

Gruth Mears no Mash, Bows at no Human Sprine, Seeks neither Place nor Applanse: She only Ashs a Bearing.

OL. XXVII. | Entered at the postoffice at Chicago, Ill., } 1 SIRGLE COPIES PIVE CENTS. CHICAGO, NOVEMBER 22, 1879. NO. 12

CONTENTS.

FIRST PARE -- Across the Continent -- California Matters and Criticiam, The Indiana, Medfumship,

BOOMD PAGE - Prayer as a Roth-nal Act and Religious Duty An Important Work, Medlumship, etc

THIRD PAGE .- Woman and the Household. Book Notices Liberalisin vs. D. M. Bennett. Miscellaneous Advertise ments, etc.

- FOURTH PAOR --- Unreliability of Form Manifestations. An-swers to Questions. One Way to Circulate the Documenta. Fibe Thinking makes fine Living. D. M. Bennett-Let him Dwell Humble Apart. Grant, in Chicago, Laborers in the Spiritualistic Vineyard, and other litems of in ternet
- FIFTH PAGE .- W. T Church Again Heard From The Char. Istan Rawson-Dr. Crowel's New Book, etc. Special No tices.' Misceffansous Advertisements.
- SIXTE PAUR .- What is Truth ? Questions for A. J. Davis, of any who may Volunteer. Fersonal Experiences and Observations. Inferences. John Wesley, A Fromioent Ma tertalist gives his Op nion of the Bennett Business. his Persons in Trance A Picturesque Funeral Cortege, etc., etc.
- SETENTE PAGE -- List of Pro ninent Books for sale at the office of the Religio Pullosophical Journal. Miscellaneou
- EIGHTH PAGE-Orthodoxy and Spiritual Franks. Commo minution from Prof. Hoffmann. Jessy Shepard, the Musi-cal Me jum. Cleveland Items. The Bennett Expose. M scellaneous Advertisements.

Across the Continent-California Matters. and Criticisms.

BY DR. J. M. PEEBLES.

To the Editor of the Beligio-Philosophical Journal:

Yesterday I lunched at the Lick House with Dr. Eugene Crowell. He dropped down like a bird of passage upon this coast to supervise some financial/matters. Ere 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 lecblivious to all moral obligations, they seem opilylous 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 immortality?

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

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 they?

Cheyenne, the capital of Wyoming, has become somewhat famous for allowing women the privilege of exercising a natur-al 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 ev-ery direction from this elevation may be seen deep gorges, rough ranges, huge granite 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 Ameri-

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 meal.

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 f or the later Cherokee chief, Sequola, who conceived and construct of an alphabet for his tribe? Let us be just to all 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 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 be aicked 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. Bo long as physics recognizes heat and cold; so ling as mathematics cog nizes 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.

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 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 brayely expressed. 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 Robdefine my Spiritualism." Mentioning Rob-ert Owen and Prof. Hare, he said that "Spiritualism had done more during the last thirty years to convert Athelats and Materialists to a bellef in immortality than all the combined church-enterprises of the Listening to his burning words 1 land." quite forgot the published newspaper scan-dle about him of some twenty years ago. And why should I not? The atoms and And why should I not i how changed sev-elements of his body have been changed sevthe tastes, desires, and tendencies of his soul. Let us so believe, —and further, let us 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 dur-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 devilshness! On one side of Kalloch's pulpit was inscribed in great letters, "Our pastor;" and on the other, "Our mayor."

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 fighr, is too much -quite too much. Be kind enough, reader, to say-Amen.

Though commencing this letter in Sun Francisco, I finish it in Sacramento, where am lecturing three evenings in the Mathodist church, up in "Travels in the East." Mrs. M...Miller, of Eureka, Cal., is lecturing in this city on Sundays to the Spiritualists. in Pioneer Hill. She is able and enthu-sisstic. I hear spoken of her only words of praise.' She was formerly a devoted Meth-

Sacramento, Cal.

The Indians. BY HUDSON TUTTLE.

There has of late been a great deal of avm athy expressed for the Indians, especially by Eastern journals, whose editors have never cen in the West, and knowing nothing practically of the true state of affairs, write from fadir own glaterior consciousness," wonderfully soft and loving seatences 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.

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 gather-ed around the forts for their allowance of food, ammunition, blankets, etc., have been "friend-ly Indians." The same when well fed, and 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 "war path," and the lonely emigrant into a on the plains, or the pioneer in his horder cabin, has been shot down by the rifle given the treacherous red man for quite another purpose. The petty chiefs, who really when the leaders of bands of murderers, and not deserving of any more consideration than highwaymen, have been forwarded to Wash-ington, surrounded by a squad of ficnkies, while the war-paint was still fresh on their faces, and the treases 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 soft 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 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 tob indolent to work, become government paupers. The "reservation" in a lew 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 west-cern "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 har-mony with them? Yes, by adroitness he kept them peaceable; but, nevertheless, he took their lands, and before the quiet honest Quak-ers, they malted 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 "Møthod) 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 they were. This "policy," if it deserves the name, is worse than a failure—it is a blunder, and hun-dreds of lives have been yearly sachificed to its maudin bentimentality. A wretchedly de-ficient military—seally nothing more than a picket guard—has been maintained to protect the venturesome ploneers, as they pressed westward, carving homes out of the wild, con-verting the broad landscape of weeds and brambles into mesdows and golden harvest fields, and replacing the wolf and deer with the horse, the ox and the sheep. True, the government has blundered, but not as the sentimentalist would have us believe through deficiency 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 they were.

