Gruth Genrs no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Isks a Dearing.

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### Across the Continent-California Matters, and Criticisms.

BY DR. J. M. PEEBLES.

To the Editor of the Religio-Philosophical Journal: Yesterday I lunched at the Lick Rouse with Dr. Eugene Crowell. He dropped down like a bird of passage upon this coast to supervise some financial matters. Ere to supervise some mancial matters. Are this he is probably in his Brooklyn home. On Sunday evening he naturally found his way to the Spiritualist Hall. And yet, there are Spiritualists of twenty five and thirty year's standing in this Western sunset city, who never visit a scance, nor attend public lec-tures. Blind to the influence of example; oblivious to all moral obligations, they seem to have graduated into an indifferent stu-pidity! Is their knowledge infinite? and their wisdom perfect? Have the angels written "faithful" upon their foreheads? and are they fulfiedged and ready for im-

mortality?

By the way, I am anxious for the appearance of Dr. Crowell's new book. Having heard a portion of it read in manuscript. I am quite certain that it will elicit pointed criticisms and produce a good deal of sensation—possibly as much as Kiddle's book. These gentlemen are both Christian Spirit-

CHEYENNE AND THE INDIANS.

I was at Cheyenne several years ago with the "Congressional Peace Commis when the great Trans-Continental railway extended only to Sherman. The object of this commission was to form peace treaties with the Sloux and adjacent tribes. It was during the discussions and taking of testimonies at different Indian agencies that I heard the tall, stately Gen. Harney, say:—"I have fought the Indians for forty years; Occeola in Florida and Black Hawk in the North; and yet, I never knew an Indian chief the first to break a treaty." Our first council was held near the confu-ence of the North and South Platte, a Lazy, shallow, sandy river. What changes! No Indians in this region now—but on these yast claims great herds of cattle may be seen; flocks of antelopes and swift-winged prairie birds; and where emigrant wagon trains were once tugged along a few miles a day by tolling, plodding oxen, long railway trains go bounding, thundering on towards the shores of the Pacific.

stepping out of the cars at Cheyenne, the magic city of the plains, I saw a crowd under a terrible excitement. What's up? What's the matter? "Why, a battle at Mill creek with the Utes, and we've got the worst of it." The most conspicious figure hurrying to and fro was Gen. Merrill, a short thick set man, about forty, I should indre with blue even full forehead and a judge, with blue eyes, full forehead and a crimson-red face. Just at our left were several companies of cavalry and one of infantry. The soldiers had rifles, Remington's cartridges, sabres, knives, besides a fair supply of bottles. Their mouths were dec-orated with either pipes or cigars. I hope the Ute Indians when starting out presented a more civilized appearance. An Englishman by my side, who had been traversing the country on a hunting excursion, thought he should "hesitate which war-

What is the cause of these outbreaks? It is one and the same story. Promised and over-due appropriations are not paid—ceded reservations are not protected against the aggressions of marsuding miners, and selfish, dishonest Government officials pocket a large portion of the contract-proceeds.

The Indians are left to half freeze, or starve. They prefer to fight rather than starve to death. There are white men who

would do the same. Three hundred years of injustice has not enslaved the Indians; but it has nearly anensiaved the indians; but it has hearly annihilated them. And this arouses the crystarvival of the fittest;" "exterminate them;" "they are incapable of civilization!" False! I pity such ignorance—hate such injustice! Do not these persons know that Juarez, the late Mexican President, was an Indiana discondent of the Astron. False! I pity such ignorance—nate such injustice! Do not these persons know that Juarez, the late Mexican President, was an It is surely the land of wonder and the Judian; a descendant of the Aztecs? Did they ever traverse the cultivated fields and visit the farm-houses and schools of sundry tribes in the Indian Territory? Do they tribes in the State of New York there

are six Indian reservations, and that last July, 1200 of these Indians assembled in council to discuss—what? The building of an asylum for orphans, the better improvement of their stock, and the promotion of temperance among their people. And these red men are "incapable of civilization," are

Cheyenne, the capital of Wyoming, has become somewhat famous for allowing women the privilege of exercising a natural right—a right that I am sorry to say only a limited number see fit to exercise—voting at the polls!

SHERMAN.

This station named after Gen. Sherman is 9,000 feet high—the "highest railroad point between the two oceans. The wind blows here constantly, and on the first day of Oct. scattering snowflakes were falling. In every direction from this elevation may be seen deep gorges, rough ranges, huge gran-ite boulders and proofs of terrific convul-sions. \* \* Still westward, and we reach the arid lands, some 2000 miles in length, and 1000 miles wide. How thick the sage brush!—and where the sage brush grows the soil is good. It only requires water to blossom like the roses. The great American desert is a night

can desert is a myth.

The eating houses through these sparsely populated regions charge twenty-five cents for a cup of coffee and \$1.00 for a "square

Around most of the stations after leaving Sherman, we saw Indians—poor Indians that looked like the forlorn hopes of past eternities. They seemed cowed, disheartened, hopeless. They smoke and drink. They beg. Would it not be better if certain congressmen could be impressed with the idea that it would be more honorable to beg than to steal?

Travelers delight to mention these poor remnants of Indian tribes—but do they relish the mention of the old Powhattans and the Red Jackets? or the later Cherokee chief, Sequois, who conceived and constructed an alphabet for his tribe? Let us be ut to an God's children.

RIGHTS THAT ARE RUINOUS.

Traversing the monotonous sage-brush lands of the West I reasoned thus—how absurd the dogma that—"Whatever is is right." True, as a speculative theory it ripples along in some respects rather smoothly, but when put to the practical test it breaks down utterly. The theory destroys all moral distinctions—ignores all responsibility, and makes man a foot-ball to be kicked through, and hurled out of, the world! Few are brazen enough to say squarely, that lying, thieving and murder are right. Reason, intuition and conscience, all protest. So long as physics recognizes heat and cold; so long as mathematics cognizes straight lines and curves, just so long will sound ethical thinkers recognize the existence of right and wrong, good and bad. And further: evil is not undeveloped good any more than drunkenness is undeveloped temperance.

"I'VE A RIGHT TO USE MY BODY AS I PLEASE."

No you have not. Bodies are the temples of indwelling souls, and no one has a moral right to so mar and impair the temple as to blunt the sensitiveness of the spiritual nature, or injure its divine manifestations. A man has no right to put into his body tobacco, whiskey and opium—no right to weaken and poison his body by brutal licentiousness—no right to abuse, pervert, despise, or in any way maltreat the physical body, so necessary for external observations and earthly experiences.

"WHY DOES IT CONCERN" ME?

Because I am one in the great make-up of humanity—a thread in the warp and woof of the unity of races. Thus connected, each and all of us, are naturally and necessarily interested in the conduct and welfare of every individual upon the planet. In a partnership for any industrial purpose every member is vitally concerned with the conduct of the others. If a partner were recustomed to get drunk daily or to

were accustomed to get drunk daily, or to gamble nightly, although in the privacy of his own house, he would be justly held to account by his associates; and if he attempted to plead that his drinking and gambling were his "own affairs"—that he owned his body—they would teach him peremptorily that the house was a part of the body-corporate, and that no part of the body could be wounded, or in the least im-paired without the whole body's suffering. And so all this loose "social-freedom" style of talking-"We own our own bodies and have a right to use them when and as we please," is not only unphysiological—not only false as a philosophy, but decidedly detrimental to morality and spiritual culture.

# CALIFORNIA CHANGES.

It is almost twenty-five years since I first set foot upon the Pacific slope, an invalid with hemmorrhage of the lungs. I came under spirit direction. The climate almost wrought a miracle. To day I am well, stout, and growing portly. Villages of that time are cities now; and, travel which way you may, grain-fields are waving, fruits are rip-ening and school houses and colleges stud

mon vice. Sunday is the great day for the theatres, concerts, the race-grounds, the walking matches (male and female), the base ball clubs, the dance houses, and the yawning saloons. Possibly the world is rapidly approaching the long prophesied millennium of purity and peace—some peo-ple say it, is—and yet I remain stolidly skeptical. Is it not about these days that the devil of the apocalypse was to be "let loose for a little season?" To day's papers record six suicides on the coast, yesterday. Surely, something is the matter. It seems to me that the people need more Spiritual-ism, and less sectarianism—more religion ism and less sectarianism—more religion and less theology—more industry and less shirking of labor—more simplicity and less extravagance, and an increasing love for integrity and honesty rather than for wealth or fashion.

THE REV. I. S. KALLOCH.

Last Sunday was the first of this clergyman's appearance at a Sunday service since he felt the bullet from the eldest of the Chronicle editors. The voice of the bullet said: "Never again slander my mother." The temple where he preached was less than half full in the gallery, and far from being filled below. The platform was loaded with flowers, the singing congregational and the sermon excellent, from the text, "He giveth his angels charge over thee." A portion of the discourse was Spiritualism bravely expressed. He used the word frequently, and pressed. He used the word frequently, and remarked, "You may call me a Spiritualist; but I care not, provided I am allowed to define my Spiritualism." Mentioning Robert Owen and Prof. Hare, he said that "Spiritualism had done more during the last thirty years to convert Atheists and Materialists to a belief in immortality than all the combined church enterprises of the land." Listening to his burning words i land." Listening to his burning words i quite forgot the published newspaper scandle about him of some twenty years ago. And why should I not? The atoms and elements of his body have been changed several times since then, and so probably have the tastes, desires, and tendencies of his take men for what they are, and not for what they once were, or were supposed to

What matters it to me that Abraham was sufficiently unfortunate to have had two wives some four thousand years ago? And of what interest is it to me to know how many times Gough fell into the gutter during the years agone? The question is, What is John B. Gough to-day, and what is he doing for temperance? Though twice circumnavigating the globe, I have yet to see a saint—a perfected character! And to be everlastingly calling up and dwelling upon past vices and individual irregularities is the quintessence of devilances!

On one side of Kalloch's pulpit was inscribed in great letters, "Our pastor;" and on the other, "Our mayor."

THE POSITION OF D. M. BENNETT.

It has seemed strange and unaccountable to me for many months why so many pro-fessed Spiritualists subscribed for the Truth Seeker and Boston Investigator; and yet neg-lected to patronize the Spiritualist journals of the country. There certainly can be no real sympathy between Materialism and Spiritualism. They are antipodal in every respect. But the curtain is being lifted, and I begin to understand why a certain por-tion of Spiritualists prefer the Truth Seeker, and why they advertise and press its circulation from public platforms in preference

to the Spiritualist newspapers.

The revelations in your late JOURNAL. concerning Mr. Bennett, are really aston-ishing. Some of your readers expressed themselves on Sunday last as astounded. He had been endorsed by Adler and Froth-ingham, residents of New York, and also by Ingersoll, Underwood and other leading Materialists. And further, from the fact of his having been praised and defended by Elder F. W. Evans, Elder G. A. Lomas and other pure-minded men, I supposed him to be one of the most true and pure and selfsacrificing of men. But now, I sit in mute meditation, suspending judgment. Will there, can there, be a plausible defense? He is comparatively an old man, and for him is comparatively an old man, and for him I've felt a deep sympathy—but not a particle of sympathy or social fellowship did I ever cherish towards "Cupid's Yokes." The pamphlet is not only frivolous, flippant and unphysiological, but in the estimation of many of the best men of the country, it encourages looseness of life and laxity of the marital obligations. And under no consideration would I encourage immorality in the marriage relation or fraud in mediumship.

and again, each reform, real or so-called, and each philanthropic movement should stand upon its own foundation. Why saddle everything upon Spiritualism? God give me years enough to attend one Spiritualist convention or camp-meeting, where "wo-man's rights," "negro's rights," "Indian's rights," "Chinese immigration," "greenback currency," "social freedom" and "Cupid's Yokes-Bennettism," are not dragged in and persistently paraded before the public as a part of, if not the sine qua non, of Spiritualism. Such proceedings are a fraud. In busiism. Such proceedings are a fraud. In business it would be equivalent to taking goods under false pretenses." If the greenback currency, the Chinese question, or D. M. Bennett's imprisonment is to be discussed, call the meeting distinctly for that purpose, and if present I should in no wise be averse to speaking out my highest and best thought upon the subject. But for Spiritualists to all a Spiritualist convention and then

while hundreds are in waiting, anxious to hear of the phenomena and philosophy and religious aspects of Spiritualism, to have the time occupied in discussions and resolutions about everything from God down to greenbacks and Graham flour, is too much quite too much. Be kind enough, reader, to say—Amen.

Though commencing this letter in San Francisco, I finish it in Sacramento, where I am lecturing three evenings in the Methodist church, upon "Travels in the East." Mrs. M. Miller, of Eareka, Cal., is lecturing in this city on Sundays to the Spiritualists in Pioneer Hill. She is able and enthusiastic. I hear spoken of her only words of praise. She was formerly a devoted Methödist.

Sacramento, Cal.

The Indians. BY HUDSON TUTTLE.

There has of late been a great deal of sympathy expressed for the Indians, especially by Eastern journals, whose editors have never been in the West, and knowing nothing prac-tically of the true state of affairs, write from tically of the true state of affairs, write from their own "interior consciousness," wonderfully soft and loving sentences about poor "Lo" and the rascality of the white frontiersmen. With them the whites are always in the wrong and the Indian in the right. "Lo" never commits any depredation until forced to do so by the oppression of the whites. No terms are sufficiently severe to express the wrongs the government inflicts.

Turker the pressure of this centimentality

Under the pressure of this sentimentality, the government has for several years pursued a "peace policy." The Indians have been made paupers and fed by the government bounty, and a goodly supply of missionaries have endeavored to teach them Christianity and the elements of education. The result has not met the ardent expectations of the supporters of this plan. The Indians gathered around the forts for their allowance of food, ammunition, blankets, etc., have been "friendly Indians." The same when well fed. and warmly clad by the government, and armed "to defend themselves against the hostiles," have gone out on a hunt which they turned into a "war path," and the lonely emigrant on the plains, or the pioneer in his border cabin, has been shot down by the rifle given the treacherous red man for quite another purpose. The petty chiefs, who really were the leaders of bands of murderers, and not deserving of any more consideration than highwaymen, have been forwarded to Washington, surrounded by a squad of flunkies, while the war-paint was still fresh on their while the war-paint was still tresh on their faces, and the tresses of skalp locks torn from the heads of outraged and wantonly tortured women, yet fresh, dangled at their waists. They were filled with consequence, and wanted a "big talk" with their "big father." They went and had their "talk," in which they said the whites crowded them off their lands, and the government had not kept its promises. Then they were dined and wined until they could not eat nor drink more, and returned to

their tribes to re-enact their deeds of crime. It is said the government has not kept its treaties with the Indians. True, it has not, nor can it keep them. It promised to do what in the nature of things is impossible. There is a law of races more powerful than any written enactment. That law is that the soil belongs to the race that makes the best use of

Now it requires five thousand acres to maintain a single Indian by the chase. A hundred acres will support a white family and give a large surplus. When a white man wants a hundred acres of the Indian's five thousand, he will take it. The government may pledge that he shall not, but it surely will be done. The whole country furnished none too much game, and the Indians when crowded on "reservations" rapidly extirpate the game, and too indolent to work, become government paupers. The "reservation" in a few years becomes a bar to the extension of civilization, and simply because the Indian will not make use of the means nature had provided for him, he is removed to more westcern "reservations,"

But it is said: this may be true, but why not treat as Penn did with the Indians of Pennsylvania. He always maintained peace and harmony with them. Yes, by adroitness he kept them peaceable; but, nevertheless, he took them peaceable; but, nevertheless, he took their lands, and before the quiet, honest Quakeers, they melted away. It was then just as it is now in the results; the much talked of educated and religious Indians, all died early/and left no successors. The "Quaker policy" came to the same end as the present "Methodist policy." the "good Indians" all died young ist policy;" the "good Indians" all died young, and when the missionaries have the tribes on the road to heaven and knowledge, there is no tribe there, nothing but the vacant place where

This "policy," if it deserves the name, is worse than a failure—it is a blunder, and hundreds of lives have been yearly sacrificed to its maudin sentimentality. A wretchedly deficient military—really nothing more than a picket guard—has been maintained to protect the venturesome ploneers, as they pressed westward, carving homes out of the wild, converting the broad landscape of weeds and brambles into meadows and golden harvest fields, and replacing the wolf and deer with the horse, the ex and the sheep. True, the government has blundered, but not as the sentimentalist would have us believe through defleiency of Christian grace. It has been weak when it should have been strong, and awaited the breaking of the war-cloud instead of vigorously averting it. Concession, with

the Indian means weakness; conciliation, fear or cowardice. They understand only force, In the end it always comes to that. After the missionaries, and the educators, and the "big talks," the rifle decides. The unprotected horderers are the sacrifice offered to the criminal dabbling of the government.

I have deep sympathy for the suffering and the unprogressive races, yet I caunat gainsay the inevitable, and it seems foolish to make

the attempt.

Not for a moment will any one dispute that
the white race will occupy every available
foot of territory in the limits of the United States; nor that such occupancy necessitates the vacation of the same by the Indian.

"Indian reservations," then, can in the very constitution of things be only temporary, and treaties make such reservations only for a few years. We know they cannot be kept, unless the Indian will learn the ways of civilization and cultivate the so l; when he does this he has a title deed and not before.

The Indian reservations are temporary expedients, and the government agencies only give relief while the natural process of extirpation takes place. While the sapient lawmakers ask, "Wast shall be done with the Indians?" and the sapient philanthropists are calling for protecting laws, nature with re-morseless hand is fast deciding the question; and in the terrible struggle for existence by which the fittest remain, the "poor Indian," red-handed, fierce as a wolf, and as untamable, disappears.

The pioneer who has gathered his wife and children about him, and through the sleepless vigils of the night watched for the coming of the savage, more terrible, more implacable than the most fearful beast of the wild; who has fied from his burning dwelling; who has seen the wife of his bosom, or the little ones dearer than life, mercilessly stricken down or subjected to tortures a thousand times worse than death, will have little sympathy with those who allow the Indians freedom to reenact their deeds of crime. These suffering, sturdy men demand of the government protection, or to be allowed to protect themselves. In the latter case they would make short work, for they would not be troubled with sentimentality, and would avenge themselves of a stored up list of wrongs.

We would ask these "Indian worshipers" who are constantly denouncing the usurpation of the "settlers" on the Western domain, what they would have these pioneers do? From the time the Pilgrim Fathers trod the Plymouth beach, until the latest Ute troubles, every acre of land occupied by a white settler, has been Indian lands. For this land no equivalent could be paid, for its occupancy by the white man was the Indian's death. With the land went the game, his means of life—the land alas, which he would not rightly use. We set these possibleers what they record We ask these worshipers what they would have? Shall the white man vacate his usurped territory and leave the Indian in undisturb. ed possession? This is the only measure which is compatible with the ideas of justice.

The two races cannot remain side by side. They cannot blend. If the whites take the land it must always be by force, or the deception the adult practices on children:

When the bare facts of the case are presented, the absurdity of the claims of the Indian worshipers becomes apparent. There is only one solution. The Indian is savage, and must be held by force. There must be such a restraining force, which he must be made to feel as irresistible. The bands gathered around the agencies, now idle, loading vagabonds, un-controlled by their own chiefs or the agents, must be made to understand that resistance to the government is not war, but a crime, and punishable as such, and the punishment must come swift and certain.

