of these laws and desire to save, protect, and teach the same, may stand above the love of former and the same, may stand above the love of fame, self and money; hence I say disrobe this subject of all mystery and possibility of fraud. Like true discoveries of a new field of thought, navigators over an unexplored sea, and surveyors of a new land, love the truth, the impregnable facts, the beautiful science, which gives us proof of immortality and lights the tomb above all others. Let us build a careful, truthful, and firm foundation, one that bigotry, supersition or materialism cannot move; one that none can expose criticise or overthrow-then all true mediums will have a defence, 8 piritualism recognized science, communications with the so a recogniz is science, communications with the so-"called dead" will be no mystery, but a daily, liv-ing, precious beality, inspiring us to noble thoughts, pure aspirations and lofty actions, cast-ing a halo of sunlight on inductive science, and putting the seal of fallibility upon all Bibles, sav-fore and creeds, turning the telescope of human interaction the future not the next model. thought toward the future-not the past,-look-ing to the redemption of the man and woman-not the appeasing of an angry God-forming a heaven in the human heart and home, carrying that to the beautiful, eternal and ever progressive beyond. M. T. C. Flower writes: You find enclosed the amount required for renewal for another year to the only (positively) reliable spiritsel news-paper published in the United States. I say this for the reason that the Jourawar, is the only spiritual publication that is outspoken in condemna-tion of the miserable frauds, who are wearing the livery of heaven the better to serve the devil in. You are entitled to the thanks, support, and sym-pathy of every true Spirituallat and lover of our beautiful philosophy, in the uncovering of the dark decide of that nest of Terre Haute swindling dark degda.of that nest of Terre Haute awindling mediums, and exposing them to the light of day. The reply of Dr Pence to your very reasonable proposition of sending a reporter to Terre Haute for the purpose of testing the manifestations said to be produced there through and by spirit agen-cy, was prime facie evidence to me of crocked practices, and why any lover of truth should feel aggrieved at your most effectual efforts to rid Spiritualism of the parasites which for years have been a terrible incubus, weighing it down and contributing more than all things else to re-tard its growth and bring it and its, advoca'ses into diarepute, is beyond my comprehension. You need not fear, your course is the only one in jus-tice to your patrons that you could take, and I know you will be supported in it. I think I shall be able soon to send you's good list of new sub-acribers.

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

Col. Eaton Heard From.

To the Editor of the Religio-Philosophical Journal: DRARSIR:-Tours of the 515 ult reached my home by due course of mail, but has remained unanswered thus long on account of my protract-ed absence therefrom. The statement in your ed absence therefrom. The statement in your issue No 7, in regard to my experience at Terre Haute, on the evening of the Anniversary of Spiritualism last, is in every respect correct. More than ordinary preparations were made by Dr. Pence and his Committee, to celebrate that event. It was more by accident (if there is any such thing as accident) than from any predetermi-nation, that I was present on that occasion. When I reached Terre Haute. I had never heard a doubt expressed as to the genulnences of the materiala reached terre Haute, I had bever heard a doubt expressed as to the genuineness of the material izations claimed to have taken place there, and having been fully convinced prior thereto, at Mott's scances at Memphis, Mo., (much against my preconceived opinions) that "spirit materialmy preconceived opinions) that "spirit material-ization" was a fact, I was in a frame of mind to accept the manifestations as genuine, without subjecting them to as close a scrutiny as I would have done, had I entertained any suspicion of their fraudulent character. But a half-hour had not elapsed after, the scance commenced, when the fraud was so transparent, that it was a matter of the greatest astonishment to me how it could be that any man or woman of ordinary intelligence was deceived by such low and disgusting exhibi-tions, as having anything in common with their friends and acquaintances who had passed to the Spirit world. The rirging of the bell in the cabinet while the mediums were out, was one of the gaustest things of the whole performance, but I will not longer trespass on your time and space in expressing my opinion of this chespest

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

"Truth crushed to earth will rise again,

"Truth crushed to earth will rise again, The eternal years of God are hera, But error wounded, writhes in pain, And dies anid its worshipers. You say in your issue No 5, "That Mrs. Stew-art is a medium for physical manifestations and possibly for full form materializations, may be triag; it would indeed, be strange if there was not something genuine as a foundation on which to to build the reputation she has acquired; but it is beyond all found that fully ninety per cent of the manifestations at Terre Haute are deceptions." You might have added with equal propriety and truth that the same remark. Is applicable to nine tenths of the pretended spirit materializations witnessed all over the country. I was forcily im-

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

spirit daughter, as follows: "Were the materializations I witnessed on Sixty-second street to night genuine, and, if so, who of my spirit friends materialized?" After placing this note in an envelope and scaling it up, I took it the next morning, and handed it to Doctor M unsfield for answer. After placing his hands over the blank any containing the note he in my presence envelope containing the note, he in my presence wrote out the following answer without my saying

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

ISAAC E. EATON.