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

I have deep sympathy for the suffering and the unprogressive races, yet I cannot 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 terrifory in the limits of the United States; nor that such occupancy necessitates the vacation of the same by the Indian.

"Indian reservations," thea, can in the very constitution of things be only temporary, and

constitution of things by only temporary, and treaties make such reservations only for a few years. Worknow they cannot be kept, unless the Indian will learn the ways of Eiviligation and cultivate the solt, when by does this he has a title deed and solt backage. The Indian reservations are temporary ex-pedients, for the government agencies only give relief while the astaral process of ex-tirpation takes place. While the aspient law-makers ask, "Wust shall be done with the badians?" and the sapient philanthropiats are calling for protecting laws, nature with recalling for protecting laws, nature with reinorseless hand is fast deciding the question, and in the terrible struggle for existence by which the fittest remains the "poor Indian." red-handed, flerce as a wolf, and as untam able, disapscars.

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 fittle 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 reenset their deeds of crime. These suffering, sturdy men demand of the government pro-tection, or to be allowed to protect themselves. In the latter case they would make short work, for they would not be troubled with senti-mentality, 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, whatthey would have these ploneers do? From the time the Pilgrim Fathers trod the Plymouth beach. until the latest 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 want the game, his means of life-the land alse, which he would not rightly use. We ask these worshipers what they would have? Shall the white man vacate his usarped territory and leave the Indian in undiaturb 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 re-straining force, which he must be made to feel as irresistible. The bands gathered around the agéncies, now idle, loading vagabond, un-controlled by their own chiefs or the agents, must be made to understand that resistance to the government is not tour, 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 Indfan 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.

CHEYENNE AND THE INDIANS.

was at Cheyenne several years ago with the "Congressional Peace Commis-sion," 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; Osceola 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 confluence of the North and South Platte, a lazy, shallow, sandy river. What changes! No Indians in this region now-but on these vast rlains 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 rail-way 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 judge, with blue eves, full forehead and a crimson-red face. Just at our left were several companies of cavalry and one of in fantry. The soldiers had rifles, Remington's cartridges, sabres, knives; besides a fair supply of bottles. Their mouths were dec-orsted with either pipes or cigars. I hope the Ute Indians when starting out present ed a more civilized appearance. An Eng-lishman by my side, who had been travers ing the country on a hunting excursion, thought he should "hesitate which war-party to join."

What is the cause of these outbreaks? It is one and the same story. Promised and over-due appropriations are not paid-ced-ed reservations are not protected against the aggressions of marauding miners, and the aggressions of marauding miners, and selfish, dishonest Government officials pock-et 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.

would do the same. Three hundred years of injustice has not enslaved the Indians; but it has nearly an-nihilated them. And this arouses the cry-"Survival of the fittest;" "extendinate them;" "they are incapable of civilization!" False! I pity such ignorance—inite such injustice! Do not these persons know that Juarez, the fate Maxican President, was an Indian's descendant of the Astern 1. Didi Indian; 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 know that in the State of New York there

"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 oplum-no right to weaken and polson his body by brutal licentiousness-no right to abuse, pervert, des-pise, 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 connect-ed, each and all of us, are naturally and necessarily interested in the conduct and

welfare of every individual upon the planet. In a parametric for any industrial pur-pose every member is vitally concerned with the conduct of the others. If a partner 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 at-tempted 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 impaired 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,

CALIFORNIA CHANGES. It is almost twenty-five years since I first set foot upon the Pacific slope, an invalid with hemmorrhage of the lungs. Jesme under spirit direction. The climate almost wrought's 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 this health growing climate of the West. It is surely the land of wonder and the paradise of enterprise, although just now, the country is suffering from this tidal wave of "hard times." There are 5,000 house to pent, so I am informed, in this city of 200,000. Stock gambling is the cem-

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 negected to patronize the Spiritualist journals of lected to patronize the Spiritualist journals of the country. There certainly can be no real sympathy between Materialism and Spirit-ualism. They are antiporal in every re-apect. 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 circu-lation from public platforms in preference to the Spiritualist newspapers. The revelations in your late JOURNAL, concerning Mr. Hennett, are really aston-

concerning Mr. Bennett, are really aston lahing. 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 y 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 I've feit a deep sympathy—but not a parti-cle of sympathy or social fellowship did I ever cherish towards "Cupid's Yokes." The pamphlet is not only frivolous, dippant and unphysiological, but in the estimation of/many of the best men of the country, I encourages looseness of life and laxity of the marital obligations. And under no con-sideration would I encourage immorality in the marriage relation or fraud in mediumship.