The petty Indian wars, with their attendant atrocities, are a disgrace to our government and the people who sustain it, and the sooner a certain and vigorous policy takes the place. of the shilly shally sentimentality which has characterized the Indian policy for the past five years, the better for all concerned, for even the Indian is a loser by the establishment of government soup houses, called "agencies" on the border.

# Mediumship.

And what of spiritual mediums? Very soon there will be discovered two distinct classes of them. Those who trust in mechanical tests, and permit themselves to assume degrading positions—ignoring the due action of the Spirit-world, and giving the fool'sh devices of men the praise—will gradually sink lower and lower in the scale of spiritual development, till they stand side by side with conjurers, jugglers, and sorcerers, earning a precarious living by a despicable occupation, and aided by the lowest of spiritual influences. The other class of mediums, who, not so eager to pander to a momentary sensation, will seek after spiritual development and the "best gifts;" they shall gradually assume greater power; they will be spiritual teachers, not puzzle performers; servants of God, not the puppets of a curious and perverted worldan adulterous generation, who seek after a sign. Through them, and by them, spiritual forces will assume increased power and importance, and, by their faithfulness and endurance, the message of God will be demonstrated to His suffering peoples. J. Burns, in Medium and Daybreak.

There is a pleasure in contemplating good; there is a greater pleasure in receiving good; but the greatest pleasure of all is in doing good, which comprehends the rest. FURTHER LIGHT!

"Prayer as a Rational Act and a Religious Duty."

BY J. B. CROCKER.

In your issue of the RELIGIO-PHILOSOPH ICAL JOURNAL on the first day of November, there appeared an address delivered by Prof. Joseph R. Buchanan, before the Independent Christian Convention at Alliance, bhio, on the 1st day of August, 1879, on Prayer as a rational act and a religious

This address is specially commended to the attention of American Spiritualists, by Sam'l Watson, J. M. Peebles, A. J. Fishback, and A. W. Coates. Emanating from such a source, it hears the insignla of these great lights in the spiritual philosophy, which clothes it with such an authority that I involuntarily page and consider whether it is not an act of presumption on my part to make any comment or inquiry in relation to this most important topic. But remembering the principles of the Jour-NAT, that no subject is too sacred for honest investigation, being an avowed Spiritnalist, and not satisfied in my mind with the address, and, then the subject is so suggestive in itself, I venture my prayer for further light, and do not fear any evil results which may follow.

The almost infinite significance which clusters around the term, religion, in and out of itself, renders the word somewhat obscure; it is so vague and undefined, it has such an uncertain sound, that it is difficult to understand and comprehend it in its true application, a religious duty! That should clearly expressed and its definitions be rendered as self-evident as possible. We take it for granted that it relates to the fulfillment of some law, some obligation growing out of some relation, or a well established rule of action, existing between man and his Gcd, man and his fellow man, or between man and his relation to the universe

Duty implies obligation which arises from an inability to readily respond in the reciprocal law of equivalents, the taking of something for nothing, receiving on credit, which introduces to the mind trade, bargain and sale, bankruptcy laws, imprisonment and the whole paraphernalia of hell and the devil, with its entire system of checks and balances too complicated for any common mind to grasp. Give us, then, a self-evi-dent representation of a religious duty; our thought is that it grows out of a narrow and partial, and the want of a universal, comprehension of man's true relations to the universe of matter and spirit. That it is ecclesiastical in its origin and application has reference to the peculiar teachings of the church, rather than in connection with the general principles underlying man's consti-tution. Is it not an artifical, not a natural distinction developed through the long centuries of the past by usage and derived from the Bible prayer and statute books? Manmade rather than the result of correct dis-

It is a solf-evident fact, that where no relation exists, there can be no law; no conformity required where there is nothing to conferm to. Law is the connecting principle, the revelator of man's true relations, and as all his relations are natural and universal, so are the laws controlling those re-lations; they were all instituted by love and wisdom, or Father and Mother principle, all wise and beneficent, yet absolute and despotic; contain within themselves the power of self-assertion, carry with them their punishment and rewards, and constit the scale of universal compensation.

"Through our live's mysterious changes,
Through the sorrow haunted years,
Runs a law of compensation
For our suffering and our tears.
And the soul that reseons rightly
All lits and complaining stills,
Till it learns that muck submission
Where it wishes not nor wills."

It is a universal rule that in the natural order of procedure, simple and crude forms proceed the more complex combinations; prayer is no exception to this rule. The era of prayer preceded the age of reason, and knowledge the praying period in man's development, was when the sensuous and emotional were dominant, and not the rational spiritual. Prayer proceeds from conditions of weakness-not of strength-that which is comprehended is never prayed for. It is knowledge that gives power and ability to perform in any and every direction, not prayer. We have in it the key of harmony; by it we unlock nature's storehouse and draw from her exhaustless treasures. Understanding the nature and relation of cause and effect through functional activity, in all true relations we receive through beneficent use, the result of which is always praise, and never prayer; prayer, then, can not be the best and highest evidence of either a highly rational or spiritual unfoldment in man; on the contrary, does it not denote ignorance of the reciprocal law existing between the Creator and the created -a lack of true friendship and confidence, and is it not pregnant with uncertainty, distrust and doubt?

Why did these great lights specially recommend this address to American Spirit. ualists only? Why not include all Spiritualists? Why not stretch the line across the Atlantic ocean, and carry the value of prayer and religious sentiment into poverty stricken Italy, portions of Spain, Portugal the West India Islands and parts of good old Ireland, where people pray the most and get the least?

Have the Americans outgrown the cringing servitude of habits and customs of the old past? Have the American Spiritualists attained a greater degree of self-reliance and individualization than all others? Do they recognize more fully and clearly the absolute and all-pervading law of universal compensation, from whose presence there is no way of escape? If so, then, American Spiritualists are, becoming rational and growing away from the praying period, and never can be satisfied with a religion of mere sentiment based upon systematized processes of prayer. The religion which the rational Spiritualists demand, is neither implied nor expressed in the word duty; it is rather the free expression of the labor of love it is the result of reason and intuition both combined and expressed in all the acts of life, a religion that shall engage all the faculties where all the higher and lower commingle in good fellowship and divine harmony, to work out, and not pray out, an all-sided perfection in human character and

in human institutions.

That the professor is an inspired teacher, no person can doubt; we are all rather willing to acknowledge it. It is very evident that his inspiring spirit on this occasion was one of his worshiped seniors, one who has doubtless existed several centuries and therefore necessarily must be par excellent. See what a retrospect if the historic pages were turned backward over the past far beyond Yankee Doodle, the Fourth of July or even the birth of Americus-away back | men reading the Figuro. - Ex.

even to Adam and Paradise. It is also evi-Professor's inspiring spirit with that darling idea dent the So old and gray, earth in a single day,

niverse in a correspond and the re ing limited period ne! How he made and pronounced all it time had an occavery good, but ind! Man blundered, sion to change and this threw his into an uncontrollable peroxyem of rage in which he committed the rational act and religious duty of praying Adam out of the garden, giving every-thing and everybody a general damning, then emigrated into the undefined rea'ms of space where he never more could be reached only through the plentiful shedding of blood in the sacrifice of animal life and the vociferous intercession of the priest.

Here is the germ of prayer as a rational act and a religious duty. If this idea lies at the base of the social pyramid, if it be true and contains the correct representation of the character of Almighty God, the infinite perfection of love and wisdom, goodness and truth strangth and heavy and a truthand truth, strength and beauty, and a truthful statement of his treatment to Adam, his first born, then, perhaps, the Professor is correct in the statement of his text. The idea is orient, and may be the "eastern window of this world to let in the light of the rising sun." But I cannot see it in this light. The functional relation existing between God and man must be a reciprocal law, the same which exists between any superior and inferior (only more so). Natural superiority consists in capacity or ability in any or every direction, and this capacity or ability to perform involves corresponding duties, hence God, or the Perfection of wisdom, goodness and power, holds in his own hands the high prerogative (which also involves the duty) to administer relatively and proportionately to every form of creation beneath him, while the responsibility of the creature in turn is limited by his incapacity. Under the regime of the empire of prayer, this order is inverted—the duties are imposed upon the inferior as they range in the scale upward, until the most supremely superior is under no obligation to those beneath him, and has no duties whatever to perform. When men pray, do they not go it blind? They invariably shut their eyes, and as the Professor says, "We ask, we beg, we pray," as though the asking, the begging, the praying was the fulfillment of the required condition in order to receive. It is true that the universal elements and forces in nature contain all the productive qualities within themselves, but in order for man to enjoy, he has not to pray, but to possess the intelligence which enables him to place things in their proper relations. If he would appropriate the power of the wind, he must spread his sail, then the wind becomes his servant and performs his will; by proper adjustment of the wheel he can control the power of the water; by placing the seed in its proper element, the soil can produce the plant, etc.

Does prayer increase man's opportunities for happiness? Does it assuage human suffering? Are any of the mighty physical changes which have been taking place on this continent for the last half century, attributable to prayer? Did it roll back the forest? Did it erect gigantic cities, dig ca-nals and build railroads connecting one part of the continent with another? Did it span mighty rivers, direct the lightning from heaven to earth, introduce the telegraph, fill our seas with ships and our rivers with floating palaces? Perhaps it can work wonders in the intellectual domain. Will prayer enable an indolent student to master mathematics, solve the problems of algebra; delve into the mysteries of geology, walk the corridors of chemstry, or the gar dens of botany, climb the galleries of astronomy, compute the magnitude, distances and orbits of the beautiful star spangled canopy of infinite space? Is there any royal road to salvation in any direction, save gradual growth and natural unfoldment? Can you by any praying processes change the nature of things? Will it spiritualize where there is no perception, conception or other compatibility for spiritual culture or spiritual life? No! It requires time, experience; the going through the mill of the gods is the only sanctifying process that I know of, and

I have tried prayer nearly half a century. The allusion to Mr. Muller, of Bristol, and others, who have established charity institutions upon the voluntary gift principle, is no evidence that God answers prayer ac cording to the old idea, or that the saints and angels do; it is easily accounted for upon the principle of existing magnetic cur rents, which convey thoughts and inspirations from one mind to another, just as well and from just as great a distance without

wires, as electricity does with them. A sensitive mind can readily realize how the Professor was stimulated by the magnetism of his senior on the one side, and the good Independent Christians, of Alliance, on the other. In the light of the fitness of things he had to say just what he did say. Under the inspiration of the old idea, he could soar away to the undefined realms of space—"far up aloft is the home of power and the home of love" -- the good soul forgetting all the while that it was not the only home of power and the only home of love that homes of power and homes of love are here below, as well as up aloft. He forgot that the gods have repeated themselves in man; that all the divine nimbus and affection lies in the constitution of the human soul, and all power is represented in the law of life, which is centered in the human organism. Home and heaven dwell within he human soul, and the best method of prayer is the cleansing of the heart from all impure motives and affections, the abroga-tion of all pride, selfishness, bigotry, injus-tice and ignorance, that the tabernacle of God, Christ and the angels, may be in you, and then blossom out in religious duties and rational acts of personal perfections in individual life.

Prayer seldom brings the angels; it requires the harmonies of song and praise uch music is more potential than prayer Prayer has a tendency to a parasitic and not productive life. To secure the fine sublimated qualities which enrich the character by the mere asking, begging and praying for them, is too cheap a process. A thing worth possessing must, of necessity, cost an effort n production, for there can be no appreciation of value only through the endeayor, which is the only natural estimate and cri-terion of value the rational in man will ac-

# Miraculous Cure of a Paralytic.

All the Jesuit papers in France are bristling just now with very wonderful telegraphic accounts from Lourdes, relating miracles after miracles, apparently due to the admirable virtue of the holy waters in the grotto.-Cripples have been seen walking, invalids casting off their crutches, blind

### An Important Work.

THE SPIRIT-WORLD, ITS INHABITANTS NATURE AND PHILOSOPHY. By Eugene Crowell, M. D., pp. 197. Colby & Rich, Boston, 1880. For sale by the Religio Philosophical Publishing House, Chicago. Price, \$1.50.

This work, by the well-known author of Primitive Christianity and Modern Spiritualism," has been issued in becoming form, and the deep interest awakened by its announcments, will now be gratified. We have in this book the results of long continued and patient study by one of the leading minds in the ranks of Spiritulism, and although the conclusions he may have reached, appear strange and challenge our haller we appear strange and challenge our belief, we cannot for a moment doubt his honesty or sincerity, and his ability demands for his views, however strange, more than a passing notice. In the preface Dr. Crowell re-

"Some of the statements in this volume are of such a novel and incredible character, I cannot suppose my Spiritualist friends will, at least at first, be able to accept them, but I trust that they will remember that the truth is not always probable, and therefore will carefully consider and weigh, before they reject, for I feel assured that such a course will result in their acceptance of at least some of the statements which at first they will deem incredible, if not impossible.

The medium, through whom the communications which form this work were received, is Charles B. Kenney, of Brooklyn, N Y. The controlling spirits were five in number, two Indians, Robert Dale Owen, George Henry Bernard, and the father of Dr. Crowell.

Dr. Crowell, by eight years of experience, is satisfied that the medium is honest, sincere, and fully trustworthy. He feels assured that he has established the identity of the controlling spirits. Hence he places great reliance on the communications he receives.

The subjects treated in successive chapters are as follows: Spirit and Soul; Death, the Birth of the Spirit; General view of the Heavens; Low Heavens or Spheres; The History Heavens; The Mayarrent of The Higher Heavens; The Movement of Spirits; Their Return to Earth; Do Ancient Spirits and Spirits from other Worlds visit the Earth; Guardian Spirits; Spiritson different Planes Communicate; Difficulties attendant on Spiritual Intercourse; Philosophy of Spirit Intercourse; The Memory and Knowledge of Spirits; Visual Perception of Material objects of Spirits; Hearing our Conversation; Ability to pass through Solid Matter: Their relation to the Elements; Materialization-form Manifestations: Phantom Ships and Railway Trains Rapping and Moving Objects, Spirit Lights Levitation, Trance and Visions; Spirits in relation to Animals; Do they Interest Themselves in our Business Affairs. There is room in God's Universe for all.

Such are the varied subjects treated of in this book, and as the style is condensed and at times almost oracular, a vast amount of information is furnished the reader. Many of the statements will appear wild and visionary, and others quite unbelievable, and the reader will feel repelled from the purely material standpoint from which the author views the life of spirits in the Spirit world. Yet stripped of its cuphonious verbiage, the teachings of all spirits signify the same. We believe Dr. Crowell errs in his descriptions, from the fact that as we are unacquainted with the Spiritworld, we have no words by which it can be described with accuracy, and the use of words which necessarily convey impressions of earthly things, constantly leads to misbe used as it is, because there is none other, we must read with this reservation; that the scenes described are all colored with the materiality of the words employed.

Most ably and exhausting are the Difficulties attendant on Spirit Intercourse, discussed. Every investigator should carefully study what he says:

"It is sometimes asked by Spiritualists How does it so frequently happen that our friends fail to fulfil their promises to communicate with us, after death?

"There are various difficulties in the way of the fulfillment of their promises, among them the following: "1. Although in a majority of instances

spirits do remember their promises, yet no certain reliance can be placed on their ability to do so. "2. It may be that they cannot obtain

access to good mediums.

"3. If they should be able to do this, the conditions may not be favorable to satisfactory communications. "4. If they should be able to communi cate satisfactorily through certain mediums, it may be that the latter are unknown

to their friends, and therefore it would be useless to attempt to communicate through "5. Sometimes, modest, retiring spirits are prevented from communicating through mediums by other selfish, and self-asserting spirits crowding them aside, and directing

the proceedings to suit their own pleasure and convenience. While, on one hand, the auxious state of mind of spirits frequently interferes with and even prevents satisfactory communication, on the other the anxious and positive state of mind of the sitters perhaps quite as

often is the great difficulty in the way. "Then, as to others, who seek intercourse with their departed friends, perhaps those friends have never returned to earth, and are not aware of their presence beng desired here, or if aware of this may not, for certain reasons, be disposed to comply with the requests of their friends. With regard to mediums, themselves, they rarely receive communications from their spirit friends, either through their own mediumship, or that of others, and the reason assigned by spirits for this, is, that the practice if per-mitted, would tend to direct their attention to their own feelings and the processes of impression, or control, and create an auxious and expectant state of mind which would seriously interfere with, and perhaps render impossible, that passive condition upon which their guides, to a great extent, depend for their success in produc-

extent, depend for their success in produc-ing correct manifestations.

"Most Spiritualists, when they pass to the other side, are greatly disappointed to find how many and great are the difficulties in the way of free and satisfactory communication with their mortal friends. Mr. Owen, in our conversations, often referred to his own disappointments in this respect, and repeatedly said that were it not for the good he could accomplish by assisting me in my work he would bid farewell to earth, and devote himself exclusively to research and

teaching in his own world. "Perhaps, the most common causes of the erroneous staties and teachings of spirits is their misting their opinions for knowledge. If the will look abroad among his acquaintances, in the their many of them constantly make this mistake. Such a person is asked: is such a thing so, or

so, and the ready reply is, yes, or no, when perhaps he has no specific knowledge of the subject, but opinion is mistaken for knowl edge, and this will be made manifest if the respondent be closely questioned, for it will then be found that his reply is based entirely on opinion, or even impression. It is pascisely the same with many spirits, as I have frequently observed. With this class of spirits there is the same desire to be regard ed as wise above knowledge, as being capable of imparting information on all subjects, and the same disinclination to be thought lacking in capacity and wisdom. Although immortal, they are yet human with at least most, if not all of the weak nesses and failings of humanity.

"Another fact, which is proper to here mention, is, that when spirits or dependent and relying natures are with us, in the presence of mediums, we are quite as able to influence their opinions as they are to influence ours.

Wise and good spirits are in possession of knowledge which they are prohibited from communicating to us. Paul, and other mediums like him, have "heard unspeakable words which it is not lawful for man to utter," and there are spiritual things which our language is inadequate to describe, or express. The prohibited knowledge, my instructors inform me, is not of a nature to justify disagreeable apprehension; we are simply, yet, unprepared to receive it. The prohibition proceeds from spirits in

authority. "The barriers between the two worlds, ordinarily, and for practical purposes, are nearly as impossible to spirits as to mortals, and to many spirits it is as difficult to penetrate the material life as it is for us to penetrate the spiritual, and even the compara-tively few spirits who succeed in their endeavors encounter difficulties which we constantly fail to realize. There is no direct highway of communication for all between the two worlds, and the means of intercourse are generally imperfect, and variable. All investigators should understand this, and all candid minds should make allowance for it.'