When Col. Eaton says: "Notwithstanding you may occasionally do injustice to an honest medi-um 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 m ways remain differences of opinion. All these phases must in a certain sense remain matters of speculation to the great mass of mankind; and to speculate in the realm of pure speculation is as much the privilege of one mind as another. But when we come to the investigation of physicalphenomena we are in a field which should present every opportunity for accurate observation and absolute demonstration. In our treatment of the several mediums for physical manifestations, whose trickery we have felt it our duty to lay before the public, we have never written a word that the evidence in our possession did not justify, and which we do not now stand ready to prove in the courts. It is not strange, and is indeed to be expected, that some of our readers not being in possession of our evidence, and not having the facilities for obtaining it, should sometimes feel that we have been too severe. We ask all such to hold their decision in suspense, and take time or a visit to our off :e before passing final judgment. We have never yet made a mistake in the prosecution of this particular work, and if painstaking, deliberation, great circumenection and an unblased mind determined only on getting at the whole truth, can prevent, we never shall wrong any person.

## AN ENGLISH VISITOR. He is Pleased with Our Wonderful Country.

VIEWS OF A BRITISH STATESMAN AND REFORMER-GEORGE JACOB HOLYOAKE'S MISSION-

AN INTERSTING TALK ON THE POLITICS OF ENGLAND.

#### Mr. Holyoake has been in Washington for some lays, the guest of Robert G. Ingersoll. It wag doubtless a very pleasant visit for both. While there a correspondent of the Washington Post call. ed upon Mr. Holyoake, and the result of the interview is given below :

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

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

"Have your travels in this country been extensive

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

"Your principal mission is stated, Mr. Holyoake, to be the amelioration of the condition of English

to be the amelioration of the condition of English laborers. Is their lot a hard one, and is there no remedy for it but immigration?" "The condition of the English laborer is indeed hard as compared with that of the American, and immigration-will certainly better it, and may bring opulence to him. I cannot say that immigration is the only remedy, but it is one. With co-operation it will greatly tend toward the desirco-operation it will greatly tend toward the desir-ed ends of comparative wealth and happiness. Now h wish to introduce this principle of co-operation. Into immigration, and by combining numbers, economy will obtain, success is insured, and ioneliness, blunder and failure avoided." "Have you had much experience in co-opera-tive enterprises W

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

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

mient in this country ?"
"Yery material encouragement, and a number "Yery material encouragement, and a number of public men have taken a warm interest in it. I have been kindly received by all. Secretary Evarts received me to-day, seemed to take a great interest in what I had to say, and will, I believe, give the matter practical consideration." "To come down to politics, Mr. Holyoake, are not the English people generally disgusted with the Beaconsfield government, its two needless waste and numerous embarcasion entangle.

waste, and numerous embarrassing entangle menta;"

"Decidedly. Although the English people do not regard the Besconsfield government as Eng-lish, they look upon the Zulu and Afghan con-flicts as the last wars of the Pentateuch. England will change Premiers at the first opportun

"Will Gladstone succeed to the Premiership in

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

reason.() "Will you briefly describe the distinction be-tween English political parties?" "Briefly, I will. The Conservatives keep from the people all they can; the Liberals give all they"

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

The Irish Catholic church; over which Bishop McNamara at present exercises ecceptiaatical jur-isdiction, held a meeting last evening at Clarendon Hall, on Thirteenth, street, between Third and Fourth avenue. The hall, which is capable of ac-commodating about eight hundred people, was filled to the doorway, and more than half of the andience were ladies. The evening Coremonies commod with an announcement from Mr. James opened with an announcement from Mr. James O'Neil, the special organist of the new religious departure, that he was about to play and sing several sacred melodics attuned to Irish airs. This departure, that he was about to play and sing asveral sacred melodies attuned to Irish airs. This promise was more than fulfilled, until the audi-ence began to manifest an impatience for the real, figure of the performance. After a brief delay Bishop McNamara stepped upon the platform. After surveying the thronzed ball for an Instant he announced thay the largest hall in the city was too small for his increasing congregation, but he had his eye on the Fifth avenue Cathedral. This declaration brought down the house; and the Bishop seemed highly elated over the happy effect of his oraforical hit. The Irish, he continued, paid for that edifice, but the Italians have got pos-session of it. The Bishop said he had had no enni-ty against the Italians as a people, but he hated the Italian Pope, and would have none of him "And here," he exclaimed, sawing the air flercely with his arms, "I excommunicate Leo XIII and pronounce an unalterable protest against clerical Italianismi." The Bishop said the Irish inde-pendent Catholics of New York should have in their hands. There was a way to get it back-not pendent Catholics of New York should have in their hands. There was a way to get it back-not by fighting, but by staying away from mass. An abstention of that type was, in the speaker's be-lief, a cure for many of the ills that Catholic flesh is heir to. At this junction Father O'Connor, ope of the Bishop's most energetic colleagues, entered the hall. From his impromptu pulpit the Bishop greeted him and complimented him upon the hirsute hopors that crowned him since his withdrawal from the Church of Rome. Father O'Connor has evidently buried the rarge, just as the Indian buries the traditional hatchel; and his the Indian buries the traditional hathef; and his ecclesiastical superior seemed highly delighted with his bearded coadjutor "You can," exclaim-ed the Bishop, "not only wear a beard, but you can also take a wife; and you woo't let the Pope do the matchmaking either The only infallible authori-ty in such matters is the lady herself." At this ut-terance the very topmost ratters rang, and Father O'Connor was called to the front. He clove the "ambient alr" vehemenily and made the rather unexpected affirmation that when priests turned away from Rome, either through fraility or diff. away from Rome, either through fraility or diffi-dence in her-dogmas, they invariably were lost. FINANCE AND LUNACY.

INDEPENDENT CATHOLIO CHURCH.

co, together with the many wonderful tests of spirit presence, which he gave in numerous instances to those who attended the séances, and which with acarcely as exception were fully recognized, proclaim him at once one of the most successful and astisfactory test mediums upon the spiritual platform to day. Mr. Wilson's style is positive and practical, and his arguments tersely and concleely stated. He has dealt orthodexy some very severs blows to the extreme delight of his more radical hearers. Financially speaking we can recommend, Mr. Wilson to spiritual societies as one who will pay. He found us considerably in debt when he came, and he haves us free from debt and a handsome surplus in the treasury. He goes from here to Cleveland with our beat wishes, and returns again to New York for December. C. Fannie Allyn occupies the platform for November. Mrs. Neille J. T. Brigham's regular ministrations before the First Boclety of Spiritualists, are received with such universal satisfaction that, although entering upon her third year in this city, she draws crimed houses every Sunday at Trenor Hall, who listen with rapture to the inspired and poetic utterances of this gifted lady. With Prof. J. R. Buchanan expounding the theories of the "Woman's Church," and Andrew Jackson Davis at Music Hall, showing the necessity for a "Society for Ethical. Culture," together with the Spiritual private séances throughout the city, the spiritual private séances throughout the city, the spiritual private séances through the residues and public and private séances throughout the city, the spiritual site and libéral the residues and public and private séances throughout the city, the spiritual site and libéralistic element here is likely to have the fullest opportunity for expression during the coming winter. the fullest opportunity for expression during the coming winter. Da. D. J. STANSBURY. Secretary Second Society of Spiritualists. 164 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 sub-scription. 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 doal by the wrong door

Wm. Clark writes: We like the dear old JOUNNAL, like its course in relation to frauds, and trust you will be well sustained. Hepe that. Terre Hante nest will now be broken up. All honor to the JOUNNAL. Your paper a house-hold necessity. We feel the can never do without it.

J. A. Bandy writes: We are very much in terested in what I call the good old Journat. I like it very much as a divider of truth from error, and I wish 14 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.

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

# Notes and Extracts.

Jesus was a Spiritualist.

The liberal soul devises liberal things, and by iberal things shall he stand.

Wealth is the barrier which separates men rom entering and j ining 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 for-bade the use of wine and intoxicating drinks, and their adherents respect their teachings.

In the ancient church a follower of Ckrist's teachings was termed a Christian, and the copous-al of such teachings 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 ex-tends over a wider domain of the earth's surface than Christianity.

NOVEMBER 15, 1879.

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

Dr. J. I. Arnold, a fecturer writes: I have always been interested in the welfare of the Joun-war, and as I sim about to visit the West, I would like to express in a few brief words some thoughts that I hold in common with very many other read-ers of your paper. It has always been with pleasure I have noticed that in the advancement of modern progressive thought, the Journar, has ever kept a steady, firm course, and turning neith-er to the right nor left, it has thus become a wel-come visitor, bringing forth many great life priner to the right nor left, it has thus become a wel-come visitor, bringing forth many great life.prin. ciples and truths that serve to build up to a high er and better life. The intelligent thinking class of progressive minds, have always recognized with pleasure its purpose, firmness and discrimi-nation, in presenting only that which would ele-vate and instruct in the more advanced thought of the age. We recognize that all controversies should be carried on in a spirit of candor. In this the Journat, finds an ever welcome response in the minds of its candid intelligent readers. The same course pursued as heretofore, must meet with a proper and just recompense.

think practicable; the Radicals demand all they think the people should have."

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

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

Premonitions of Fire.