One passage of the many of marked excellence we quote, because it carries such a heaven of consolation to the bereaved mother, whose little one has passed beyond the veil of death:

"CHILDREN IN THE HEAVENS. "When infants and other very young children pass into spirit life the change in their appearance is less marked than in older persons. They gain nothing but their freedom from pain and suffering, and lose nothing but their material bodies, and are as help less, innocent, and ignorant as before. In the fifth heaven there is what may be termed a grand nursery, or temporary home, for such as these, and all are conveyed there who have no parents or near relatives in the heavens above the record, to claim and care for them. All who have adult female relatives in these heavens are taken by the latter to their own homes, where they are carefully and lovingly tended and instructed. There are always many female spirits in the fourth and fifth heavens who, either never had children of their own, or who have none with them in spirit life, whose highest enjoyment consists in receiving and caring for these little waifs. This is with them a labor of love and delight, and they devote the same kind and degree of attention to them that loving and sensible mothers here bestow on their helpless children and while the love of these angelic foster mothers for their innocent charges always equals, and more frequently surpasses that of the natural mother, it is bestowed more tant regard to the best interests of the child in the future, and only those are en-

ness consists in its performance. The conditions that surround young children in that life are such that only the best and noblest qualities of their natures are unfolded, they are far removed from all evil influences, and are angelic in their loveliness, and purity, as they afterwards be-come in knowledge and wisdom. Free from the contamination of earthly faults and vices, they have nothing to repent of, no wounds to be healed, no scars to mar the purity of their characters, and no bitter earthly experiences, the memory of which to outgrow. They are pure, 'even as the angels in heaven,' beautiful blossoms, transplanted to a fairer clime, where they unfold into perfect and never-fading flowers."

I do not feel like taking up this book in the arrivit of relentless criticism. Undoubt.

trusted with the duty whose highest happi-

the spirit of relentless criticism. Undoubtedly it will meet enough of that elsewhere would receive its excellencies and leave for the future the vindication or refutation of what may now be regarded as uncertain. The book will make a sensation and receive unstinted praise and condemnation Its revealings are of the most interesting and wonderful character, at times taxing belief to the utmost,

HUDSON TUTTLE.

Mediumship. (From the Harbinger of Light.)

The prominence which has for some time past been given to the philosophy of Spiritualism through the largely attended lec-tures at the Melbourne theatres, has naturally caused inquiry as to how the alleged facts pertaining to that philosophy can be demonstrated. It is generally understood that a "medium" is necessary, but the popular idea of the nature of mediumship is generally hazy, and often very absurd. In its dictionary definition it signifies "some-thing which fills in or bridges over the in-tervening space," and in this instance the "something" is a semi-spiritual aura, which is generated in more or less volume and intensity by the embodied spirit, and partaking of both material and spiritual serves, to fill in the hiatus between it and the dis embodied one. Few know how widely dif-fused this faculty is, and it is consequently assumed that mediumship is rare and ex-ceptional; but, from experience, we are in-clined to think that at least one person in three has some mediumistic power, which may be developed by application to a state which will enable them to commune in some manner with the Spirit-world. There are, however, many degrees of mediumship, the most common being the "motive," an electrical aura, by which spirits are ena-bled to cause oscillations of a table or stool, and by an arranged system of telegraphy, communicate with the sitters. Through some media, this electrical force can be focalized, and used to produce sounds like raps upon the table or floor. Next comes mechanical writing, where the medium, sitting passive with pencil in hand, feels an unseen force controlling the muscles of the arm and hand, and producing more or less intelligible writing, apart from any volition of his. This often developes into impressional writing—and here ensues a difficulty, for whereas, in the first instance,

the medium is perfectly oblivious of what is coming, in the second the words flow into the mind more rapidly than the pen can write them, and an impression is conveyed that it is the individual mind that suggests them. This feeling retards development. It only requires passivity of mind to overcome the difficulty, for though the cornmunication will probably harmonize with the ideas of the person through whose organism it comes, the style and quality will, as a rule, be found to differ, and exceed the ordinary capacity of the medium. The planchette is an adjunct to the success of an investigating circle, enabling two persons, by the blending of their influences, to obtain mechanical writing, where one alone would not have the necessary power. Another common form of mediumship is Trance, in which state the medium's organism is often controlled by disembodied spirits, who frequently manifest the peculiar-ities incident to their earth-life. Any person who is susceptible to mesmeric inflaence may become a trance-medium, for as certainly as an embodied spirit can biologize them, so certainly can a disembodied one do the same. There is a wider range of mediumship comprehended in the trance form than in any other, reaching from obsession by the low and depraved spirits, who wander about the earth's surface in search of means to gratify their low desires, to those bright and beautiful messengers of God, who come laden with love for humanity to pour through human lips the wisdom of the spheres. But it is only through appropriate channels that such as these can communicate. The body must be free from grossness, and the mind clear of impurities, to enable the good and pure even to manifest themselves, and where intellectual pabulum is expected, it can only be given through a mind capable of receiving it; the physical brain and human organism can only be worked up to its highest pitch as such, or to the extent that the individual spirit would be able to express itself through it if cultivated to its highest capacity. There are many impressional and seeing

media, the former being impressed, more or less vividly, with ideas that often guide their actions; the latter seeing spirits in the abnormal, and sometimes in the normal state. High-class physical and test mediums, such as Dr. Slade and Mr. Foster, are rare. The quality they possess is a gift which few inherit, and those who do so often fail to utilize it for the good of humanity. In ancient times, the exhibition of such powers would have insured their possessors reverence and dignity, because they would have been recognized as of and from God; but in these modern days the order of things is reversed, for whilst one section of the community treats them as rogues and impostors, the other attribute their powers to the devil. Hence, this particular gift is rather a dangerous one, and renders its possessor's life anything but a pleasant one, so that they are apt at times o wish they were as other men. Moreover, with some natures, where the moral principle is not strong this constant lying under the ban of suspicion, and the knowledge that no one believes them to be honest. has a demoralizing tendency, making them careless of their honor, and inducing them to stoop to fraud for mercenary motives. There is yet another class of media called "materializing." This is merely the direction of physical mediumship into a particular chan-nel, the medium being a passive agent, and allowing spirits to use the forces he gen-erates, and the finer substances of his body to clothe their otherwise invisible forms, and give them a temporary materiality. This form of mediumship, although well developed in a few instances, is yet in its infancy, and is destined to become much more common as a manifestation adapted more common as a manifestation adapted to this material age. We have sketched these outlines of mediumship with the view of enlightening those who deem the investigation of Spiritualism an arduous and difficult task. It is not so when entered into in a proper spirit. It may take time and application to arrive at an indubitable demonstration but the first avidences lead demonstration, but the first evidences leading to that conclusion may be obtained at an early period, and this to an earnest student will give interest and zest to its pursuit. To facilitate investigation a primary knowledge of the philosophy of spiritual intercourse and the laws of mediumship is essential; but this may readily be obtained from books, which are to be found in either the Melbourne Public Library or at the reading-room of the Victorian Association.

Spiritualism Amongst the French Working Men.

Father Hyacinthe is reported to have said to a correspondent of the London Whitehall Review:—"I have the highest esteem for M. Renan, but I must say I think he is wrong in saying that the French working classes are profoundly skeptical, and that they deny the so-called supernatural. I havé had more experience in these matters than he. M. Renan mingles merely with cultivated men; I have been among the working classes; I know them well. I assure you they are not so profoundly skeptical as M. Renan assumes; and as for not believing in the supernatural, all I can tellyou is that many of them believe in Spiritualism!"

Evil Thoughts.

Are you guilty on account of anything you cannot control? Evil thoughts follow some principle of association, some old channel of thought, or inherited predilection. The remedy does not lie in a frantic opposition to them. This only makes the impression deeper. Turn your attention Do not oppose them away from them. so much as neglect them. Above all, never let one of these cast-out devils find the house empty, swept and garnished. Fill your mind with other things. Be careful what you read. Read abundantly, and of the best books. An idle brain is the lodginghouse of evil thoughts, and an unoccupied house gives shelter to tramps and unclean beasts.

A Sick Wife's Foreboding.

It is stated that when Bernie Mantle, whose death has cast a gloom over the entire city, decided to take to his bed upon advice of his physician, he went to his wife's bedside and kissed her good by, saying that he had concluded to go to bed and rest. After he had left the room Mrs. Mantle turned to a lady present and said that she would never see her husband again. On the afternoon that Mr. Mantle died,/and when it was considered improbable that he would recover, medicine was given Mrs. Mantie to put her to sleep, in order that she might be kept ignorant of her husband's death. But soon after the death had occurred she awoke and said, "Bernie has gone; he just kissed me and said he was better now," Despite all efforts to make her think differently, she clung to her words until yesterday morning, when the sad fact was disclosed to her.—Jackson (Mich.) Daily Citizen.

# Woman and the Household.

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

"If half our dreams of holy days, When once we gain Heaven's holy highlands,

Could melt into a shining haze
To beautify earth's barren islands;
If half the lilies floating sweet Upon the waters over yonder, Could gladden hearts too faint to beat With joy, were it not well, I wonder?

If loving words we think to say,

In eliver accents up in grory.

There uttered by us day by day,
How liquid sweet would grow life's story! How many faces worn with care Would brighten at the call of duty; How full of music were the air, How redolent this world of beauty."

[EMMA TUTTLE. Julia Ward Howe, in her answer to Mr. Parkman's article against Woman Suffrage, says with point: "He tells us that the best men among us naturally shun politics. All our women, then, the best included, are sub-ject to the legislation of a set of men whom he characterizes as practiced tricksters, or as hungry and rapacious crowds! And their knowledge of this state of things, will, he thinks, induce only the coarse and contentious among women to draw near the political arena. It is, to say the least, a singular method of argument to adduce the imper-fections of government as actually administered, as so many reasons why women should be satisfied to keep aloof from par-

ticipation in any attempt to make it better.
"What Mr. Parkman says about sex makes us feel that the masculine view of this attribute is liable to great exaggeration. Like every leading attribute of human nature, it is either a weakness or a power according as it is intelligently trained or blindly. ing as it is intelligently trained or blindly followed. Sex is certainly an important agent in human affairs, but not the most important. Its influence is easily exaggerated and lost. Men and women may have too much sexuality as well as too little. So-ciety, if impoverished by the insufficiency of this quality, is also degraded by its excess. Sex is a power both in man and woman, only when it is made subservient to reason, when thought and duty common to both sexes are brought forward and dwelt upon, uplifting both alike to self-forgetfulness and

self-sacrifice. "It is a great mistake to state the career of either sex, as if its boundaries were necessarily definite and predetermined. Women are subject to the same necessities as men, and must again and again sacrifice personal convenience and inclination in view of offices whose performance becomes imperative. The farmer's wife digs potatoes in the field, when he is too busy to do it. The farmer's daughter rides the mowing machine when the men of the family are away with the army. The wife and mother, for whom domestic seclusion is made by such theorists a sine qua non, must feed helpless children by her labor, and support an invalid and profligate husband. Sisters work at a loom, to send a brother through his college course. In these cases, conveni-ence of sex has to be cast aside. The opponents of Woman Suffrage find nothing unfemenine in these acts, which tax the physique of the more tender sex far more severely than does the twofold effort of considering the merits of a candidate and recording one's conclusion by dropping a ballot in a

# GENERAL NOTES.

Helen Taylor, the stepdaughter of John Stuart Mill, has been a member of the Lon-don School Board for three years, and the radicals of Southwark division, propose to re-elect her, and with her, Mrs. Lucas, John Bright's sister. Her work has been [very

The friends of the late George Henry Lewes, have founded a scholarship bearing his name, for the encouragement of physiclogical research. The prize of \$1000 yearly. for three years, is open to either young men or women, the only condition being that the holder shall devote himself or herself exclusively to this occupation.

Madame Thiers is in London, editing the papers of her late husband, which have been deposited in certain archives there for many years. She is an able and accomplished wo-man, who greatly assisted him in his arduons duties as statesman and writer, and is fully competent to edit his works.

Lady Anne Blewett, the granddaughter of Lord Byron, has made a very readable book out of her eastern adventures, called Beduins of the Euphrates." In her plain, unvarnished tale, are incidents which would make fortunes of a romance writer, narrated with a simple, self-contained power which is too rare among literary women. Lady Anne and the husband are the only Europeans who have ever penetrated into the interior fastnesses of these nomadic tribes, whom they describe as truthful, affectionate, honest and hospitable, with few of the vices common in a civilized community. It quite restores one's faith in the inherent nobleness of human nature to read her

It was characteristic of Angelina Grimke Weld to give directions in regard to the simplicity of her funeral services, before she became unconscious, and to leave a paper in which was written, "I have purposely selected my old clothes to be buried in, that my good ones may be given to the poor that they may do them good after I am gone."

The class of young women who are taking a regular course at Harvard, numbers twenty-five, of whom four have entered for the regular tour years' course. Six of them study regular four years course. Six of them stildy Greek, ten Latin, one Sanscrit, and the others are divided among the languages, physics, metaphysics, history and music. Two of them are daughters of Mr. Longfellow, and one of Prof. Horsford. The majority of them sought the more difficult, instead of the agglest studies and several of these are the easiest studies, and several of these are teachers, actively employed, who can take but a single study. Thus the foremost University in the country has practically opened its doors to women, not its front door, certainly, but the privileges are all the same. The course is dubbed the "annex" at Cambridge, and has already more than double the number which the organizers expected during the first year. It takes no prophet to see that diplomas will ere long be awarded to both sexes, and that coeducation is secured with all its advantages. But it will take another generation, at least, to remove all prejudices against this right, and also to secure the same means for thorough preparation as are open to young men in every village in the land.

Miss Christine Ladd, of Ct., is a young, graduate of Vassar, to whom the Trustees of the John Hopkins university have voted an honorary stipend, and an invitation to continue her mathematical studies at that institution, in Baltimore. She has extraor-dinary mathematical ability, which was

shown in the solution of a famous problem, which puzzled the most profound sayants both at home and abroad. She has also been invited to study with Prof. Pierce at Harvard, and has received marks of appreciation from Europe. She will continue her studies in Baltimore.

The October and November meetings of Sorosis, were full of social and literary in-terest. The first was under the direction of the Committee on the Drama, whose chairman, Anna Randall Diehl, is well known as the editor of the Quarterly Elocutionist, an able periodical. Dramatic literature and able periodical. Dramatic interature and the influence of the Drama upon Ethics, formed the topics for the day, and able essays were read by Mrs. Diehl, Mrs. Van Horn and Smith. The music was very fine, the singing of the Misses Conron, who have just returned from their studies in Italy, being the feature of the day.

The meeting in November, under the Com-

The meeting in November, under the Committee upon House and Home, was participated in by númerous guests and members. pated in by numerous guests and members. The leading paper was a tender tribute to the memory of Mrs. J. D. F. Hull, (who was so foully snatched from her place in our midst, last June,) by Mrs. C. B. Wilbour.— The discussion upon modern improvements as affecting a love of home, was dealt with from various points of view, and essays were read by Mrs. Croly, Fuller and King. Many wise and witty sayings found utterance upon woman's true work in her own ance upon woman's true work in her own realm of home and the family.

### Book Notices.

THE LIGHT OF ASIA, OR THE GREAT RENUN-CIATION—Being the life and teachings of Gautama, Prince of India and founder of Buddhism. (As told in verse by an Indian Buddhist.) By Edwin Arnold, M. A. Roberts Brothers, Boston, publishers—240 pages. To the Editor of the Religio-Philosophical Journal:

You have once mentioned this book, but it deserves a second mention. "The Light of Asia" is Buddha, and the author's preface will best show the idea of the poem He says: "I have sought by the medium of an Imaginary Buddhist votary to depict the life and character, and indicate the philosophy of that noble hero and reformer, Prince Gautama, of India; the founder of Buddhism.... The spiritual dominions of this ancient teacher extend, at this time, from Nepaul and Ceylon over the whole Eastern Peninsula to China, Japan, Thibet, Central Asia, Siberia, and even Swedish Lapland. India itself might fairly be included in this magnificent empire of belief, for though the profession of Buddhism has, for the most part, passed away from the land of its birth. the mark of Gautama's sublime teaching is stamped ineffaceably on modern Brahminism, and the most characteristic habits and convictions of the Hindus are clearly due to the benign influence of Buddha's precepts.

... Sorely overlaid by corruptions... the

Buddhist books yet agree in the one point, of recording nothing-no single act or word -which mars the perfect purity and tenderness of this Indian teacher, who united the truest princely qualities with the intellect of a sage and the passionate devotion of a martyr. . . . Forests of flowers are daily laid upon his stainless shrines, and countless millions of lips daily repeat the formula, 'I take refuge in Buddha!'... The views here indicated of 'Nirvana' and other doctrines are the fruits of some study, and of a firm conviction that a third of the human race would never have been brought to believe in blank abstractions or in nothingness as the end of Being."

At the birth of a son the king Suddhodana ordered a testival in the city: "Rose odors sprinkled in the streets, the trees
Were hung with lamps and flags, while merry crowds
Gaped at the sword-players and the postners,
The jugglers, charmers, awingers, rope-walkers,
The nautch girls, in their spangles skirts and bells
That chime light langhter round/their restless feet;
The tiger-tamers, wrestlers, quali-fighters.
Moreover from atar came merchant sath
Bringing, on tidings of this birth, rich gifts
In volden trave, goat shawls and pard and jade. In golden traye, goat shawls and nard and jade, Furkises, evening sky tint woven webs."

Among the crowd to see the royal babe came Asita, a grey-haired saint, whose ears

"Caught heavenly sounds, And heard, at prayer beneath his peopul-tree. The Devas singing songs at Buddha's birth." He exclaims:

"O Babe! I worship! Thou art He!

Know, O King! This is that Blossom of our human tree,
Which opens once in many myriad years—
But opened, fills the world with Wis 'om's scent
And Love's dropped honey; from thy royal root
A Heavenly Louis springs."

The youth, the marriage, the going out to preach, the renunciation of rank and home, the trials and career of Gautama-the Buddha-fill pages with myth and story and high ethics and philosophy. Years after Buddha comes home to find his father and wife and child, to speak the Word to them. The wife, Ysodara:

"Foresecing that fair love which doth not feed
On fleeting sense, that life which knows no age,
That blessed last of deaths when Death is dead,
If it is victory and hers. Wherefore she laid
Her hand upon his hands, folding around
Hor stiver shoulder-cloth his yellow robe,
Nearest in all the world to him whose words
The Three Worlds waited for.

A little of that large discense I know
Which Buddha spake on that soft ladian eve,
Also I know it writ that they who heard
Were more, laks more—crores more—than could Were more, laks more—crores more—than could b

For all the Devas and the Dead thronged there, Till Henven was emptied to the Seventh Zone And uttermost dark Hells opened their bars; Also the daylight lingered past its time In rose-lest radiance on the watching peaks."

These extracts give a glimpse of the style and thoughts of this fine poem, and whoever reads them will want the enjoyment and instruction of more,—of all. Amidst the grace of its oriental imaginary, the marvel of old story, and the warm glow of Asiatic feeling, the natural and noble ethics, the divine compassion, the sublime faith in truth and the serene self-poise and selfconquest of Buddha are ever in mind, and teachings given as his are sweet and strong. For instance:

Behold I show you Truth! Lower than hell, Higher than heaven, outside the utmost stars, Farther than Brahm doth dwell. Before beginning and without an end,
As space oternal and as surety sure,
Is fixed a Power divine which moves for good,

Only its laws endure. A residence of years in Hindustan gave the author familiarity with the life and customs of the people, and the languages in which the Asiatic literature is written, seem familiar to him. His fine spiritual tempera ment makes him receptive, and so he is lilled and inspired with the ideas of the Orientat one with the noblest ideas of humanity. There are noble lessons in these pages, such as will benefit Christian people and teach them the Sympathy of Religion. Years ago them the Sympathy of Religion. Years ago
I was obliged to look into Buddhism and
the task became a delight. I obtained and
studied some of the best books on the subject, and it is gratifying to find the conclusions of so competent a scholar and observer
confirm my own. The idea had been held
by some "orthodox" students—and is eagerly caught by materialists—that Buddha
taught a gospel of negation, baid Atheism
and Materialism. Mr. Arnold does not so

interpret him, but makes him a spiritual thinker, asserting and emphasizing the dignity and high possibilities of human nature, which had been debased by corrupt teachings. No great religion is possible and permanent without a basis of spiritual ideas. In Madame Leonowen's touching description of the death of the Buddhist high priest, which sie witnessed in a monastery at which she witnessed in a monastery at Bangkok, the attendant priests chanted: Thou Excellence or Perfection, I take refuge in Thee, Thou Truth, I take refuge in Thee; Thou Sacred One, I take refuge in Thee;" and "with an expression sweetly content," the venerable man passed quietly to the higher life.