Of course its only a curious coincidence, but still- its puzzing what prophecies are fulfilled sometimes in the direction referred to. Many old fremen say that their horses often know when there is going to be a big fre. They are restless for an hour before, standing close, up to the inclosing chains, with their nostrils dilated and their say which their nostrils dilated and their ears pricked up. At every sound they start nervously, and when she does "atrike" (as the boys call the alarm) they dart out like light-ning, with as eager a dash as a tiger at its prey when the bars restraining the beast are withdrawn. This belief is strongly rooted in the minds of some of the old time firemen. the old-time firemen.

It is within the personal knowledge of the re-porter that just before the big fire at Fifth and Bt Charles streets (Hamilton's and the other stores) a fireman remarked: "Boye, we're going to have it soon; look at those horses." And, for

to have it scon; look at those horses." And, for a fact, they did "have it"—two of the brave fellows to the extent of losing their lives. This incident was brought to mind by hearing a fireman of No. 6 Engine House last night re-mark with emphasis, "I bet there is at this mo-ment a couple or more big-fires going on not a thousaud miles from St. Louis." When the reporter got back to the office he learned that at the very time the remark was made there at the very time the remark was made there were large configrations at Mound City and Dubuque.-St Louis Globe Democra

# The Beligio-Philosophical Journal.

This old JOURNAL seeks the acquaintance of iron clad infidels and the outside world through our columns. Aside from its spiritualistic features the JORNAL is a valuable paper. It is after-truth. It's death on false prophets and deceivers of all grades. It's warfare upon the spiritual im-postors, who have long been using their tricks of legerdemain in the name of Spiritualism. for sor-did gain, has made it a terror to that class of evil-doers. An earnest believer in the genuineness of spirit manifestallons and the power of the dead to revisit the glimpses of the moon, it nevertheless contends against all trickery and humburgery in connection therewith. We commend the Jour-NAL for its earnestness, candor and industrious search for truth.—Segmour (fud ) Tunes, Nov. ht.

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

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

Pope Leo. They were a trio of medmeti, and it was uscless to argue or urge moderation upon them. Each considered himself infailible in his own ophere. Here there was very audible hissing in the hall: whereupon the Bishop, stamping his foot like Rhoderick Dhu upon his native heath, asked, in thunderous tones, who was the serpent that hissed. The serpent made no reply, and the Bish-op, after a pause, declared that he could tramplee on the Pope and all his spice, on Cardinal McClos-key and John K-liey and all the 'fry of fraud'' that ever wore "the rags or bandages of Rome."the rags or bandages o New York Herald.

He then reminded his hearers that the hall rent and gas bill were due. On a former occasion they

and gas only were due. On a former occasion they were constrained to cut the prayer meeting short by half an hour owing to inability to meet the gas bill; but he believed the Lord would have paid more attention to their petitions had they been enabled to pray for an hour. Bishop McNamara then said he would say high mass after supper for all the contributed mercender to the supper for

all who contributed generously to the movement. He went on to show that he was one of a guartet

The went on to show that ne was one of a quartet of used men, the other members of which were John Kelley, Cardinal McCloskey and St. Paul. John Kelley showed that unnistanable character-istic of lunatics, he was impatient of advice. Such was also the care with Cardinal McCloskey and Pope Leo. They were a trio of modmen, and it was necless to argue or user moderation upon them

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

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

was organized at Bismarck Grove, Kansas, Sep-tember 9tb, 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, P.Jitical, and Religious

Rights; 39-Universal Education the basis of Universal

Buffrage in this secular Republic. To accomplish these objects it is the duty of every Liberal to assist the officers of the Sister League by an agitation of those questions among League by an agitation of those questions among the people-by a wider circulation of Liberal lit-erature -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 membership in the League; and finally, by the immediate organization of local auxiliary Liberal Leagues in every neighborhood Our League is open to all who agree with its

one great aim :--

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

Remember, Liberals! that we need money to

And the Executive Committee would recom-mend 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 ex-penses necessarily incurred for printing and post-

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

C. Isvis writes: In the issue of the 20th ult., Judge McCorinick's article is very good; it shows how an oyster, clam, elephant or man may get a spiritual body by the "magnetism resting over" the dead body It, of course, takes a little time, and is as applicable to fish, dogs; etc., as to man-like Butler's grand argument in his Analogy. But how, if the body is blown to smithereens by nitroglycerine, burned up, or instantly saten by 'ley, as has happened? Never has there been an argument adduced on a material stand point, that satisfies; nothing but the spiritual phenom-ens (which comes to the inquirer like the every-day facts of life) have as yet given me the least bit of ground to rest the argument of immortality on. There we believe, because we believe we exist by the same arguments. the same arguments.

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

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 evolu. tion, is coming to be regarded as the product of education, personal and ancestral, and held to be upernatural in the same sense and to no greater extent than politics.

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

· Some have expected Christ's coming in won-derful glory, attended by his holy angels, when the trumpet shall sound, when the sea shall de-liver up its victims, and when the stars shall fall 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 inimosity are banished from amongst you.

R

It has taken Uhristianity some hundreds of years to attain the number of advocates it now bas; it took Mahomet a life-time to form the Mahometan Church; it was a long time before the influence of Buddha spread; but, Spiritual-ism, commencing with a tiny source, soon awoke the souls of the people.

In his "Lecture on Buddhist Nihillism," Max Mueller says: "Buddhism in Ats varieties continues still the religion of the majority of mankind," and "that no religion, not even the Christian, has ex-ercised so powerful an influence on the diminu-tion of crime as the old simple doctrine of the Ascetic of Kapilavasbu."

"Better to weave in the web of life, "A bright and golden filling, And to do God's will with a steady heart,

And hands that are ready and willing, And hands that are ready and willing, Than the snap the delicate, minute threads Of our curious Hyes asunder, And then blame heaven for the tangled ends,

And sit and grieve and wonder."

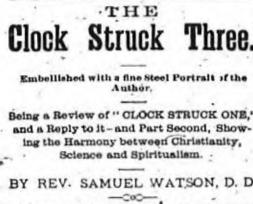
J. M. Peebles, M. D. Member of the Orient. al Society of Archmology, India, and other learn-ed foreign societies, in his report of a debate which he heard between a Budihist priest and an Eoglish clergyman, on the Island of Ceylon, says: "I have traveled twice around the world, spent days in Buddhist temples, months in their homes, and years in their countries, and 1 never saw a Buddhist intoricated."

Buddhist intoxicated." Beauty in South Airles.—The English call Satan black, the Hottentots call tilm white, the Cape Colonisia, when Lord Grey was Colonial secretary, proposed to split the difference and call him Greg. The Kaffra themselves, though not generally black, admirs the complexion; there has been among them a man so fair that bo girl would marry him. One of the titles of the Zulu King it, 'You that are black.' To be black, then, is to possess a physical virtue. Still more im-portant is it to be corputent. Faines, is a sign of good feeding and good broading, and, there, fore, of high social position. Besides, as a Kaffra said to Mr. Shooter, in the event of a famine, a the 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 hurled from a precipice; being padded by nature, he whole anatomy must have been dialocated.—Tras-els is Africe.

E. CAMPPIELD, Chairman, Vermillion, Marshall Co., Kansas. . C. Irvin writes: In the issue of the 25th ult.

man Executive Com., Vermillion. Duan Sin:-The Kansas State Liberal League





In the long list of distinguished thivines connected with Methodist Episcopal Church, few have enjoyed so high a r tation, and none have been more beloved by their cons than Dr. Warson. In the early days of Modern Spiritua he honestly believed it to be one of the vilest of humbigs the work of the Devil. Nor did he ever intend to give the lect any attention, but that about twenty years ago it for Itself unbidden into his own family circle, a deeply interes history of which he gave to the world in CLOCKSTRUCK which has already passed through several editions, creatil decided sensation in the church and causing the author t cated for trial.

The CLOCK STRUCK THREE contains a very able review the clock structs trains contains a very able review the first book by a master-mind and a reply to the same Dr. Warsow. Then follows eleven intensely interesting of ters, detailing the author's rich" and varied experience giving the result as showing that in the author's opinion, gi raists a harmony between true Christianity, as he intern it, Science and Spiritualism,

Extract from the Introduction.

Extract from the Introduction. ••• May is not be that the semi-induct utterances of a itualism hitherto, have been the "foolist Uhings" choose foonfound the "mighty" Materialistic tendency of the al-teenth century, both in Europe and America. •• follow proud of her past Achievements, has well night surrendered the stubborn facts of Spiritualism, which will not down their bidding, but submits choeverfully to the most cracting mands of scientific criticism. This will be sent fair, when reader reaches that part of the book devoted is to this subter in whom I have all the confidence I can have a bits a been harmony with Christianity as I understand if "Believing," and confirmed by science, and all sword of its attraction will be confirmed by science, and all sword of its attraction bastening the millionital giory which is dewning path world, when the New Jerusalem shall descent to uption.