Mr. Arnold is an editor of the London Daily Telegraph, but finds time to write a golden noem occasionally, "Abdullah's Mes-sage from Paradise," beginning:

"He who died at Azan sende," and "A Surprise," are his; although I made the mistake, in my compilation of Poems of the Life Beyond, of crediting them to others, their real authorship not being then

Many of your readers would be enlightened by, "The Light of Asia," and doubtless you will have it on your shelves to supply their wants. Yours truly,

G. B. Stebbins.

Detroit, Mich.

Liberalism vs. D. M. Bennett. [From the Independent Age.]

The position of the Independent Age, and why we take so much interest in the mat-

Some of our readers may think we are occupying too much space in the Age with the subject of Bennett and the embroglio among the Liberalists. Some here even hinted that we were guilty of persecuting a man who was already down, and who was deprived, unjustly, of the opportunity of defending himself, and others that we were playing second fiddle to the Religio-Philosophi-CAL JOURNAL and Col. Bundy, to all of which charges we plead an emphatic not

Our readers will remember that the late change in the management and moral tone of the Independent Age was precipitated by this very question, and ours is really one of the pioneer papers in espousing the cause of purity, justice and chastity, and that the former editor of the Age was dismissed mark. of purity, justice and chastley, and that the former editor of the Age was dismissed partly on account of his determination to commit the paper openly and unqualifiedly to the support of Bennett, declaring, as he did in an editorial, that "Bennett had done right," the house he would continue?" etc.

and that he hoped he would continue," etc. We owe our position (whether desirable or not), largely to our determined and openly avowed opposition to everything in the shape of fraud, or that had the semblance of free-lovism about it. On this rock the management of the Agesplit, and the majority of the stockholders of the Independent Publishing Company reorganized, dismissed the former easter, published Prof. Monroe's letter to Bennett, accusing him very severely, etc. Soon after that we were employed to edit the Age, and we refer with confidence to the editorial columns since that time to disprove conclusively any appearance of a spirit of persecution, or of playing second to any paper or person.

True, we have copied articles from the RELIGIO-PHILOSOPHICAL JOURNAL and Index when they expressed our sentiment, be-cause we wished to be just and give such men as F. E. Abbott and J. C. Bundy due credit for the work which they were doing in the very cause in which we enlisted at the commencement of our editorial labors. We have no wish to appear to claim the honor, glory, odium, curse, or whatever it may be, of stripping the mask of hypocrisy from would be leaders and aspirants for notoriety in the Liberal and Spiritual ranks. We simply wish it distinctly understood that we are on the side of purity, justice, and open handed fair dealing; that we are entirely independent, and are willing to stand or fall by our own record, and that we are not ashamed of the company we keep or the acquaintances we have courted in a journalistic way. As an avowed and recognized spiritualist we have "enlisted for the war," against all shams, fraud, hypocrisy, lying deceit, lust in the guise of love, and also against this blind, bigoted, unreasonable opposition to everything which bears the name of Christian

or Christianity.

If we cannot retain the respect and good will of so-called Spiritualists and Liberalists, without unjustly abusing Christians and treating everything which they hold dear and regard as sacred, with contempt and sneers, and bigoted, mulish opposition; then good-bye respect and good-will of all such; for we must and will be independent and will try to be just, and give due credit to all institutions, whether old or new, for all the good there is in them, and for all the good they have done, notwithstanding the errors and evils that may be blended or associated with them.

The readers of the Journal will remember that Mr. Bigelow, the present editor of the Age, was a correspondent of the Jour-NAL before his connection with The Independent Age, and in his published communications he took strong grounds against Bennettism and its yokefellow, free-lovism. His uncompromising advocacy of good morals and his high standard of Spiritualism and Liberalism, recommended him to Mr. Coates and other stockholders of the Ane. as a most suitable man to bring the paper out of the slum and disgrace into which R. C. Flower had temporarily dragged it. The editor and proprietors of the Age are not men who play "second fiddie" to anybody, neither will they hesitate to do their duty, as they understand it, at all

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CHICAGO, ILL., NOVEMBER 22, 1979.

### Unreliability of Form Manifestations.

That spirits have the power to take on other semblances and forms than those proper to them in the earth-life, is, if we accept the evidence offered, now more than probable; our phenomena are in strict harmony with the theory. A medium, or the persons surrounding the medium, may have a strong desire to witness the form manifestation of some distinguished character; of Christ, St. Paul, Swedenborg, Napoleon, Josephine, Washington, or Franklin. Some attendant spirit is so psychologized by the sphere of the persons entertaining this wish, that his own will-power produces the simulated form, and he takes on the desired aspect as readily as he would some one of his own appearances at various periods of his youth, manhood, or old age.

That genuine materialized forms, presenting themselves as Christ, the Virgin Mary, Washington, etc., have really appeared at certain scances, is believed by many intelligent investigators; but that those forms really represented the individuals named, is no more worthy of credence than the wild assertion of some pretentious spirit in the old Hebrew daysithat he was the Supreme Being. We would enjoin, therefore upon all Spiritualists the importance of extreme caution in countenancing such extravagant claims. Mere resemblance in form and features, is no satisfactory proof. A spirit manifestating himself palpably in the form. may be as much an impostor or a fanatic as one presenting himself only to the subjective vision of the clairvoyant, and giving no evidence of his presence to others.

The apparition claiming to be Christ gives no rational proof whatever of identity. The impression produced is merely a stage effect. heightened by sympathy with the awestruck sentiments of some too confiding speciators. We are as liable to be deceived by a so-called materialized spirit as by any other. That there were deceiving prophets and spirits in the times described in the Old Testament, is evident from the following passages from Jeremish:

"The Lord said unto me: 'The prophets prophesy lies in my name. I sent them not, neither have I commanded them, nor spoke to them. They prophesy to you a false vision and divination, and a this g of nought. and the decease of their delir. The mine heart within me is broken because of the prophets, all my bones shake.

I have seen folly in the prophets of Samaria; they propheted in Baal. I have also seen in the prophets of Jenualem is profaneness gone forth into all the land. They speak a vision of their own hearts, and not out of the month a vision of their own hearts, and not out of the month of the Lord. I have not sent there prophets, yet they an; I have not spoken unto them, yet they prophesied. I have heard what the prophets said that prophesy lies in my name, saying 'I have dreamed, I have dreamed. They are prophets of the deceit of their own hearts, who think to cause my people to forget my names of their dreams. The prophet that hath a dream let him tell a dream; and he that hath my word let him speak my word faithfully." "Hearken not to your prophets, nor to your diviners, nor to your dreames, nor to your enchanters, nor to your sorceres, which say: 'Ye shall not serve the king of Babylon.' "The prophest that have been before me and thee of old have prophesical hoth against many countries and against great kingthat have been delote me and thee of old have prophesi-ed both against many countries and against great king-doms, of war, and of evil, and of pestilence. The proph-et which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath sent him."

That spirits of well known friends and relatives have not unfrequently appeared, and given satisfactory proof of identity to persons qualified to estimate those proofs aright, seems to be quite well settled. But in the case of spirits, of whom we have no personal knowledge except what we get from books and pictures, the conditions are different. The many indescribable peculiarities and habits, which we readily distinguish in a person once known to us in the flesh, and which perhaps are proofs even more potent that those given in physical resemblance, are wholly lacking in the case of one whom we have known only by reputa-

tion. The whole thistory of pneumatology is a history of the dangers attending a too ready credulity given tospirits, whether manifesting themselves subjectively or objectively. In the present wave of influx and approach from the Spirit-world, we must save ourselves and others from these dangers that have attended similar periods of intercommunication heretofore. The manifestations are fuller, broader, and more numerous now, because the human mind is better prepared for them, and is able to investigate and discuss them with scientific coolness. But there are incautious and inflammable minds, too readily carried away, even as the prophets were in the olden time, by a "Thus saith the Lord," or "Thus saith the Christ," from some presuming, ambitious spirit. Spiritualists must be well prepared for these attempts at imposture, if they would have the present movement goon with beginnial coults. The phenomena are meant for our enlightenment; but we must put the right construction on them, and "try the spirits" courageously and persistently, lest they lead us into error and delusions. The beacons of the past are all a flame for our guidance. Let us not shut our eyes to the warnings they give.

Mr. A. Boxweil, of London, England, has been lecturing in favor of cremation. He claims that there is nothing in the Bible adinst the practice. He condemns burial rounds as sources of disease.

Answers to Questions.

A. C. Donne, of Rockford, Mich., writes: In the Journal of May 10th I see the notice of Mrs. Roberts who shot T. B. Weber. Mrs. R was said to be a somnambalist. Now what I want to say is this: I want your opinion in regard to unconscious mediumable. Is it use as allow ourselves to be used by unseer intelligences, even if me know those to be trathful, without using our reason in all cases? Cannot a person by giving up to control, lose all power of self-control and they make to be in?

The medium should sultiwate his cannot.

The medium should cultivate his sensi tiveness, in such a manner as to make it a means of development and growth, instead of becoming, as is too often the case, a mere passive tool in the hands of his spirit controls. When he does this, of course, he has resigned himself to an irresponsible, unknown power, and no one can predict the results. The more the medium yields his selfhood, the more easily is his personality absorbed until it possibly may be completely lost. Mediumship should be made a means of culture, and when thus rightly used it is capable of most beneficent influence. The following inquiry comes from Kansas:

I have a sister living in ..., Ill., that has been subject to spirit power for two years. She is very much of a lady: is a mother of four children, the cidest a cadet of West Point. I just mention this, to show it is not a condition of life that causes these aunoyances she has been in the hands of vulgar spirits. They never cease using profane and obscene language and actions, day and night. She hears them talk, and also sees and feels them when they come, assuming the names of Parker, Bacon and other eminent spirits. Her bodily atrength is so much reduced that she is a mere shadow. She gets no rest day or night. no rest day or night.

This is a case of what is often termed obsession, for which there may be many causes. Active life, generous diet, and the assistance of a person with strong magnetism, are the proper remedies. If a magnetizer can gain control of this lady, the spirits will lose their power. In this case we perceive that the will-power has been seriously affected by the control and that it has little power of resistance. She illustrates the subject discussed in the preceding paragraph, showing the danger of yielding to any foreign control.

IF THE IMPOSSIBLE IS ANSWERED HE WILL RELIEVE.

A letter from Winnebago City, the writer unknown, for to conceal his name is a part of the required test, is characteristic of a great multitude received, and as such we give it place:

I have been reading your paper, and the proofs of Spiritualism, and would give anything to know that it was true. I had a near friend die some time age, and they promised if Spiritualism was true they would send me aletter through some of the spiritual papers. But they have not done so, and of course I am on the doubt itselfst. If you would send me aletter through any solutions that they have not done so, and of course I am on the doubt itselfst. If you would need me some test through any they have not done so, and of course I am on the doubting list. If you would zend me some test through any
near friends that are in the Spirit-land. I should be so
thankful. B. and H. promised before their death to write
me a letter if it was true that spirits could come to earth,
and tell me something that is only known in the family
to convince me of spirit communion, and that promise
has never been fulfilled, and I don't know what to think.
Oh, I would give so much to know the truth! I wrote a
letter to Denemore, editor of the Voice of Angels, nearly
a year ago, but never received an anwest, and he presever to Denemore, contor of the voice of Angles, nearly a year ago, but never received an anwest, and he protends to edit through a spirit! Please call for D. H. and other near friends of that spirit and send me a communication through your paper. If it is estifactory we will send the money f ryour paper alx months. Please call the spirit of a relative who has been dead six years, and see what communication you can get Alas the call the spirit of a relative who has been dead six years, and see what communication you can get. Also the spirit of Naoma Fuller, and see what she will say to me. Ask D. H. where and when they died, and whom they first saw in the Spirit-land? Ask If anything strange occurred on the 20th of July, 1878; and if anything strange occurred lately? Ask them what spirits came with them at Mrs. S's. Did they see me there? D. H., how many children have you in the Spirit-land, and how many on earth? Their names?

Our unknown friend demands a good deal for a "six month's subscription." and the student of Spiritualism will by even a casual glance at these questions, see the absurdity of them. Spirits cannot be called, nor communications received for the asking. The intercourse between the two worlds is maintained by subtile conditions, which must be observed in order to gain satisfactory results. Were D. H., or the other friends of our questioner, living on earth, would be expect to receive a letter from them through some unknown person, unless some special agreement to that effect had been entered into? Now undoubtedly they desire to write, as much as he desires to receive such a letter, but how are they to gain access to a medium, between whom and the one they would address, there is no bond of sympathy? Such a bond must

He writes to Mr. Densmore, who is daily and hourly in communion with the angels, and yet he answers not! The spirit he would have write, may never have entered the sphere of the associate spirits who direct Mr. Densmore, or if so, may have found it impossible to influence him. If our questioner knew all about the world of spirits. his doubts would have relevance, but really he is absolutely ignorant of that world. If be will go to some trusty medium, he will probably receive the answers he so much desires, or better, form a circle of trusted friends, and patiently await the development of the mediumistic faculty in its mem-

A short time ago Rev. Chauncey Giles, Swedenborgian minister of wide reputation, was announced to deliver a lecture at the hall of the Young Men's Christian Asnociation, Philadelphia. Mr. Giles is a man who stands at the head of the Swedenborgian Church in America. After his lecture had been announced to the public, and a large audience assembled to hear him, the Christian association reconsidered its action in reference to allowing him the use of their hall, and decided that he could not have it. for the reason that his denomination was not recognized by the Evangelical Church. He then seemed compelled to deliver the lecture in his own little church. After the refusal to grant Mr. Giles the use of Asso. ciation Hall, Rev. Mr. Magoon, a Baptist clergyman, hearing of it, wrote him a note. the result of which was an immense crowd assembled to hear him at the latter's church, This note was brief and characteristic. Here şt is:

REV. CHAUNCEY GILES: MY DEAR FELLOW SINNER:-If you wish my pulpit is at your command for next Sunday night to teach any truths you may honestly believe. Yours Fraternally,

E. L. MAGOON, Who can say there is not a growing spir of liberality abroad, despite such cosssional petty acts as the above on the part of the Y. M. C. A. Only last week we sat in a banquet room filled with many of the most illustrious men of the country, and saw there Rev. David Swing, Presbyterian, and Rev. Dr. Thomas, Methodist, both of whom seemed to fully enjoy the festivities of the occasion, and are all the better for having been there.

One Way to "Circulate the Documents!"

[From the Banner of Light.]

We are the last person in the world to object to any person's obtaining access to each and every order of the Spiritualist' publications. We consider the books, newspapers, magazines, pamphlets, tracts, etc., put forth in the name of Spiritualism to be, ali of them in degree, adjuncts to the work now being prosecuted for the extension of a knowledge of the New Dispensation among the peoples of earth. But there is involved in the matter of publication the question of pecuniary means to be considered-a something which rises with forbid-ding mien on the horizon of each effort to print and send out book or paper, magazine or tract. And we fear that, in a certain way, the patrons of Spiritualist journals, while striving to "circulate the documents," overshoot the mark in the matter of justice to the hard working authors, editors and printers who bring them out before the

Dropping generalities and coming to definite terms, we desire to cite a case that has come under our personal observation. which will show what we mean, at least as it refers to the Banner of Light particular-ly; and we presume parallel cases could be found in the history of other spiritualistic papers, and in England as well as America. As prefatory thereto, however, we will make an extract from a letter on this topic not long since received by us from a correspondent. In the course of this epistle occur, the following sentences:

"I often hear people say, 'Mr. B. takes it, and we borrow it and let our friends read it.' A few days ago, in speaking with a gentleman about the Banner of Light, he said he had taken it ever since its existence, and some of his friends who had formerly taken it now borrowed it of him, and when they returned it he sent it to the State of Maine, there

to go the rounds."
This statement of our correspondent outlines a practice which, while it shows a good neighborly heart on the part of those doing it, is in many instances, as we have intimated above, aseverestrain on the principle of strict justice in the premises. The particular cases to which we refer above, as having come personally under our observation, is parallel with the one just detailed, and runs as follows:

There is a town in the State where we have met with several Spiritualists at different times and seasons, and we have often wondered that the *Banner* was not on sale at the periodical depot; and so on one occassion we decided to ask the news-dealer why he did not keep our paper? He replied that he had ordered some from time to time, but of late he had not done so. At our suggestion he said he would order a dozen. This number, we subsequently understood, he sold regularly every Saturday. This occurred for some months, when again visiting the town we happened to call at his store one day, and were surprised to hear him say that his twelve regular customers had aroppea out or signi wards we met a devoted Spiritualist, full of enthusiasm for the cause, to whom the paper was sent by mail, who was quite delighted to inform us how much the Banner was appreciated in the village, for, said this subscriber, "twelve of our people come reg-ularly to borrow it one after another every week, and it comes back nearly all worn out. It was then we fully understood why the periodical-dealer had no customers for the Banner. This may be the proper way to "circulate the documents," but where is the money coming from to pay the essayist, the reporter, the printer, the paper-maker, etc.,

The above editorial from the last number of our Boston contemporary, is of vital importance to Spiritualists. At first blush it may appear to the unreflecting reader that the writer is actuated only by selfish personal motives, but a moment's consideration will dispel such an illusion. In this age of newspapers no movement can ever become great or powerful unless it has great and powerful newspapers, and no paper can be strong and influential unless the class for whom it is specially intended shall freely

and generously support if. The RELIGIO-PHILOSOPHICAL JOURNAL joins with its contemporary in the question: Where is the money to come from to support a first class paper if each subscriber loans his paper to a dozen families, thus enabling fifty people every week to read the paper free of cost?

We know of numerous instances where Spiritualists worth from twenty thousand to one hundred thousand dollars, send several miles to borrow the Jouenal from a comparatively poor neighbor. This is all wrong; such people should not be encouraged in the practice.

There are very few Spiritualists who cannot raise the subscription price of a paper in the course of a year, and if all those who can and ought to pay will subscribe for that paper which suits them best, we shall be glad to send to the deserving poor free, and presume the Banner of Light would join in the undertaking.

Grant Receptions-Good Behavior.

For a week past from seventy-five to a hundred thousand persons have visited this city to take some part in the receptions, public and private, given to Gen. Grant. The cheering feature of the week has been the good behavior of the multitude. All parties in politics, all grades in society and condition, mingled in these great crowds in the streets. Generals and soldiers and civilians sat at the banquets and filled theatres and parlors, but good behavior ruled the hour and rude conduct or excess of low appetite were the very rare exceptions. The capacity of the people to meet in such multitudes with but slight police restraint, and how so much self-respect, and mutual re-

spect, is a good test and evidence of the benefit of free institutions. So immense a gathering, so well self-restrained and behaved, would not be possible in any monarchy in the world. Help educate and uplift a free people and the next great crowd will have still less margin of vice and folly.