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| rett. F.R.S.E.<br>Evidence of W. H. Harrison, Editor of The Spiritualish<br>Summary of Pacts Narraled.  | 12:30 p m* K   |
| Evidence of W. H. Harrison, Editor of The Spiritualian<br>Bummary of Pacts Narraied.<br>Deductions, Raplanations, and Theories.<br>The Nature of the Force: its Mode of Operation - Evidence<br>of G. Carter Blaks, Doc. Sci., and Conrad-Cooke, C. E.  | 9:00 a m* 8  |
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| This book contains many startling ideas that are calculated<br>to dispet the myssification and unravel the numerous difficul-<br>ties by which this king minds have been surprised concern-<br>ing the great problems of human existence. The contents are<br>divided into ten different subjects, as follows: The Scal of<br>Things: Intelligence: Intellect: Disperses, Progression ; dis-<br>disperses in the sector of the sector in the sector<br>divided into ten different subjects, as follows: The Scal of<br>Things: Intelligence: Intellect: Disperses Progression ; dis-<br>disperses in the sector of bests; The Confounding of Language,<br>Sector the Science of Desth; The Confounding of Language,<br>Cost, the sector of the se | ST Terr  |
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### Materialism and Crime.

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

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

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

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

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

Post. Whoever has read the daily papers the past ten years knows that nearly all the murderers that ave been executed in this country during that time have avowed belief in the Christian religion, and died ex-re ting pardon through the great bankrupt salvation-scheme called the atonement. The letters and papers left by them, as well as their dying words, show that they lived, not with the materialistic belief that cause and effect are invariably linked together, and that it is impossible to escape the consequences of our acts, but under the influence of the demoralizing doctrine that the ence of the demoralizing doctrine that the effects of a life of immorality and crime can 'be washed away by the blood of a crucified Savior, and that, while a Humbolt, an Emerson, a Parker, a George Ediot, a Harriet Martineau, are likely to be damned for their unbelief, the red-handed murderer, if he "make his peace with God" before dy-ing is sure to have a crown of glory and to ing, is sure to have a crown of glory and to be forever with the Lord. All the reports and statistics to which I have had access show that the great majority of criminals in our prison and penitentiaries are from the orthodox denominations. The number marked a'heist, unbeliever, or freethinker is exceedingly small. A large percentage of the se-ductions, and adulteries recorded by the daily press are by Christian clergymen,— with the accounts of whose amours the daily papers have teemed the past few years.

When we hear of a defaulting bank-officer, we regard it as probable, taught by experi-

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

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

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

Lefter From the Tropics

To the Editor of the Religio-Philosophical Journal: In the beginning, that is to say when this

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

A little farther onward, however, the land trends southward again, widening into what is known as the Darlen, and after passing the luxi nt wilds of the Atrato Valley, spreads out into the broad domain of the Southern Continent, wherein nature has formed the most fertile and extensive plains and valleys, the most magnificent rivers and the grandest mountains in the world. How little the large majority of even well-informed and intelligent people know or care about all this! Right here, upon our own Western Hemisphere, a part of ourselves, as it were, or of our possible future inheritance, are millions upon millions of acres spread out beneath the genial tropic heavens, the climate of a very large portion of which is rendered perfectly salubrious and delightful by a sufficient elevation above the sea, and where all the conditions of a high state of civilization are entirely within casy attainment. And if in my former letters have confined my desultory observations to the more limited scope of local affairs of no very edifying tenor, I now beg the indulgence of your readers for a moment to point out seme of the possibilities, and to my mind probabilities of this glorious region. First, permit me to state that I am imbued with a firm belief, in the ultimate distribution and equalization of races. The crowded abodes of the tolling and suffering millions of our planet must, in the course of time, overflow and seek like water, an equilibrium. That such is the constant tendency and influ ence of civilization requires no argument to prove. Blow as the movement may seem, it is progressive and irrestatible. The immense European immigration and comparatively rapid spread of population in our own great country; since the Revolution, aflords a strik ing instance; while the migratory impulse awakened among the Asian hordes, during the last fifty years, and more especially since the era of rapid communication by steam, promises greater things than a first careless view might suggest. India, China and all Malaisia have already begun to send their teeming surplus of souls outward. As we all know, they find scant welcome (strange fact ) in our own Republic ; but wherever they have set their feet within the wide boundaries of set their feet within the wide boundaries of tropical America, they have thus far been cordially received and incorporated with the resident people. In this manner a silent though important change is going forward. The era of pioneering is well under way; and although I am neither a prophet nor the son of one, I am bold to assert that within another century a wooderful migration will flow towards these sunny countries. I do not say that in many respects the elements of this inthat in many respects the elements of this in-flux will be the most desirable. It would be more satisfactory to look forward to that great and resplendent future time when scions of our own Caucasian race should have established themselves as masters and rulers of this superb realm, which will certainly one day be the garden of the world. Instead of bat-tling against fate and the elements, wasting hope, energy, ambition, life itself, in the unhope, energy, ambition, life itself, in the un-equal struggie with northern nature, it seems a pity that the same strong hands and brave hearts should not inherit God's prodigality, so profinally bestowed upon these summer lands. It seems a sad mistake; and it is only a consoling belief in the eternal fitness of things, in the fimil good which is the rational optimist's sheet-anchor, that reconciles one to the thought of our own noble race losing this earthly paradise. I do not say that this wild profusion of nature would prove an easy conquest. I do not say the prize could be wop without strenuous endeavor, nor do I mean to be understood that indolence could ever gain or idleness enjoy a gift so great. But I do insist that the "zone theory of biology" and all the other dreams of the theorists, which deny the capabilities of the white race for successfully withstanding the deleterious in: fluences of tropical life, and for establishing itself beyond question of failure within the charmed, the enchanting Belt of Palms; are in a great measure delusive and false. I'do not expect to convince your readers that tropic life is at present so entirely delightful that they shall straightway begin to pine for it, nor would I if I could persuade any one of them to forsake a northern home of comfortable