### Fine Thinking Makes Fine Living.

Some persons have a good theory but fail to even approach to it in practice, others act up to what is good in a poorer theory and so are really the better. Beecher said once, when repreached by his orthodox brethren for exchanging pulpits with heretics, "They are good men. Some men do better work with a jackknife than others with a whole tool chest." This is true, but the more's the pity for the man who makes poor use of his tool chest, and the more honor to the good workman with his jackknife. The best way is to have a tool chest and to be trained in its use-to have a good theory and aim to live up to it.

Spiritualists claim the best theory, the highest and richest ideal of life, and so ought to be the best people in the world; wise and brave, tender and true beyond all others. Is it so? On a broad scale the results of the spiritual movement on character and conduct have been good. But what of us as individuals? Do we keep our ideas of a higher life, like a Sunday coat or a woman's best china, as something not for daily use? something to bring out in seance or meetings, and then put aside as too good for common occasions.

An English writer says: "Fine thinking makes fine living." Buddha said: "All that we are is the result of what we have thought." The great matter is a high and pure standard of life and habit of thought.

In a fine house a man would be a fool to stay most in the dark and damp basement. He prefers the air and sunshine, the tasteful arrangement and broad outlook of his ample chambers. Do our controlling thoughts stay in the upper chambers of our housethe crowning and spiritual realms of the brain? Do we realize that we are in the eternal life to-day, shaping and shading our future for ages?

Sydney Dobell said: "I know of no difference of rule for living here and living hereafter; and I look upon life, therefore, as a glorious, a happy, an estimable thing."

A word of Mary Clemmer Ames is full of beauty and intuitive wisdom: "Thus it is the standard of every life which makes it what it is, noble or ignoble. A woman who has toiled her whole life away in an obscure kitchen may carry such an exalted ideal of life and character in her heart, blossoming into her daily example, that the homely place where she abides grows beautiful and she its evangel; while a man lifted to a high seat of public honor may so defile it by himself that it seems forever lost to dignity or to lofty state."

We may think the Christian's talk about clinging to the cross of Christ" blind and weak yet it is the instinctive effort of his soul to keep close to an ideal of love and self-sacrifice. If we let that go we must open our eyes and lift up our souls to something still nobler and more rational.

A daily lite, serene and high, self-poised and sweet and true, in the light of the supremacy of the spirit over the body, is the high standard of the spiritual thinker. Reach toward that and oftener shall we attain, here below, to those supreme moments of which Mary Clemmer Ames speaks:

"Along the dead level of unending effort we make our tollsome way, day by day, till we reach the last sleep and the forgetting. Only at rare intervals may we ascend the mountain-tops and feel the exhibitarating elixir of the upper atmosphere electrify our being. Few and far between are the supreme moments of existence when we put outward circumstance and untoward condition under our feet; when we are equal to our finest possibilities, to our highest powers; when we command life and life cannot command us. Then we live."

### D. M. Bennett-Let Him Dwell Humbly Apart.

ANOTHER PROMINENT SPIRITUALIST SPEAKS.

To the Editor of the Religio-Philosophical Journal: Among the Israelites of old it was a crime for the leper to go abroad and not make known his malady. Still greater is the crime when the diseased man says: "I am cleaner than the righteous people." If he be smitten and imprisoned, and his leprosy becomes known, surely it is well to cry out: Unclean! Unclean!" not from any ill-will to him, but that the people be warned and he may not go out to hide his chronic and contagious malady by telling of the diseases of others, but may go apart and live in private for the safety of the people and for his own good.

This covers the ground of your exposure of D. M. Bennett. I have had small faith in his moral courage or consistency for years, but knew nothing of the pitiful facts you bring out, yet am not surprised by them. I have seen the original letters and compared the hand-writing with other letters of Bennett's. There is no doubt they are his. You have copied them correctly, leaving out what was unfit to print.

I felt some regret that the pages of the Journal should be stained by the letters, but I appreciate your courage in the step you have taken, and so the stain is transfigured into a shining mark of your wisdom, The warning is timely and needed. It is well for all that D. M. Bennett dwell in hum. ble privacy, apart from the public gaze hereafter, and leave "a standard of morals

higher than the church," to cleaner hands, It is a mark of wisdom, and not of a want of charity, to say that the morally weak and blind should not be at the front of reform. Put such in the lead and we all fall into the ditch together. Their leadership will earn the pltying contempt of all decent people of whatever creed, and will rob their followers of all moral and spiritual power.

Your task was not welcome or pleasant. All the more credit for doing it. Let us hope that no more such work may be needed, but that the Journal can turn to its inspiring mission of spiritual culture, education in true reforms, and giving the beautiful facts of spirit presence and the divine philosophy and religious doing of duty toward which they point.

These personal matters are to be avoided so far as possible, but to be met when imparatively necessary.

John Knox, the brave Scotch reformer, said he called a spade a spade and a knave a knave, simply using plain language. So it is sometimes well to unmask pretense, and call a bad man by the right name, that a good cause may be kept clean. All such matters are but incidental side issues, to fill but a small share of time or thought, and when they are disposed of the main work can be better done.

Truly yours, \* G. B. STEBBINS. Chicago, Nov. 17th, 1879.

Grant in Chicago.

For a week our city has had on its gala dress; bunting, evergreen, flowers, and gay military trappings have met the eye at ali points. On Wednesday of last week, it is estimated that over a quarter of million people thronged the streets on the route of the procession. We had the pleasure of meeting many old comrades whom we had not seen since we tramped through Dixie. The pleasure of again meeting and mingling in a social way with those whom we had learned to love and admire in the days that tried men's souls and showed of what stuff they were made, will long be cherished as a bright spot in our experience. The secular press has been full of the proceedings, and we will not therefore devote space to a history of the week.

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

Lyman C. Howe is lecturing at Binghamton, N. Y. He is engaged at Cleveland-Ohio, during December.

Wm. Denton is lecturing in So. Manchester, Conn., at present. December 3rd, he commences a course of eight lectures in Talmadge Hall, Washington, D. C.

Mr. Geo. Colby, of Florida, formerly of Iowa, passed through the city last week en route to Iowa. Mr. Colby is a good medium and has a well deserved reputation for integrity and sobriety.

Dr. Alice B. Stockham, of this city, has been giving a "series of conversations" to ladies alone, in different parts of the country, on this subject, "Why women are sick?" She is a thorough student in her profession.

Mrs. Dr. Merrick, of Quincy, Illinois, has built a fine hall and dedicated it to the use of Spiritualism and Free-thought. A late number of the News of that city contains a poem dedicated to the donor, written by Miss Ida M. Merrill.

Mrs. Hollis-Billing is holding circles in London, and giving excellent satisfaction. At a late scance, Mrs. Macdougall Gregory was present for the first time. Ski bestowed upon her marked attention, congratulating her upon her return to London and improved health,

Mr. Giles B. Stebbins spent several days last week in Chicago. He is visiting the various cities in the west on important business unconnected with Spiritualism. Numerous friends learning of his presence, were clamorous for a lecture from him, but his engagements obliged him to defer it for the present.

Mr. M. E. Vandercook has been appointed to a position in the managers' office of the Grand Haven R. R., Allegan, Mich. Mr. V. will continue to fill Sunday engagements within one day's ride of Allegan. Those who wish to hear him sing, must make engagements during the winter as he will retire from the field in April.

Capt. H. H. Brown spoke in Bartonsville, Vt., Sunday, Nov. 9th; Proctorsville, Nov. 11th and 12th; North Walpole, N. H., Nov. 14th. He speaks in Springfield, Mass., the last three Sundays of November, and can make a few more week day engagements this month. Engagements can be made in any section after December 1st. Address him at 625 Main street, Springfield, Mass.

Mrs. Watson, the widow of Dr. K. P. Watson who died of yellow fever at Memphis a year since, spent last Sunday with the editor's family, and has returned to Memphis. Mrs. Watson is known to the public as "Our Home Medium," so named by Dr. Samuel Watson in his magazine, for which Mrs. Watson's mediumship was used to great advantage during the publication of that valuable periodical.

"It has long been observed," says the Medium and Daybreak, "that controls are very successful in the presence of Mrs. Macdougall Gregory-another fact proving the assumption to be correct that sitters have much to do with the qualifications of mediums. In short, if all sitters were genuine Spiritualists in heart, intellect and effort, there would be nothing but satisfaction in spirit communion." Yes, that is true if to it is added: if all mediums were pure and upright, and there were no evil disposed or tricky spirits to come back.

### W. T. Church Again Heard From.

All the old Spiritualists in the country know "Bill" Church. He formerly traveledas a physical medium and often gave manifestations which were beyond question of a supramundane origin, but his proneness to deception and innate weakness rendered him untrustworthy and he was constantly bringing disgrace and chagrin upon his best friends. For these reasons he found his occupation gone and finally he drifted to Toronto, where fortune favored him with the patronage and protection of a good man under whose watchful, kindly supervision Church proved beyond all room for doubt, apparently, that he possessed remarkable medial power. In the presence of his patron most astounding manifestations are said to

have been witnessed under test conditions, Some weeks since, Church started out to try his luck in the States once more and brought up at Detroit, where on the 11th instant, he again came to grief. At the residence of Miss Emily Ward, a sister of Capt. Ward, deceased, there gathered a little circle of her friends and relatives, to witness the manifestations. We condense from the Detroit Evening News the following ac-

count of the seance: It was a curious fact that when the spirits touched Mr. Otjen he smelled onions, or rather the breath of a person who had partaken freely of that odorous vegetable.

"Mrs. Mayhew," he said to the lady who sat on his left, "have you been eating on-ions?" Mrs. Mayhew answered in the negative. Mr. Otjen did not ask Miss Emily; he knew that estimable lady never

The spectators heard the opening of a closet door, and Church remarked that the spirits were going to use the closet as a cabinet. "Jimmy" came forward and in his squeeky tone announced the presence of "William," who was intended to represent Mrs. Halliday's deceased husband, Julian, a departed friend of Miss Emily and Capt. E. B. Ward. Then "Nimwaukee" went the rounds, and talked in the chest tones of an aboriginal brave who does not understand English very well. Mr. Owen requested the shadowy savage to pat him on the head, and in order to make the feat as difficult as possible knelt down on the floor and bent down his head. Nimwaukee put out his hand to touch him on the caput, but encountered only the empty air. Supposing that Owen was farther off, he advanced a step, when Owen caught him by the legs, which had strangely materialized into fiesh and bone, and were covered with orthodox pantaloons.

"Hub, white man let go me," said the child of the sunny land, striving desperately to free himself from the desecrating touch of the unbelieving mortal.

"Otjen, help me! I've got him!" cried Owen, holding on to the spirit legs like a puppy to a bone. Otjen jumped forward and took hold of Ninwaukee's arm with one hand, and clasped him about the body with the other. The spirit plunged around and struggled desperately, but could not free

'Open the door!" cried the ladies, naturally frightened at the unseen struggle. The door was opened, the light streamed in, and Otjen and Owen dragged him out

under the gas in the hallway. waukee had materialized into Church, the medium. He was in his shirt sleeves, his coat, with which he produced the "heaven-ly breezes," lay with his shoes under his chair, and his breath smelled horribly of

This scene is but the repetition of dozens which have occurred in Church's scances in years past. A few years since while giving scances at the residence of a prominent citizen of this city, the lady of the house who was sitting next to him in the circle. hearing the voice of the spirit at the other end of the circle, reached out her, hand and found the medium's chair empty, although but a few minutes before she had seen his pants securely sewed to the floor; quick as thought she arose and sat down in his chair; the rustling of her silk dress disturbed the spirit, he rushed to his chair and sat down-in the lap of his hostess. The lady clasped him in her arms and on the light being struck, poor William was found struggling to free himself. On examination it was found he had cut the threads, and in his pocket were discovered thread and scissors and the angelic curls with which the gentle female spirits had brushed the faces

of loving friends. Many of the Detroit Spiritualists knew of this man's untrustworthy character, yet despite this knowledge, were willing to trust themselves in his power; they will now probably agree as to the soundness of the Journal's policy as announced in our issue for August 18th, 1877, which was as

"This paper never will advise the public to employ a medium of known bad character or whom it knows will of his own volition or by spirit influence, practice deception of any kind towards his patrons; though the powers of such medium may surpass anything ever seen on earth or in the heav-ens or dreamed of in our philosophy."

As Church has been out of public notice so long, we deem it necessary for the protection of the public to give him a somewhat extended notice. Our duty is now done and we hope we shall have to pay little or no attention to him in the future.

PARAFINE MOULDS .- The Medium and

Daybreak Bays: Mr. Oxley has been on a visit to London, and has had a series of materialization sit-tings in private with Mr. Firman. He has obtained two perfect wax moulds of spirit faces. The spirits came out in the light, and dipped their faces in the melted parafine, afterwards taking off the wax moulds and handing them to Mr. Oxley. There can be no mistake as to the genuineness of these manifestations. It was whitnered that similar experiments had succeeded with Count Bulist in Paris, while Mr. Firman was his medium. Now the effort has succeeded in London. To make the affair of as much importance as possible to the cause, Mr. Oxley is having engravings made of the casts taken from the wax moulds.

### The Charlatan Rawson.

The Index never did a better piece of work than its thorough exposition of the true character of A. L. Rawson, Secretary of the National Liberal League of America, and one of D. M. Bennett's chief fuglemen. The following clipping from the last Index exhibits this man Rawson in a new field of rascality and proves him to be fit only for membership in some State reformatory institution:

"Rev. Howard Crosby, D.D., LL.D., Chancellor of the University of New York, has a national reputation of the highest order. In answer to a letter we sent him at the request of the editor of one of the most influential journals in this country, Chancellor Crosby has just written the following reply (the italics, etc., are his own):—

CHANCELLOR CROSBY'S LETTER. 116 E. 19th. N. Y., Nov. 6, 1879. MR. FRANCIS E. ABBOT:

Dear Sir,-You ask me concerning A. L. Rawson.

He came to me five years ago, and told me that Mr. Paine, the archæologist of the Palestine Exploration Society, had not made any discovery of Pisgah and Nebo, for he (Rawson) had all the details (which Mr. Paine professed to have discovered) on a map published by Rawson in 1866.

I told him to bring me the map, and let

me see. He came, and with him the Rev. D. Stuart Dodge. The map had all the minute details which Mr. Paine had professed to discover in 1873. But, on holding up the map to the light, I found that Mr. Rawson had cunningly put all the Nebo and Pisgah portion with fresh ink into the old map!

1 afterwards found that he had gone into

Mr. J. F. Howe's [this name is not clearly legible—Ed.] printing establishment and copied Mr. Paine's article before it was published. I afterwards found another copy of Rawson's map of 1866 without the Nebo and Pisgah correction!

In endeavoring to destroy Mr. Paine's re-putation, Rawson exposed his own character. Of course I dismissed him from my house. Yours with respect, HOWARD CROSBY.

Dr. Crowell's New Book.

A few of Dr. Crowell's intimate friends have known for several years that he was making investigations through the mediumship of Dr. Kenney, which he intended to give to the world in due time. The work is now completed and just published in a handsome book. That it will be eagerly sought for is a foregone conclusion, and that it will be the subject of very animated discussion is equally certain. The book is entitled, The Spirit-world; Its Substance, Nature and Philosophy. Price \$1.50; postage 10 cents. for sale at the office of the JOURNAL.

### Brooklyn Conference.

Everett Hall, Brooklyn, N. Y., Spiritual Conference, meets at 898 Fulton st. Meetings every Saturday evening, at 7 20 sharp. Opening address thirty minutes, followed by ten minute speeches.

Nov. 22, Psychic Forces in Human Life, or | Meeting of Libera s and Spiritualists.

Nov. 29, Mediumship, Its Perils, Responsibilities and Blessings. Mrs. M. L. Gridley, with spiritual manifestations.

Dec. 6, Old Friends with New Faces. Dea. D. M. Cole.

Dec. 18, Border Land, its Inhabitants. Dr. Wm. Fishbough.

The November number of the "Vaccina. tion Inquirer," published in London, has just come to hand. This periodical takes the stand that "vaccination is a downright medical humbug," and it ably sustains its position.

Mrs. S. L. Gano, a well known successful healer and medium of Cincinnati, has been spending a few days most delightfully in our city as the guest of Mrs. H. H. Jackson, of number 450 Fulton st. She reports some very convincing materialization phenomena as occurring under her observation through the mediumship of Mrs. Cooper of Cincinnati, and under conditions which seem to preclude all possibility of doubt.

E. V. Wilson's venerable form filled our large easy chair for several hours last week, while we listened to highly interesting and instructive accounts of his last few months' experience. We are glad to note his improved health and strength, and trust he will long remain actively in the field. Bro. Wilson is filling an engagement at Cleveland this month, and if the good people of that city desire to know that their friends live after the dissolution of the earthly body, and can return and identify themselves, no better opportunity will come to them, probably, than is offered by this well known test medium.

# Ausiness Astices.

Ir Success be the true test of merit, it is certainly a settled fact that 'Brown's Bronchial Troches' have no equal for the prompt relief of Coughs, Colds and Throat troubles.

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

TAKE AYER'S CHERRY PROTORAL to stop your Colds, Coughs, and Bronchial Affections before they run into Consumption that you can not stop. Mas. D. Johnston, Artist, Follensby's Block, Wisconsin Street, Milwaukee, Wis. Water Color

Portraits a specialty. "LAUGH AND GROW FAT."-This succent bit of advice is well enough for "spare" people, but how about those that are already too fat? What is to become of them? Sit still, and I'll tell you. After many experiments, extending through months of patient investigation and toil, the celebrated analytical chemist, J. C. Alian, has perfected and given to the world Alian's Anti-Tat. Thus ed and given to the world Alian's Antistat. Thus far in several hundred cases this great remedy has never falled to reduce a corpulant person from three to six pounds per week. It is perfectly harm-less and positively efficient. Sold by druggists.

LIGHT, COLOR AND SPIRITUAL SCIENCE,-Great inducements are offered to agents for Dr. Babbitt's "magnificent work" the Principles of Light and Color, (price postpaid \$4.) Also for the new and beautiful 25 cent pamphlet called Wonders of Light and Color, which has been pronounced "worth its weight in gold," "worth several times its price," etc. Or. Babbitt is producing remarkable cures thro' Vital Magnetism and Chromopathy. Apply to Babbirr & Co., 5 Clinton Place, New York.

Dr. D. P. Kayner, the oldest Medical Seer now in the field, can be consulted daily for Clairy oyant 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, Examinations made in person or by a lock of the patient's hair. Magnetic, Electric, Medicinal or Surgical treatment directed and applied as the case demands. See advertisement in another column.

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

J. B. Chuver, of Warner, Minu., 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 lots more need them." See advertisement in another

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

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

CLAIRVOYART EXAMINATIONS FROM LOCK OF HAIR.-Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D., Syracuse, N. Y. CURES EVERY CASE OF PILES. 25-15

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# Quarterly Meeting.

The next Quarterly meeting of the Spiritualists of Western New York, will be held in Temperance Hall at Lockport, N. Y., on Saturday and Sunday, Dec. 13th and 14th, 1573. Mrs. E. L. Watson and others are expected to address the meeting. We extend our invitation to all irrespective of creek, to come and learn of the pested to address the meeting. We extend our invita-tion to all irrespective of creed, to come and learn of the

By Order of the Com.