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

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

"With 'rawn in snow-silence forever;"

all these and countless other delights, sub servient always to the ties and dues of love and constancy, should render life Joyous and roscate with spiritual sunshine! T. R. Colon, (Aspinwall) Oct. 10, 1879.

## **Opinions** of the Press on D. M. Bennett.

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

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

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

THE WESTERN RURAL EXPRESSES ITSELF ON THE BENNETT MATTER.

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

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

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

"The time has already arrived when every influential Liberal should speak out in honest and blunt Anglo Saxon his reprobation of the Bennetts and Rawsons, put forward by the National Liberal League in the name of the whole liberal party as the trusted representa-tives of liberalism. Give us a pure and noble liberalism, or hone. I applaud the courage and "aggressive righteonsness" of Colonel John C. Bundy, editor of the RELIGIO PHI-LOSOPHICAL JOURNAL, in unmasking an arch impostor who has lived upon the credulity of liberals and done his utmost to make the liberal name a stench to the whole community. There is not another man in America who has wrought such incalculable injury to the liberal cause as D. M. Behnett, by con. founding its name with free love and obscen-Ity in the public mind, ruining its most pow-erful organization, depraving the tope of its literature, misleading its adherents into a mad crusade against necessary laws, sacrificing its highest interests to his own vindictiveness and greed, and disgracing it by his own character and life. Look on the picture of this iman's. soul, as painted by himself in his own letters, and judge whether liberalism can afford to acknowledge such a man as its "martyr."- It must repudiate him utterly and at once, or die of its own moral rottenness."

NOT SATISFIED.

of Mr. Moody.

From the Cleycland (Ohlo) Herald.

of its being one of its "four corners."

seaching of Spiritualism.

to heaven."

# NOVEMBER 15, 1879.



MDITED AND COMPILED.

By G. B. STEBBINS.

Selected from Hindoo Vedas, Buddha, Confucina, Mencina, Expirina Divine Fynasader, Zoronater, Tainuda, Bible, Philo-Judeaua, Orphoua, Plato, dythagoras, Marcus Aurelina, Epic-getus, Bencea, Al Koran, Scanolinavian Edda, Swedenborg, Father, Renan, Tallesin, Barciay, Mary Fietcher, Tyndall, Max Muller, Ellas Illeka, Chaming, Garrison H. C. Wright, Logretia Molt, Higginson, T. Starr King, Parker, Finney, Davia, Emerson, Tuttle, Denton, Abbott, Frothingham, and others.

and probably a Sunday school teacher. The drunkards, prostitutes, and thieves who constitute the majority of offenders that figure in the police courts of our large cities are not materialists or infidels, but a most invariably believers in the Bible and Chris-tianity, and persons whose indignation would be excited by a denial of the authori-ty of the Bible or the efficacy of Christ's blood to redeem man from sin blood to redeem men from sin.

If observation, experience, and history teach anything clearly and unmistakably, it is that the strongest and most intense faith in religious dogmas may coexist with the grossest immorality. We see it ex-emplified in the lives of men to-day. It has been so in the past. "A wager might be laid," says Momuseriin his History of Rome, "That the more lax any woman was, the more plously she worshipped Isis." Korinth of antiquity was as full of religion as of vice. The Byzantine Empire under Christianity existed nearly eleven centuries. Faith abounded and materialism was unknown. Yet of that empire. Lecky says, "The uni-versal verdict of history is that it constitutes, without a single exception, the most thoroughly base and despicable form that civilization has yet assumed." "There has been no other enduring civilization so abso-lutely destitute of all the forms and ele-ments of greatness, and none to which the epithet mean may be so empathically appli-ed. The Byzantine Empire was pre-eminent-by the area of treacher. It whose ware the ly the age of treachery. Its vices were the vices of men who ceased to be brave with-out learning to be virtuous. Without patri-otism, without the fruition or desire of liberty after the first paroxysm of religious agitation, without genius or intellectual ac-tivity, slaves and willing slaves in both their actions and their thoughts, immersed in sensuality and the most frivolous pleasin sensuality and the most frivolous pleas-ures, the people only emerged from their listlessness when some theological subtlety, or some rivalry in the charlot races, stimu-lated them into frantic riots. . . . Constan-tinople sank beneath the Crescent, its in-habitants wrangling about theological dif-ferences to the very moment of their fall." (*History of Morals*, Vol. II., p. 15.) The advancement of the world morally, as well as intellectually, has corresponded, not with the belief in theological dogmas; but with the increase of skepticism, --which is the precursor of reform and the handmaid of progress,--with the decay of theology

is the precursor of reform and the handmaid of progress,—with the decay of theology and the defusion of scientific knowledge. The most adyanced nations of Christendom and the most "infidel" nations, such as Eng-land, Germany, France, and the United States. Where there is the least skepticism and the most unquestioning faith, there is the least enlightenment, culture, and true morality. "The simple piety of our grand-fathers" is still much applauded by writers like the editor of the Post; but it was chief-ly a mixture of ignorance, intolerance, self-It is the entor of the Post; but it was chief-ly a mixture of ignorance, intolerance, self-ishness, and religious zeal. It encouraged slavery and the slave trade, advertised the sale of negroes together with New England rum, chested and defrauded the Indians, imprisoned and banished Quakers, whipped women, repressed independent thought, and

The Springfield, Mass.; Republican of Satur. lay, Nov. 1st, says:

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

The Chicago Inter-Ocean of Wednesday, Nov 5th, says: "Francis E. Abbott, éditor of the Boston Index, in an open letter to Elizar Wright,

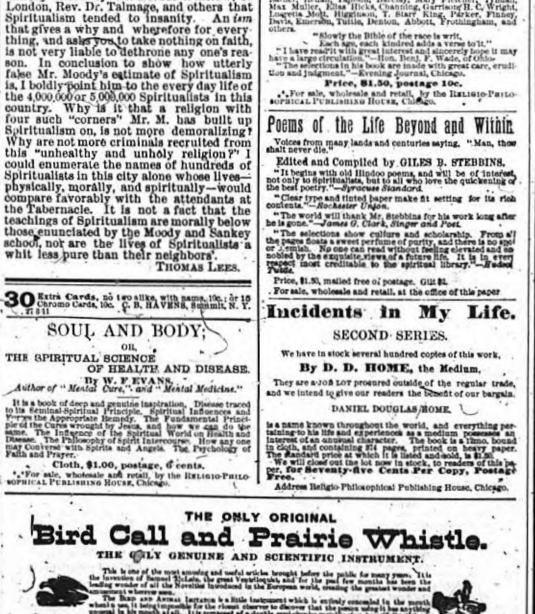
Spiritualism tended to insanity. An ism that gives a why and wherefore for every thing, and asks yos to take nothing on faith, is not very liable to dethrone any one's reason. In conclusion to show how utterly false Mr. Moody's estimate of Spiritualism is, I boldly point him to the every day life of the 4,000,000 or 5,000,000 Spiritualists in this country. Why is it that a religion with four such "corners" Mr. M. has built up Saintinglism on is not more domenications. Spiritualism on, is not more demoralizing? Why are not more criminals recruited from this "unhealthy and unholy religion?" I could enumerate the names of hundreds of Spiritualists in this city alone whose livesphysically, morally, and spiritually—would compare favorably with the attendants at the Tabernacle. It is not a fact that the teachings of Spiritualism are morally below those enunciated by the Moody and Sankey school, nor are the lives of Spiritualists a whit less pure than their neighbors. THOMAS LEES.

OR,

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Se

With regard to the fourth "corner," mor-bid insanity, Dr. Eugene Crowell, of New York, in carefully compiled statistics on this subject, squelches completely the hue and cry raised by Dr. Forbes Winslow, of London Bay Dr. Forbes winslow, of



I forestion of soliday the Novellin Involution in the European wave, and the soliday conduct of all the Novellin Involution in the European wave. The Barn and Arman Interpret is a little insignment which is entirely concession as a little information of the soliday of a double and the provide at all. It is composed of a double analytication is an information of the soliday of a double analytication is a little insignment in the present wave is the transmitteness of a double analytication of a little insignment which at all. It is composed of a double analytication is a little insignment of a double and soliday double at a little insignment of a double and a little insignment of a little present wave and wave and wave and wave and an analytic at an in a little is a little double a little double a little double and a soliday is a little double a little a little double a little double a little dou

Its give perfect malidaption. In fact, an exact summary and without teaching any practice, even, even by a child, in the most astonishing manyay and without teaching any practice, for the use of the Hannis they are invaluable, against Astonitor Had can be so hearly in them at once within range. All the works entry of the Mocking Bird Vanary, and other the given to naturally that the most carper Lineard, can not detect the difference. It is be given to naturally that the most set without induct, or can be retained in the set

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