The first meeting of the Northeastern Conference of Liberals and Spiritualists, will be held in Kirksville, Mo., on Friday, Janurday and Sunday, Nov. 28th, 39th and 30th, "104," 1879. Mr. Fishback, of St. Louis, and other prominent speakers will be present. A large attendance is desired. Ww. Harr, Sec'y.

# Quarterly Meeting.

The First Quarterly Meeting of the Michigan State Association of Spiritualists and Liberalists will be held at Fenton Hall, Flint, Genesee Co., Mich., commencing Friday Nov. 28th and closing Bunday evening, Nov 30th. Friday Nov. 28th and closing Sunday evening, Nov. 20th. The following speakers are expected to be present and as many others as can or may desire to come. Rev. J. H. Burnham, Saginaw City; Charles A. Andrus, Flushing; Giles B. Stebbins, and Dr. A. B. Spinney, of Detroit; Mrs. H. Morse, Wayland.

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

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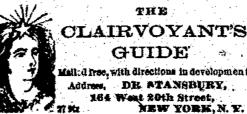
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Can satisfy the cry in every clima. Conflicting creeds discuss the true devotion, And still no satisfaction comes for all; The mass of mind is like a mighty ocean, The winds of harsh contention e'er enthrali.

As resson is among mortals universal. Let reason for each being be the guide, And in sincerely listing her rehearsal Perchance all discord will e'er long subside.

Look through the realms of nature—all profusion Without a question as to clime or creed; Then shall the inner world be a delusion When hungry souls of any faith would feed?

Think ye the Great Eternal Loving Father Will scorn the humble who for truth would Though he retire from tumult, and would rather Divinity within his spirit speak?

The gams of earth—its richest, sweetest flowers-Are not less beauteous though differing hue; Then shall the blossoms of eternal bowers Present unchanging shades to every view?

The monarch's crown is decked with jewels gleamwith radiance varied and of mingled dye; Then shall the crown be with less beauty beam-

That rests upon the head of the Most High? His Truth's behold like gems and flowers appearing; With lavish hands he scatters some to each;

Though dim to those at distance, yet they're cheering To every one whose grateful soul they reach! As Nature here in varied form is glowing,

To gratify and gladden every mind; In realms eternal, whither all are going, A Providence less bounteous shall we find?

The humble poor on earth may find a dwelling,
And live in peace from minds of differing
thought,— Are there not "many mansions," far excelling,
In God's great kingdom where the truth they're
taught?

Ye much reviled "heathen," be not fearful, Though other creeds may speak of you with

Still cherish peace, for prouder sects are tearful, Though greenest bays their hero's brows adorn

Truth is the voice of God—the King of Glory,
Who teaches love, and charity, and peace;
Then seek it not through creeds with garments Tis heard glone where din and discord cease!

Hersh judging one—oh! he ye more indulgent, As God is gracious to his children here;— In love of Truth behold a lamp refulgent That leads each seeker to a brighter sphere!

Questions for A. J. Davis, or Any who may Volunteer.

To the Editor of the Religio-Philosophical Journal: I would like space in the over-crowded columns of the Journal for a few questions on a paranh from the ven of our gi A. J. Davis, which appeared in the Jouenal of November 1st, feeling that there are many others like myself, longing to know whether we really interpret the same right, and what, in brief, are his reasons for apparently "crossing the track" of his previous lessons in the Divine Revelations, Great Harmonia, etc. Furthermore I would like it conveyed in language suitable for the average reader, not of doubtful meaning, or succeptible of many constructions. The paragraph is as fol-

Nevertheless, it is a cardinal doctrine of modern Spiritualism, that men's bodily eyes do behold ern spiritualism, that men's bodily eyes do behold the faces and forms of spirits. Over and again it is affirmed that men shake palpable spirit hands, and that the medium's body, corruptible, may be freely entered by the body of a spirit which is incorruptible. Upon the most fallacious foundations, this impractical theory is erected. Under the sickly twilight of this spiritualistic materialism, such extrest men as our correspondent become such earnest men as our correspondent become confused and confounded. The italics are mine;"

1st. Have you, or has any other one, ever taught, or believed that it was necessary that the spirit body (i.e., the coarser part) should enter he medium's body for the purposes of controltor materialization? 2d. In what sense is the medium's body "In

corruptible," that the spirit body is not; or rice tersa; or does not the spirit cast saids the coarser for a finer material to fill in its outlines of body in the same way and sense that the spirit of the mortal does?
Sd. Is not each atom of matter in the last

analysis, a point or centre from which forces act and re-act upon each other, thus constituting a-duality which is the real basis of the existence and perpetuity of all life, whether organic or inorganic, physical or spiritual, intellectual or

4th. In this case is not spirit—the high force that acts—causation, resulting in organization formation and phenomena, as effects, while the lower force centres re-act upon the high, making action and re-action equal, resulting from this action and re-action of all qualities of forces, in all kinds of phenomens, from rock to man?

5th. Does not the same force—spirit—as cause

precede every movement of matter-making phenomens, or making objective the forms of the varied forces, all the way from the rock to animalculæ and man the spex of all forms below.
6th. If so, does not life on all planes below, or above man depend upon these relations for dual-

with the same results, or cannot the spirit that subordinated matter on lower planes, sub-ordinate a finer quality on a higher plane, more especially with vastly enlarged powers?

7th. Do not the works I have referred to affold (mainly) an affirmative answer to these questions?

If spirit has no power to control matter, either gross or fine, then we have no use for our material senses; then there are no relations of spirit and matter, soul and body, and therefore no life. The simple fact that the "correspondent is confused and confounded" is not sufficient to set saide the omulpotent and beautiful processes of natural law. Let him doubt on, doubts are healthy cor-rectives. If we never doubt, we never can throw the error saide to make room for a truth. I claim the privilege of doubting portions of all Bibles books and opinions of all men, not even except ing those coming through our gifted brother and seer; and almost entirely ignoring authority I must submit all to the tests of my intuitional and reasoning powers as final arbiters. What I want, brethren, fathers and mothers, is facts, etrong facts, bottom facts.

DR. C. D. GRIMES. facts, bottom facts. Coldwater, Nov. 7th, 1879.

U. A. Andress writes: The good old JOURNAL is the standard in these times of fraud. If we make an effort to get the mote out of our own eye, it will be observed by others and be to our credit, both now and in the future. Spiritualism has come to stay, let us have in its companion worthy the highest regard of the best minds of this and coming ages. We will do all in our power to aid you in the good work.

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BY S. B NICHOLS, PRINCIPENT OF THE BROOKLYN SPIRITUAL COMPERENCE.

NUMBER SEVENTEEN.

There is probably no State in the Union, according to square miles, that has more straight out honest men and women who are Spiritualists than Vermont, and some of the best mediums and speakers have been developed among its valleys and on its mountain slopes—notably in the public work are Mrs. F. O. Hyzer, now of Baltimore; Mrs. Nelle J. Brigham, who is the regular speakers are surgered by the year, by the New York Society. er engaged by the year by the New York Society; Mrs. S. A. Horton, of Galveston, Texas; Mrs. M. S. Townsend Wood, Austin E. Simmons, of Woodstock, Vt.; Mrs. Fannie Davis Smith, of Brandon, Vt., long a resident of Vermont, and many others. The first that I ever saw of Mrs. Brigham was at the Rutland Free Convention, an account of

which has been given in a previous article.

Mrs. Hyzer has spoken in Brooklyn for many
months, and the flow of inspiration through her organism is like the ever bubbling springs of her native State. She is engaged, I believe, to speak before our Brooklyn Society during the fall and winter—like always calls out with us a highly cultured and delighted audience, and of her improvised poems, many of them are worthy of a place among our standard poets. Robert Burns, it is claimed, is one of her inspirers, and certainly some of her published poems bear the internal evidence of this Scottish Poet. Mrs. Brigham makes warm friends, and her

teachings abound in lofty sentiment, and are imbued with a religious fervor acceptable to a large majority who listen to her ministrations.

Mrs. Horton, in the early days, was developed at a Methodist Camp Meeting, and the church thought it was all right until she began to teach a new faith, and when they found that she was controlled by the spirits of the departed, who spoke through her, they must fain excommunicate her from the It has been nearly twenty years since I church. listened to the teachings as given through her organism, but I hope in these later years her long service in our cause, may have brought peace and rest I believe she has lived for many years in Galveston, Texas

Austin E. Simmons was an uneducated farmer. and when quite young, he was developed as an unconscious trance speaker, and the utterances brough him were most radical and iconoclastic. Of late, I believe, he is not accustomed to leave his immediate vicinity. Mrs. M. S. Townsend is living somewhere in Massachusetts, but I believe

is almost out of the lecture field.

Among all the speakers developed and placed into the great work of establishing a communion between the two worlds, Miss Achas W. Sprague, stood among all who knew her in the earth life, a peer among the noblest and best. Her early trials and her long sickness seem to have fitted her for this ministry; for seven years an invalid, and the last years of her sickness confined to a darkened room, helpless and waiting earnestly to die—as it was then termed—and while thus suf-

fering she wrote to a friend: fering she wrote to a friend:

"Speak not of dreaded death. I woold the
stern archer as a friend, and yet he passed me by,
and passing, pierced some happy hearts that loved to live. I might have borne the pain, (perhaps
might) but, oh, the dreary thought of living in
vain! Year after year to come and go, and yet to
leave no trace that I had ever been, save added
wrinkles on my mother's brow! To live, and yet
not live: to die, and yet not die, to feel the restnot live; to die, and yet not die, to feel the rest-less thought, the wish to do, the yearning for some active life, forever struggling in my soul, and yet to be a captive in my prison cell, no power to save, and none to roll away the stone from that dark, living tomb, and set me free."

In her volume of poems published in 1864, soon after her death, is one entitled, "The Angel's Visit," descriptive of her cure by the invisible power, and her development as a public speaker. As she lay on her bed in the darkened room, friends would come to her and tell her of the new and marvelous cures done by some medium, and ask her if she would not permit them to bring a healer and see if she could be helped. She said, "No! If this power is from God, I want the healing to be done without human agency." As she pondered in her sick room on the new dispensation the cry went forth from her soul,-

"And are there none to "roll away The stone" from sepulchres to-day? No angels bright amid this gloom, To enter now my living tomb, And touch my form, and bld me rise, And make this earth a paradise? From living death to set me free,-"Resurrection" unto Thee?

Sure enough her prayer was answered, and angel volces from the other shore, told her that they would bring her back to life and health, and would dring her ower to life and health, and through her own organism they did do the work, and as her health slowly but surely came back, her mediumship was unfolded and the voices told her that she must go forth into the world, a teacher of the new faith, and faithfully did she accept the duties laid out for her. She gave her duties the duties laid out for her. She gave her first public discourse at South Reading, Vt., July 16th, 1854, and from that time until her death, July 6th, 1862, did she speak during week day evenings, almost every evening, besides filling her Sunday appointments, and almost everywhere churches were opened to her, and the people listened with rapt attention to her divine utterances. Another has well said:

"In her public ministrations she was earnest yet liberal, zealous but tolerant. With a large vein of mysticism in her composition, she would have the truths of religion made clear to the understanding also. She left a name upon which detraction sought in vain to find a blot, and though much admired, she had too much good sense to be spoiled by flattery. Beginning life a victim of poverty, in youth a child of suffering, she was lastly in adult years a dispenser to grateful minds."

Never can I forget the lofty inspiration that always marked her public utterances. The first lecture that she gave in my native place was on the "Atonement." She was the first woman who had ever spoken in that conservative city with its orthodox surroundings; it was on a Sunday evening, and the large hall was filled to overflowing and one could have heard a pin drop all through her lecture. It was a grand effort, and many an orthodox believer can date his wandering from the faith of his fathers, from the soul-inspiring utterances of this young evangel of the new dispensation, and so she went forth—the great places heard of this Green Mountain girl, and in all of the cities of the East she was called to speak and always left many warm personal friends my good fortune to know her intimately, and when her years of public work ceased here, by her entrance to the glories of the other home, she did not lose sight of those whom she loved here, nor of the cause that needed—oh! so much—just such teachers as she had been, and now from her home on the golden shores of the Summer land, she comes to uswno are still at work, and aids us by wise counsel and loving words, inspiring us to emulate her example to try and live here as she lived. In Lizzie Doten's poems of the "Inner Life," are two poems given by her inspiration. From

one, in closing, I give a single verse, showing that her love and faith is more strong and clearer when she walked here with us in the form, and may the bright and glorious example of her life lead us up the "Delectable Mountaine" of Truth and Progress.

"Thus by that world of beauty, And by that life of love, And by the boly angels Who listen now above: I pledge my soul's best endeavor. To do what e'er I can, To bless my sister woman And sid my brother man." Brooklyn, N. Y. S. B. NICHOLS.

J. B. Wheeleek writes: Your position in the Bennett affair affords me great satisfaction, and I am free to say that it is high time that such conditions in society were being ventilated, and that it is time that Spiritualists took the task in hand to let the people know where they stard upon such subjects. We used to be a regular subjective to the Journal and hope soon to be

E. W. Burdlek writes: I do not want to miss a single number of the Journal. You are doing good and wholesome work.

"Inferences."

It is not often that I find consistent to write for the Journal I wish to say, however, that the article by friend Tewksbury, is by the way a real curicily. He runs his theory of inferences vs. knowledge into the ground (excuse the slang). Does he not know that there are inferences that amount to the same thing as an absolute knowledge? Thus, I eat an apple, I infer that it grew on an apple tree. My inference is just as good as if I had atood by it from the time it was a bloosom till it had atood by it from the time it was a bloosom till it. became a ripe apple; it amounts to the same thing as absolute knowledge. Any one would be an idiot to reason otherwise.

I presume friend Tewksbury reads the Jour-MAL. He does not know absolutely that it is published in Chicago by Jno. C. Bundy, but is he not aure that it is nevertheless? Of course he is, Now, let us apply this reasoning to the spiritual phenomena. I have a very dear friend, and I would call him Samuel Johnson. He has a very would can him samuel Johnson. He has a very peculiar signature. He is going to the city of New York, and I request him to procure me a certain book—one of A. J. Davis's works, translated into German. In the course of a few days I get a letter post marked New York, and signed, Samuel Johnson, his peculiar signature mark, stating that he was well, and would be home soon, but could not find the book on sale in the city; would look again to morrow. Now is there any one but an idiot that would infer that somebody else wrote that letter? Of course there is not. Now mark the sequel. Let us suppose that on the next day I have a sitting with Watkins, the slate writing medium, using a double slate tied together, and held by myself twelve feet from any one. I get a communication signed Samuel Johnson (the peculiar signature mark). It runs thus:

SPIRIT-WORLD. Dear Friend:—I was killed yesterday—run over by an omnibus. I take this early opportunity to let you know. I found the book and forwarded it to you.

SAMUEL JOHNSON. Now, I ask in all fairness, is there not just as much evidence that Johnson wrote the last letter, as that he wrote the first. What is friend Tewks-bury going to do with the inference? The two letters are perfectly parallel, except the one is from New York and the other from the Spirit-world. Now, although this is a supposed case I have many more that are real, and parallel to it,

that I could give if necessary.

That which looks, tastes, smells and feels like an apple, is an apple, and she who looks, talks, acts and has all the idiosyncrasies of my mother, is my mother, and no cophistry of inferences can make it otherwise. I have seen my mother and many others, have talked to them, and they to me, when they would immediately vanish.

An Extract from the Works of Rev. John Wesley.

Thesday 10 .- We went through one of the pleasantest countries I ever saw, to Darlington. Before I left Newcastle, I was desired to read a strange account of a young woman, late of Darlington. But I told the person who brought it, "I can form no judgment till I talk with Margaret Barlow herself." This morning she came to me, and again in the afternoon; and f asked her abundance of questions. I was soon convinced, that she was not only sincere, but deep in grace; and therefore incapable of deceit. I was convinced likewise, that she had frequent intercourse with a spirit, that appeared in the form of an angel. I knew not how to judge of the rest. Her account was:-"For about a year, I have seen this angel, whose face is exceeding beautiful; her raiment," so she speaks, "white as snow, and glistens like silver; her voice unspeakable soft and musical. She tells me many things before they come to pass. She foretold, I should be ill at such a time, in such a manner, and well at such an hour; and it was so exactly. She has said, such a person shall die at such a time; and he did so. And about two months ago, she told me your brother was dead; (I did not ago, she told me your brother was dead; (I did not know you had a brother;) and that he was in heaven. And some time since she told me, you would die in less than a year. But what she has most earnestly and frequently told me, is, that God will in a short time be avenged of obstinate sinuers, and will destroy them with fire from heaven." Whether this will be so or not, I can-not tell; but when we were alone, there was a wonderful power in her words; and as the Indian said to David Brainerd, "They did good to my

It is above a year since this girl was first visited in this manner, being then between fourteen and fifteen years old. But she was then quite a womanish girl, and of unblamable behavior. Sup-pose that which appeared to her was really an angel; yet from the face, the voice, and the apparei, she might easily mistake him for a female; and this mistake is of little consequence. Much good has aiready resulted from this odd event; and is likely to ensue; provided those who believe, and those who disbelieve, her report, have but pa-tience with each other. We had a love feast in the evening, at which several spoke deep experiences in a plain, artices manner; and many were greatly comforted, and stirred up more intensely to hun-ger and thirst after righteousness.

A Prominent Materialtst Gives an Opinion on the Bennett Business.

To the Editor of the Religio Philosophical Journal: Some of our infidel friends hesitate in regard to your exposition of D. M. Bennett, and claim aus-pension of judgment till they learn whether Benett denies writing those letters. Of such is Col. Robert G. Ingersoil. I do not know exactly how such minds are made up, but it seems to me they are a little defective. I thought an obvious demonstration of facts settled it and admitted no auspension of judgment.

You give a fac simile of two of Benneti's love letters in photo-electrotype. Now, if anybody can tell us how that thing could be done without you actually had such letters in his hand writing to photograph from, there might be some sense in suspending judgment; but the fact of your having done that thing, is nothing short of a demonstration that Bennett did write what you photograph, and Bennett's denial, with all the human testimony that could be uttered, could not weigh a feather against such demonstration. Our Robert hardly admit that he reaches the bliurcation where truth turns off from falsehood; or, perhaps, he intends a conglomeration of the pudding he serves up, thinking a little dirt won't damage it.

Pardon me. I do not know that this suggestion

is not already presented; but when I see a man do a good job and take the trouble you have to give a demonstration, I feel a good deal solicitous to have it appreciated, demonstrations generally are so intricate and obscure. The hand writing no one can mistake. Respectfully,

C. TEWESBURY. Chelses, Mass. Nov. 1879.

Uncarthing Fraud.

I cannot but feel thankful for the evidence aforded, that you have been instrumental in unearthing fraud at Terre Haute; yet I was inclined to hope for the sake of the cause, as well as the parties, that some extenuating circumstances might afford light to relieve both. But,—

Whether the "thing" at Pence's Hall, Survives or stands, or falls, Truth in the end appears to all, In the end the truth prevails.

Stay not my soul, nor count the cost.
That makes the truth arise,
If truth in the end comes uppermost, Don't mind the sacrifice.

Especially am I gratified with the evidence that you meant to be fair to the parties, only desiring truth, and when they rejected your eminently fair proposition, "all hope soured" with me.

And as for Bennett, such a mosty case of free-love, as that of being fairs to an old and tried companion, because fascinated with the chafms of a young girl, out free-loves all specimens known among Spiritualists, materialists, or orthodox either, and should meet with but one response for all. God speed the right.

DR. C. D. GRIMBS.

Six Persons in Beligious Trance for Three Days.

[From the Lemans (Iowa) Sentinal.]

The Rev. S. T. Galbraith, a local prescher at the M. E. church, who came here from Ireland last summer, and who has been preaching in this country since that time, related last Saturday in Jones's, the merchant tailor's store, to the editors of the Lamars papers, occurrences which he said transpired in Eikhorn Township last Saturday, Monday and Tuesday, and which are very singular, to say the least of it. He left R. J. Campbell's Sanday morning, on horseback, for the purpose of filling his appointments, and proceeded to O. Higday's, Eikhorn. Here he found five persons O. Higday's, Eikhorn. Here he found five persons in all, comprising two men and three women, in a state of great spiritual elevation. In a short time they fell on the floor, and he, too, seized by the same fascination, soon followed. He lay in a trance, during which he had the most ecstatic visions. In a few hours the six persons recovered their consciousness, and each learned that the others had been blessed with heavenly visions. One of the sisters began prophesying, and told the band that they must remain there for three days and three nights without other food than also should be O. Higday's, Eikhorn. Here he found five persons that they must remain there for three days and three nights without other food than she should be directed to permit. They again fell on the floor in trance that continued until midnight, when they again awoke. In one corner of the room, near the ceiling, they saw a large, bright and beautiful star, and lights passed to and fro through the room. One of the sisters began singing the dox-ology to a new tune, one she had heard while in the trance, and all the others, in an instant, sang the different parts, making the most delightful the different parts, making the most delightful melody ever heard on earth. They sgain fell into a trance state, from which they awoke next morning. The prophesying sister, who said she was a representative of the Lord, from Wisconsin, told the others they must organize, go forth and hold camp meetings, holiness meetings and all sorts of meetings to stir up the people. They were to go to Wisconsin. They are some bread and water and again became entranced. Mr. Galbraith saw a pillar of salt while in the trance. At one time he was seized with flerce and racking pains as it the devils had hold of him, but the good spirits of influence gained the victory, and he afterwards had transporting visions. This continued until Wednesday morning, twhen Galbraith left Lemans. Some friends were trying to raise funds for him, so that he might return to Ireland where his fathso that he might return to Ireland, where his father is stationed as an Episcopal minister. This is substantially the story as told by Galbraith. All the parties to the singular transactions are known to us by name, but we forebear doing anything beyond outlining the curious story.

A Pieturesque Funeral Cortege.

A somewhat unusual funeral cortege wer ded its way from the west end of the town to the railway station, on Saturday morning, concerning which come very romantic, highly imaginative, but some-what incorrect rumors had gained currency. The funeral was that of a young lady, named Ellen Elizabeth Parren, the daughter of William Parren, Esq., of Beckenham, in Kent. The young lady arrived in Brighton on Saturday week, on a visit to her uncle Capt. Dunbill, of Branswick Road. Though delicate, she was thought to be in her usual health; but, on the following Monday, she died somewhat suddenly. We understand that the deceased young lady, being a great favorite both in her own family and among her friends, it was decided that the obsequies should not partake of that gloomy and melancholy character which is the usually accepted mode of burial, but that it should be more inspiring and hopeful in its tone. The arrangements were, therefore, placed in the hands of Messrs. Hannington, of North Street, who brought their handsome funeral car into rewho brought their nandsome funeral car into requisition; and in the place of black horses, the car was drawn by four greys, and the funeral coach was represented by three landaus, each drawn by a pair of greys. The coffin having been placed upon the car was covered by a handsome white and gold pall, upon which was laid a number of beautiful wreaths of white flowers. The contest as thus arranged laft Browniek Boad corlege as thus arranged, left Brunswick Road Hove, for the railway station, and then proceeded to Croydon. Here, the Inneral procession having been re-arranged and augumented by two other landaus drawn by pairs of greys and a number of private carriages, proceeded to Norwood Cemetery, where the remains were laid in the grave, the service being performed by two Nonconformist-ministers, the Rev. Mr. Eldridge and the Rev. Mr. Jenkinson. The coffin was of polished oak, with plated silver ornaments and inscription plate. the latter having upon it the following: "Ellen Elizabeth, daughter of Wm. Parren, Esq., died August 25th, 1879, aged 25." The funeral arrangements were carried out under the personal supervision of Mr. Cornock, of Messrs. Hanning-ton's establishment.—Brighton Guardian.

British National Association of Spiritmalists-Session 1879-80.

NAMES OF SPEAKERS AND SUBJECTS.

November 8d, Mr. Calder, President B. N. A. S. November 30, Mr. Caider, President B. N. A. S., "The New Epoch;" November 17th, Mr. Tapp, "Philosophical Spiritualism;" December 1st, Mr. G. F. Green, "Spiritualism and Positivism in relation to Problems of Government;" December 15th, Rev. Maurice Davies, D. D. "Spiritualistic tion to Problems of Government;" December 15th, Rev. Maurice Davies, D. D., "Spiritualistic Positivism;" "January 19th, Mrs. Fietcher, "Startling Evidences of the Communion of Spirita;" "January 26th, Rev. W. Stainton-Moses, M. A., F. R. S. Lit, "The Present Position and Future Needs of Spiritualism in England;" February 2d, Rev. W. Miall, "Treatment of Spiritualism, a Test of Mental and Moral Qualities;" February 16th, Mr. Podmore, "A Voice from Laodicea;" March 1st, Mr. E. T. Bennett, "Spiritual Power as a Curative Agency;" March 15th, Mr. A. T. T. Peterson, "The Philosophy of Spirit Control;" "April 12th, Mr. Fletcher, "Some of the Ghosts I Have Scen;" April 19th, Madame de Steiger, "Religious Aspects Mr. Fletcher, "Some of the Ghosts I Have Seen;"
April 19th, Madame de Steiger, "Religious Aspects
of Spiritualism;" May 3d, Mr. J. A. Campbell,
"Psychonomy in its Relation to Religion and
Ethics;" May 17th, Mr. D. H. Wilson, M.A.,
"Psychometry;" June 17th and 21st, left free for
discussion of any subject that presses, or for
papers not assigned to a previous date.

DESMOND G. FITZGERALD, M. S. Tel. E,
Ghairman.

Chairman. W. STAIRTON MOSES, M.A., Hon, Secretary.

\*Date slightly altered on account of Christmas and Easter Vscations Additional papers have been kindly promised by Mr. Epes Sargent (Boston, U. S. A.), Mr. Barkas, and Dr. G. Wyld, if required.

Critical.

"Brother Davis is seeking to bring all truth, every grand ides, with his Harmonial Philosophy." The above sentence occurs in a communication from Mr. E. V. Wilson in your issue of the Journal of November 1st.

If he, or any one else, who would really desire to

know the truth, will open the second volume of the "Great Harmonia," page 133, a definition of the Harmonia! Philosophy will be found thus: the Harmonial Philosophy will be found thus:

"It is an investigation into the consecutive causes of any thing, which investigation leads the investigator deep into the spiritual origin of all things, or of the thing which he is moved to investigate. It is a philosophy which depends upon immutable principles, upon intuition, upon wisdom, and outwardly upon nature for its confirmation to the senses."

Or by looking at page 270 of the fifth volume of "Harmonia," it will be found at heart to be, "In unselfish, dispassionate, divine love of immutable principles."

principles." From this it would seem that the "love of wis dom" or "seeking for wisdom, and not what E. V. Wilson asserts is the animus of the lectures Mr. Davis is now giving in this city.

O. P. CURTIS. New York, Nov. 4th, 1879.

R. Palmer Thomas, F. R. A. S., Honorable Secretary British Theosophical Society, writes: I had the advantage of a seance with Mrs. Simpson of your city, and obtained for the first time in my personal experience, absolute proof of either the passage of matter through matter or the creation of matter within matter in a very short space of

James Burke writes: I feel like thanking you for the bold stand that you have taken against deception and fraud among spiritual mediums, especially the Terre Haute hall of deception and iniquity.

Michigan State Mediums' Medical Association.

The Board of Examiners in connection with the above named association, convened at Lansing, November 3rd, 1879, for the purpose of conferring certificates of practice to all qualified applicants; there were also present the President, Rev. Chas. A. Andrus, and Mrs. L. E. Bailey, Secretary of the

sesociation. The Chairman of the Board, Dr. S. A. Thomas, of Sturgis, proved himself fully qualified for the position. Each candidate passed a very close examination. Twelve certificates were granted; all but three held diplomas from one or more medical colleges. The near of those upon whom cal colleges. The names of those upon whom certificates as magnetic and clairvoyant physicians were conferred, were as follows: Dr. George, H. Geer, Battle Creek; Dr. A. W. Edson, Lansing; Mrs. Dr. Parks, Hudson; Mrs. A. E. Brown, Jones-Mrs. Dr. Parks, Hudson; Mrs. A. E. Brown, Jonesville; Dr. Wm. H. Nelson, Paw Paw; Dr. J. D.
Wygent, Waterlist; Dr. M. B. Shuts, Grand Ledge;
Dr. Edwin Barlow, Flushing; Dr. S. A. Thomas,
Sturgls; Dr. A. Farnsworth, Saginaw; Dr. P. T.
Johnson, Coldwater; Dr. Waldon De Clarenze,
Hudson. The last named physician holds diplomas
from three schools: Eclectic, Homepathy and
Hydropathy; he passed a very good examination
in Anatomy, Physiology, Therapeutics, Theory and
Practice of Medicine.

The clairvoyants were thoroughly examined as
to their ability to diagnose disease, and the application of magnetic forces, the prominent symp.

plication of magnetic forces, the prominent symptoms of different diseases, and their remedial agents to be used in each case. The Board sat in session three days and adjourned Nov. 6th.

MRS. L. E. BELLEY, Secretary.

J. M. Ray writes: Although a new subscriber to your paper, permit me to express my satisfaction and high approval of the course you are taking in unmasking fraud and hypocrisy. Let us have the truth, though it knocks the bottom out of immortality. I for one desire it not, or a conviction thereof if obtainable only through false-hood, and in this connection allow me, through the columns of your paper to express thanks, yea, adoration, for that wise and beautiful article on prayer, by Prof. Buchanan, which appeared in your late issue. Would that all of our opponents might read it and be benefited thereby. In a spiritual sense, it was soul inspiring, and in a material point of view worth one year's subscription to the JOHNAM. May success attend you in all

Notes and Extracts.

good words.

\*\*And God said let there be light, and there was

Every soul needs to be purified, to be spirit-

God is represented as being no respecter of ersons. Jesus applied the torch to the stubble of Jew.

ish ceremonies. The stonement is one of the many monstresi. ties charged upon Deity.

The Spirit-world is faming the spiritual embers into living flames.

Many years are required to completely change the ideas and associations of men. For six thousand years, God has been worship-

ed through a routine of formalities. God works through natural law, and only

through law can man perceive the divine pres-"Most of the moral truths prescribed in the Gospels are to be met with in the Buddhistic Scrip-

Men engrossed in material things are inclined to pay little head to matters which seem to belong

to future ages. Spiritualism has not come to bring a sword, but it comes with a healing balm, to heal the wounds the sword of ignorance has made.

Men have been fighting fire with fire; ideas have fisshed from the intellects of men like lightning from the clouds, only to be met by the fire of persecution.

The spirit of inquiry is abroad in the land, and though theologians may designate this power as the prince of darkness, it is the fire of investigation kindled by angels. Buddhists have been violently persecuted,

but they have never persecuted, have never dreamed of ravage. They have been faithful to their principle that truth is not to be imposed by violerce.

Tradition has held control of the resources of the world for ages. Its demands have been met through fear, and though the poor have perished from hunger and want, tradition has walked triumphantly over their lowly graves.

Is there any proof that wisdom or unfoldment will come like the air you breathe, forcing itself upon you with an irresistible power? Ah, no. Whatever your mental acquisitions are, or what they may be, depends upon the individual energy

and application. It is reported that in conversation with a min-ister, the minister asked Col. Ingersoil what, in the natural order of things, he would have differ-ent, if he could control them, and in reply, Col. Ingersoll said he would have health catching in-

stead of diseases. Spiritualism has been presented to the world not as something new, nor as a wonder or a miracle, but as a result, and in this development, we trace the progress of the race, and we find it a pleasing study to trace, step by step, the growth and unfoldment of mankind.

Not a human being lives, not a record can be found in natural history nor in any of the reports made by the world's most learned scientists of their being any deviation from a natural channel as being in answer to prayers or in suswer to the combined petitions of men. Every idea has a birth, passes through a period of infancy, thus comes a period of education

and unfoldment, when the principles embodied, grow; and then comes the age most attractive to every person, when the unfolding forces are be-ginning to assume their natural proportions. Religion is made objective to the world through ideas, thoughts and certain mental developments, for religion is not an element that forms bone and muscle. The mind is its realm, and when

we seek the mind productions of the age or ages, and by this method we ascertain, and are enabled to mark distinctively the progress made from the past down to the present time. Im India Christianity and Mohammedanism have labored side by side, by peaceful methods; and according to statistics of 1873, as given by Bosworth Smith in Mohammed and Mohammed anism, Christian communicants in India number

seventy-eight thousand four hundred and ninety-four; while one of the speakers at the recent Allahabad Missionary Conference said that thirty millions, the estimated number of Mussulmans in India, was much below the mark.

Do not call each glorious change decay, For we know, we only hold our treasures truly, When it seems at if they passed sway:

Nor dare to blame God's gifts for incompleteness,
In that want their beauty lies. They roll

Towards some infinite depth of love and sweet-

ness: Bearing onwards av'ry immortal soul,"

The seed planted in the ground is a promise of what the harvest will be. The Buddhists of Tibetan seem to have a

The Buddhisis of Tibetan seem to have a careful interest in strangers, and lose no opportunity of kindly service. The Christian missionaries, near to perishing of hunger and wet in the desert for lack of fire and fuel, were accepted by a band of Tartars leading a laden camel: "My lords Lamas, the sky has failen to day. Doubiless you have not been able to light your fire; but man are all brothers and belong to one another, and the lay should serve the holy: so we are come to light your fire for you." When the animais of a care, yan go astray, wheever is in the neighborhood must go seek them, and if they cannot be found, give others in their place. We will search for your horses,' said the Tartar shift is her, "and if they are not found, you shall choose at placeure from our herds. We wish you to leave us in peace as you came." from our herds.

### HE PROOF PALPABLE

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### A NEW BOOK.

Andrew Jackson Davis: DETITLED

# VIEWS

# HEAVENLY HOME."

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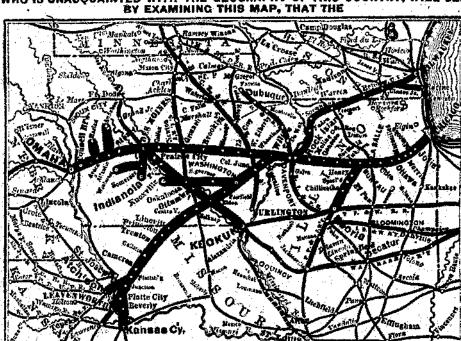


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### Orthodoxy and Spiritualism.

BY W. S. WOOD.

To the Editor of the Religio-Philosophical Journal:

In reading our papers now devoted to the investigation of the new light beaming upon the world through spiritual power in phenomena and mediumship, there is such loud smacking of old theology coming from the utterances of many lecturers and writers who are regarded as advanced thinkers and teachers, that if the thing continues to grow much longer, it will be very difficult to distinguish between one of the new school and one of the old-fashioned orthodox kind.

It may be a comforting thing to see and know that the basic idea of Spiritualism is permeating the whole fabric and leavening he whole lump of Christianity, and modifying the more degrading ideas of old theology, but this should not induce our great movement to compromise with error by concealing the main foundation on which theological trash, creeds and dogmas are

What is now known as "Christianity," in many of its formulas, dogmas, rites, sacra-ments and sacrifices, is but the filterings of Judaism, as Judaism was the reflection of the ancient rites, myths, superstitions and idolatry of Egypt and the Orient in its manifold forms of fetich, phalic and sun-

worship, etc. 🕏 From the earliest history, the world has been held in the chains of mental darkness. Superstition and idolatry by a cunningly devised system of priesteraft, and the bugbear and the leverage by which the craft has held its power, have been a great imagin-ary, personal, all-powerful, all-knowing, re-vengeful "God," the "creator and ruler of the universe." To add a new leverage in later times, they have improvised also later times, they have improvised also a great personal Devil to assist God in keeping the world in subjection to their will and

It seems to be the idea with many of our reputed thinkers, that because our philosophy is modifying the old creeds, to sur-render on a compromise by allowing them to "Hold the Fort," and say it is impreg-nable as it ever has been in holding the human mind in the boudage of superstition and bigotry, through the machinery of a blind faith in myths!

A few years ago the whole Christian phalanx met the claims of Spiritualism with a contemptuous shout of derision, declaring its phenomenal evidences and claims to be huge humbugs and delusions. Now, the majority are much modified, and admit the possibility of spirit communion and manifestation in exceptional cases, but throw the subject over their shoulders with the wise conclusion that none but "evil spirits" can manifest their presence. They retain standing in the old creeds by charging all our phenomens, mediumship, etc., to "his Satanic majesty, the Devil," and that their "God" gives no countenance or current to anything connected with spiritualism.

Of course this leave them in a bad and awkward dilemma when they claim that God has all power to stop it, but yet permits it to go on, thereby leading astray so many millions of his own beloved children whom ha is constantly president account. whom he is constantly striving to save from delusion and error! But this inconsistency is not a new one, existing since the thought, "Why don't God kill the Devil," and thus end all the trouble in his own and the other's dominions! The whole tenor of the Christian's creed and prayer, is, that the Devil has got the upper hold in the world's affairs and does things with a pretty high hand in spite of God—in defiance of His will pleasure; yet claiming for him cert attributes, they are incessantly beseeching him to interfere and change the order of things and shower down blessings that never come-as though a prayer-ans wering God never heard the pitcous petitions sent up by his own devoted, faithful and peculiar people, who profess to commune directly with him, and often advise him and suggest what ought to be done; but they ignore the power of their spirit friends to do them the smallest favor, or to manifest their love or presence. They cannot point to any tangible evidence of the presence or power of God to do the least thing, except the evidence of a blind faith—the same evidence that once established the theory that the earth was a flat submance, and the centre of the universe, around which the sun, moon and stars revolved once in twenty-four hours—the self-same evidence on which Galileo was made to recant the "heresy" of the earth's revolution by the tender persuasion of the thumb-screws, or forfeit his life

With experienced investigators of the spiritual philosophy, it is quite different. They can offer tangible evidence of the power, individuality and presence of spirits, which can be weighed as evidences of other things are weighed and tested by the reason and intellect of man. The proof of a personal God is wholly imaginary, founded on faith. The proof of spirit power and presence is such as our five senses can testify too in other matters. Every Spiritualist who has had opportunity and patience, is satisfied as to the power of spirits to manifest in one way or another, with favorable conditions. But none have ever affirmed any knowledge of the existence of the Christian's imaginary personal God—never have seen him in their heavenly home! It is true, some of them talk of him much as they were educated in earth life to do, but this only goes to prove the philosophy that deuth works no change in itself, but that we carry our life and character, and belief and prejudices to the Spirit world and live with them until progression takes place, as in this life.

Why, then, should reputed advanced thinkers and teachers among us, who boast of having been hatched out of the shell of old theology, be so continually admitting the truth of old theological dogmas by referring to the "God" of Christianity, without qual-ification as an undisputed and acknowledged being with all the claimed Christian at tributes? How long will it take the out-comers from the old priestcraft thrashing machine, to cleanse themselves from the creeds and dogmas of the old myths of theology? If they go on claiming the solid foundation on which the old myths are built, how far have they progressed, or are likely to in this new light? Would it not be well for them to turn their attention to showing the existence of a sure foundation, before they invite others to stand upon it, on their mere ipse divit, which has been the history of the past, and the world has been history of the past, and the world has been steeped in superstition, bigotry, ignorance, intolerance and cruelty. The wearing of the ephod is no longer a badge of immaculate wisdom to lead the world into error. Take a "personal God," an "over-ruling Providence" and a "creative being" out of the Christian system, and what would be left of it to hold the world in mental bondage and superstition, as that would also dispose of a personal "devil" contending with God for supremacy!

with God for supremacy!

Many of our would-be leaders talk about an imaginary being and a "divine" centralized mind, as glibly and as unmeaningly as the most advanced Mody or Joe Cook How long will they he led by such philoso-phers, before old orthodox theology, forced forward by spiritual phenomena and our mediumistic facts, will take another step and assert by the Bible, too, that all that Spiritualism now teaches or claims, was always the fundamental corner stone of its rotten fabric? And then, most that is valuable in Spiritualism in liberalizing sentiments and rescuing the world from the superstition and fogs of the past, will die by strangulation in wearing the creeds and theology of Christianity. It will be in its grasp and under its control through the same system of priestcraft and self-andinted agents and special ambassadors of the same "God" that has ever confused the world, and in whose behalf oceans of blood have been shed and millions of human life sacrificed. In some respects it may be claimed as a "reformation" or advance upon claimed as a "reformation" or advance upon the churchianic scheme, but it will reflect the present old relics of superstition, as Christianity reflects the old relics of Judaism, and Judaism the still older.

The tendency now is, to retain the self-same old "God," scarcely eliminated from the present "trinity," and with no better knowledge of his personality than the present priestly stuffing of "faith." A "Christian Spiritualism" will be the new planting of ancient myths, superstition and priestcraft, in ground where it may take ranker root to choke progress and the sway of reason at the sacrifice of liberty. Every advice from the Spirit-world, from spirits disenthralled from the dogmas of this life, is plainly and sternly against surrendering their efforts to enlighten mortals, to the keeping of priestly agents that have duped the whole world with man-made theories, with all their deplorable results. How can a true Spiritualist engage in the work of propaganding what has plunged the world into darkness, superstition and bigotry, against the advice of exalted and purified spirits, if he listens to their entreaties? It is a serious question whether it is profitable to accelerate the march of modern Spiritualism in the churches, if it must be done at the expense of truth or by a compromise in accepting as true the very foundation stone on which all the old forms of worship, sac-

rifices and dogmas are built Modern Christianity is but an aristocracy of fashion for the advertising of the self-righteousness of the scribes, Pharisees and hypocrites that make it a farce and a mockery on the precepts and works of the great Nazarene, medium and teacher of modern Spiritualism. He was sacrificed to the interests of the "craft," who have ever since lived on the credulity of their dupes in his name. They have sacrificed all mediums from his day till now, as "witches" or lunatics, where they have had the power, and would repeat history to-day with ten thousand modern mediums if it was in their power-to save their myths and dogmas by which they induce gaping millions to bow down to them as superior and more than commonly pure and "God" like teachers, and live off the tithes filched from all classes according as they imbibe their teachings and superstitions, and gulp them down with large decoctions of "faith." Spare our glorious light from falling into such control and another long night of darkness and despair for the noble, emancipated spirit friends who would dispel the black clouds of a longcontinued eclipse.

# CRITICAL.

# Communication from Joseph S. Burr.

To the Editor of the Religio Philosophical Journal: At the time the Rochester rappings occurred I was in the habit of mesmerizing my fellows, mostly by the Deleuze modus operandt. Many strange things occurred, in fact, much which has since been called Spiritualism. At the time I supposed my self to be the motive power in producing the weird phenomena. When modern Spiritualism came within my grasp, I willingly embraced every opportunity to investigate its pretensions, especially from scientific stand-points, as best I knew how, without any special prejudice or prepossession relaany special prejudice or prepossession relative thereto. I have read much of your literature, especially the periodical issues; have taken one or more thereof (generally several at the same time) ever since 1880, when we were favored with the Spirit-World," the Spirit Messenger, etc. I have attended most of the accessible meetings, lectures stances etc. and two or three nalectures, scances, etc., and two or three national conventions, and as much humbuggery as they embody, yet I am fully con-vinced that there is some occult principle, some motive power underlying the same, worthy the attention of any man, let his attainments or standing be what they may. That something is assuredly, mind, but whether of this or another state of being, is with me an open question, and with your permission, I may desire to be further heard in the future. When the anomalous phenomena common to modern Spiritualism, can be somewhat accounted for and explained on common sense logical grounds, it is surely upphilosophical to resort to a future state of being (of which we know far less than of the present) there to he if they supposed spiritual entities, to see if they cannot explain or account for the same.

But the consideration prompting me to write on this occasion, is the Terre Haute impostors—your expose of their tricks seems to me to be a fair, honest, pointed and con-clusive presentation of their knavery. The face of your narrative, is in the line of human nature seeking for truth. I have also just read the lengthy, labored and strongly pettifogged article, attempting to disprove your researches and report.

Some years ago I attended a National Meeting of Spiritualists in Cincinnati, Ohio, the object of which was to wash our bands from the stain of Woodhullism. Some parties of Terre Haute (of whom I had been hearing wonderful things for some time) had rented a large and well adjusted picture gallery in Cincinnati, and professed to be taking spiritual pictures, some of which I saw, and from their novel appearance and the enthusiasm of the holders, I was induced to pay them \$500, and on the next day received a fair picture of myself, and a less distinct one, a female (on same plate), standing behind and above me, whose robe in some places enveloped my person. Many persons in that convention, and divers others since, pronounced it the best spirit picture they had seen. But I could not recognize it. From the conversation I had with the parties, and their maneuvering, I had a strong intuitive impression at the time that they were bogus concerns, whose only object was money. That impression has not left me yet. That picture I still have, and am willing to have it employed to establish truth or expose frauds, if any persons think there are the property of the control of th they can thus use it. The expose of said.

fraud, which prompts me to mention the

Mr. Editor, I can easily perceive how we may err in criticising too severely the phenomena of Spiritualism, and the parties con-nected therewith; and also how deeply interwoven into our natures and mental make up, are marvelousness and credulity whereby the priesthood of the world,-from its earliest history to the present time, have been enabled to rule and govern their fellows, in every form of worship and religious association known to men, not excepting Spiritualism and Christianity, and yet while nearly all (perhaps unconsciously) yield themselves passive subjects to the control of the designing, yet how strange, each and all are prene to worry and devour each other, and thus injure their respective parties and causes, and cripple their useful-ness and growth, giving their opponents an open field to fight them. Must such be the case, inevitably, forever? If so, go ahead. You have as good a right to cut and slash as any other. You have one adventage averas any other. You have one advantage over others-you fear not Mother Grundy, but have the independence and fortitude to attack error, sham and fraud in high and holy (?) places? When prominent men thus labor to rid their own households from sham, trick and deception (as you have done for Spritualism) it gives evidence of honors of property of property of property of the first of t

esty of purpose and a truthful domicile.

It may be natural for orthodoxy to prosper and grow fat, when fed upon false assumptions tions and superstition, preferring old errors to new truths, because the old is said to be found in an old book of somebody's getting-uplong, long ago; but is it not still more unreasonable, that in this enlightened and progressive ago. progressive age, even some would be Spiritualists, deem it proper to palliate, excuse and defend every fraudulent pretender to mediumship in Spiritualism, even where the evidence of fraud is clear and explicit enough to convict a fellow of any crime in any common court of justice? .

# Communication from Prof. Franz Hoffmann.

Leesville, O.

To the Editor of the Keligic-Philosophical Journal: You have had the kindness to send me two numbers of your great Spiritualist paper, in the first of which Fichte is spoken of

and occasionally my name also mentioned. I have at once dispatched a card (postal) to you, which I hope you have received. In the German Empire there are now two Spiritualist papers in existence; 1st, "The Psychic Studies," by A. Aksakow and Wit-tig, and, 2nd, the "Psychological Sunday-Paper," by Reimers and Rappard. The first is in its sixth year; the second has just commenced to appear. The "Psychic Studies" you ought to take and give ample notice. In all its years, you find articles of mine, from which you might make quotations in your paper. In Germany it is very hard to gain subscribers for American journals.

If in North America, which is not probable to me, there is not already mich a book in existence, you should call in your paper upon the American scholars to write a work which would explain and illustrate the history of Spiritualism in America, its present condition in regard to propagation, the best established, most important facts and the various propounded theories. Such a work would seem necessary for the instruction in Germany as well as in other European countries. It would of course have to be translated into German.

Would not Mr. Sargent be able and inclined to undertake such a work? As a translator, I could recommend Mr. Emanuel Schaerer, of Wiesbaden, who has proved his ability, especially by a translation of the books of Allen Kardec. "In litterio von multum," Prof. Kotzia, of Athens, makes the motto of his work in five volumes, and in the old Greek language, a history of philosophy. He commences the modern philosophy with Jacob Boehme and closes it with Baader. This deepest theistic German phi-Baader. This deepest theistic German philosopher has already anticipated Spiritualism more than sixty years ago. Compare the fourth volume of his works, the spirit-rationalistic "Journal of Maurer," (has ceased) and particularly the sixth volume of my philosophical writings (Erlanger Deichert, 1868—1879). This sixth volume brings the history of Magnetism from Mesmor till Europeans and an article on Swa mer till Eunemoser, and an article on Swe-

denborg and Kant. In the "Psychic Studies" there appeared from my pen a series of condensed exposi-tions of the immortality doctrines of the great German philosophers, to which may follow those of the great poets. For some coincident reasons I have not started from Leibnitz, but from Fichte and Schilling. But Leibnitz and Kant have since followed. The exposition of Lessing is short, but much ampler that of Herder, because he has donated so much care to the question. Ja-cobi, as well as Herder, I have sent in. To follow are Baader, Krause, Herbart, probably Weisse, C. Toepfer, Fichte, ir. Lotze, Fechner, Zoellner. Of the poets I take into view, Klopstock, Wieland, Goethe, Schiller. North America should undertake the

meritorious work of making a catalogue of Spiritualist literature, books, etc.; first of American, but, if possible, of all the coun-American, but, if possible, of all the countries of the globe. Your Journal could give the stimulus to that. Activity is great in America, perhaps greater than elsewhere. Therefore such a stirring-up may prove effective. As there are still many in all countries who, for whatever reasons, doubt that the spiritualistic facts are able to be strictly demonstrated as such, and as some of them pretend the absolute impossibility of their reality and objectivity, as for instance, one H. K. (probably H. Krause) in the October number of the Darwinian in the October number of the Darwinian journal, "Kosmos," a work would be desirable, which may be under the title of, "Book of Facts," stating and illustrating a num-ber of the best established and most evident facts. This should be followed by a "Book of Theories," which from comparison would make issuethe true one.

make issuethe true one.

I remark, moreover, that my last Spiritualist writings, will probably be published in Prof. Ulrici's "Journal of Philosophy," for 1880, 1st number. They consist of a review of the "Voices from the Spirit-world," by Friese, and remarks about the declarations of Fechner on Spiritualism in his works, "The Day-view against the Night-view" (1879). The 3rd volume of the Scientific Treatise" of Zoellner, I expect in a few days, as well as the October number of the days, as well as the October number of the "Psychic Studies." Of number 1 and 2 of the "Psychological Sunday-Paper," "Light, more Light," I can send you a sample, as I have received three copies.

With the highest regards and faithfully, Wuerzburg, Germany, Oct. 13th, 1879.

Nothing is easier to a man of genius, nothing a more certain proof and part of it, than to compose what raises men's wonder and admiration; nothing more difficult than to show them distinctly the simplest and most concern in your paper, speaks of a picture labyious truths.—Penn.

### Jesse Shepard, the Musical Medium.

Mr. Jesse Shepard, the musical medium, has been in Chicago for some time, and held several scances, and all who have attended them, have been highly pleased with the manifestations. Mr. Shepard has traveled extensively, and the following in reference to him, selected from various sources, will be read with deep

DEAD VOICES. The Salem (Or.) Record says:

"Names of relatives and friends were whispered in the ears of those in the circle, by the direct voice, thus signifying their presence—names that by no possible chance could have been known to the medium.

"Unseen hands swept over the keys of the piano, giving out such ravishing music that it could only have been played by angel hands; while in perfect harmony a guitar and several other instruments kept company, while floating in the air above the heads of those present. "Mr. Shepard is certainly a wonderful medi-um, and his scances are most marvelous."

### A LITTLE CHILD MATERIALIZES. The Salem (Or.) Mercury says:

"At Jesse Shepard's scance, last evening, a lady who was present for the first time in her life in a circle, had one of the most remarkable tests ever given in a scance. A little child, whom she had lost many years ago, came, and as of yore, crept into her lap, and threw its tiny hands around her neck, and laid its little head against her cheek. This was repeated a number of times during the séance. The feeling and touch of the little one was as palpable to the mother as if made of real flesh and blood. But the most remarkable of all was, that during the visit of the little cherub to its mother, the piano and other instruments of music were played by invisible hands. This is the most convincing test ever given in Salem. Truly life is full of strange mysteries that can only be solved by the cold hand of death."

### THE ASSYRIAN MARCH.

The Ballarat (Australia) Courier says: "Another highly curious performance was the rendering of musical selections, amongst the items being an 'Assyrian March," of weird, and at times, grand harmony, together with operatic and other numbers, this section closing with a duet, sung by Mr. Shepard in perfect soprano and bass, though this latter was insignificant compared with certain as-tonishing information imparted to those pres-ent during the clairvoyant portion of the entertainment."

INDEPENDENT VOICES. The Portland Oregonian says:

"Mr. Shepard said he would play the piece and sing his grandest solo. Voices were heard singing in all parts of the room, forming a choir of most marvelous and thrilling effect. Four voices sang a quartette with an accompaniment on the piano which would defy any one pianist to execute. The sounds seemed to come from the center of the room, and the different pieces of furniture moved towards the plane. The singing could be heard far into the street, and many passers by thought they were listening to a full company of musicians relearsing a grand oratorio for a public performance. The whole performance took place in a room lighted sufficiently to enable each person present to see each other and the objects as they moved, no preparations whatever being made for a scance and no phenom-

### LETTERS OF DISTINGUISHED PEOPLE TO MR. SHEPARD.

Belgrave Square,

LONDON, June, 1870. S The Dowager Viscountess Cambermere presents her compliments to Mr. Jesse Shepard and as she hears he will kindly accept invitations to select parties, hopes he will favor her by his presence on Sunday evening, April 17th. Lady Cambermere has invited the Am. bassadors of Prussia, Austria, Spain and Brazil.

48 Onblow Square, )

LONDON, 1870. The Countess of Dunsany presents her compliments to Mr. Shepard, and would say that she and her friends, including the Dean of Armagh, were so pleased with Mr. Shepard's powers on Friday evening last, that it will gratify her much if he will give her a series of scances during the coming week.

BRIGHTON, Eng., Nov. 11, 1872.

Dear Mr. Shepard,—It will give me great pleasure to meet you on your arrival in Brighton, and do all in my power to promote your professional success.

SIR CORDY BURROWS, Mayor of Brighton.

# Cleveland Items.

E. V. Wilson, the well known seer and lecturer, has now been with the First Re-ligious Society of Progressive Spiritualists two Sundays and is to stay the balance of the month. Coming here just as the senior member of the firm, "Moody and Sankey," got in his dirty fling at Spiritualism, Mr. W. publicly announced his intention of replying to his unchristian strictures, and in doing so, drew a large audience to hear him, completely drawing the sting from the miserable slander.

The Semi-monthly Lyceum Sociables were inaugurated Friday evening, Nov. 7th, preceded by an original drama, the production of Chas Collier, the conductor. The Lady's Good Samaritan's Relief Sociaty (Spirituellefs) to Fredhitz Conductor.

ciety (Spiritualists) to facilitate matters. meet weekly for the present in order to pre-pare for the Annual Fair between Thanks-giving and Christmas. Lyman C. Howe is to succeed E. V. Wil-

son, commencing Sunday Dec. 7th. The resident clergy of the city are now left to grapple alone with sin and the sin-ners of Cleveland, Moody and Sankey having left immediately after drawing their sal-

Nov. 14th, 1879.

The Hempstead (Texas) Daily Courier 58YE:

The Spiritualist State Convention, which adjourned last Sunday night, after a session of four days, was a season of real enjoyment to the membership. We are not of the organization, but must confess that the zeat with which the "season" was "enjoyed" by the brotherhood and sisterhood of the order, reminded us strongly of the good feeling that used to be exhibited by the members of a Methodist Church in a "love-feast" a long time ago, when we were a boy.

### The Bonnett Expense.

To the Editor of the Beligie-Philosophical Journal.

I received the Journal with the Bennett exposure while on the stump in West" ern New York. Speaking in a hot political campaign two or three hours every night, I campaign two or three hours every night, I could not consider the matter and laid it aside. I got home on Friday last and left on Saturday for this place. This matter troubled me exceedingly. I would say, "Is not one battle hard enough, if all is true?" You make out a strong case, and we must drop Bennett out of the list of our co-workers. I am sorry, for by cheap publications he has, despite a certain coarseness, done good work. His crime injures no truths, only makes more work for us. No one injustice can charge his course to Liberalism, but if we, knowing his life, still sustain him, we can justly be so charged. The moral sense of the world rightly demands a moral life, since a good man is more than a learned man, as act is more than word.

But still, Bro. Bundy, I do fear that the result will be a fastening of the Comstock law upon us, and I regard this law as a direct violation of our constitutional rights and a prostitution of our mails to Christian uses. It is therefore just now a delicate question with me. Bennett in prison as a result of that law, has my sympathy; Bennett as a hypocrite has my condemnation. If he finds all hope of pardon now gone, it is his due punishment. He should never have violated the moral code and imitated the Rev. friends he has been so fond of condemning; but will not all liberals suffer by a longer reign of Comstock & Co? Well, even this is right for us, for we must ourselves de-mand a higher standard of morals in mediums, lecturers, editors and reformers, and by example teach the world, and this will lead to that result by showing hypocrites in our ranks they have no hope from us, and let Bennett and Rawson join Bliss, Stewart & Co.

I gave on Sunday A. M., here, an address entitled, "A higher standard of morality, or Liberalism and Spiritualism and their re-lation to morals." I shall give the same in Springfield this month.

Go on, and as long as your motive is a "Higher Morality," my sympathy is with you. H. H. Brown. Bartonsville, Vt., Nov. 11, 1879.

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lasters. It is everywhere recommended by Physicians Druggists and the Press.

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