In the marriage relation of frade in meet-umship. And again, each reform, real or so-called, and each philanthropic movement should stand upon its own foundation. Why sad-dle 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 size gue non, of Spiritual-ism. Such proceedings are a fraud. In busi-ness it would be equivalent to "taking goods under false pretenses." If The greenback custors, the Chinese gue ton, of Spiritual-ism imprisonment is to be discussed, call the meeting distingily for that purpose, and if present I should in no wise be average to speaking out my highest and best thought upon the subject. But for Spiritualists to all a Spiritualist convention" and then,

Medlumship.

And what of spiritdal mediums Very soon there will be discovered two that the classes of them. Those who trust in me-chanical 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 conjucers, juggiers, and sonoerers, earning a precarious living by a despicable occupation, and aided by the lowest of spiritual induceces. 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 world— an 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 de-monstrated to His suffering peoples.—J. Burns, in Medium and Daybreak. of spiritual development, till they stand

There is a pleasure in contemplating good; there is a greater pleasure in receiv-ing good; but the greatest pleasure of all is in doing good, which comprehends the rest.

NOV-EMBER 22, 1879.

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 Inde pendent Christian Convention at Alliance, Ohio, on the 1st day of August, 1879, on "Prayer, as a rational act and a religious

duty.". This address is specially commended to This address is specially commended to the attention of American Spiritualists, by Sam'l Watson, J. M. Peebles, A. J. Fish-back, and A. W. Coates. Examples from such a source, it bears the insignia of these great lights in the spiritual philosophy, which clothes it with such an authority that I involuntarily pause 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-NAL, that no subject is too sacred for hon-est investigation, being an avowed Spirit-ualist, and not satisfied in my mind with the address, and, then the subject is so sug-gestive in itself, 1 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, meligion, 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 be clearly expressed and its definitions be rendered as self-evident as possible. We take it for granted that it relates to the ful-filment of some law, some obligation grow. ing out of some relation, or a well established rule of action, existing between man and his God, man and his fellow man, or between man and his relation to the universe of things.

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, compre-hension of man's true relations to the universe of ter.and spirit. That it is eccle-siastical wits 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 covery

It is a self-evident fact, that where no re lation exists, there can be no law; no conformity-required where there is nothing to conform to. Law is the connecting princi-ple, the revelator of man's true relations, and as all his relations are natural and universal, so are the laws controlling those relations; 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 constitute the scale of universal compensation.

- "Through our live's mysterious changes, Through the sorrow haunted years, Runs a law of compensation For our suffering atd our tears. And the soul that reasons rightly All its sad complaining stills. Till it learns that meek submission Where it wishes not nor wills."

- Where it wishes not nor wills.

It is a universal rule that in the natural order of procedure, simple and crude forms

even to Adam and Paradise. It is also evi-dent that the Professor's inspiring spirit was en rapport with that darling idea-

od main the carth in a single day.

and the rest of the universe in a correspond-ing limited period of time! How he made man in his own image and pronounced all very good, but in a abort time had an occa-sion to change his mind! Man blundered, and this threw him into an uncontrollable throward of range in which he committed faroxysm 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, 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 correspond-ing 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 proportionatels to every form of crea-tion 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 mposed 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 re quired 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 be-comes 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, at-tributable to prayer 1. Did it roll back the forest? Did it erect gigantic cities, dig canals 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

An Important Work.

THE SPIRIT-WORLD, ITS INHABITAN IS NA-TURE AND PHILOSOPHY. By Eugene Crow-ell, M. D., pp. 197. Colby & Bicb, Boston, 1880. For sale by the Religio Philosophical Fublish-ing Honse, 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 belief, we cannot for a moment doubt his honesty or sincerity, and his ability demands for his views, however strange, more than a pass-ing notice. In the preface Dr. Crowell remarks:

"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, be fore 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, sin-cere, and fully trustworthy. He feels as-sured 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 chap ters are as follows: Spirit and Soul; Death, the Birth of the Spirit; General view of the Heavens; Low Heavens or Spheres; The Higher Heavens; The Movement of pirits; Their Return to Earth; Do'Ancient pirits and Spirits from other Worlds visit the Earth; Guardian Spirits; Spirits on dif-ferent Planes Communicate; Difficulties attendant on Spiritual Intercourse; Philosophy of Spirit Intercourse; The Memory and Knowledge of Spirits; Visual Percep-tion of Material objects of Spirits; Hearing our Conversation; Ability to pass through Solid Matter; Their relation to the Elements; Materialization – form Manifesta-tions; 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 euphonious 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 Spirit-world, we have no words by which it can be described with newspace and the user of the same sector. be described with accuracy, and the use of words which necessarily convey impressions of earthly things, econstantly leads to mis-understanding. But as our language must be 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 "Difli-culties 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?

so, and the ready reply is, yes, or no, when perhaps he has no special knowledge of the subject, but opinion is mistaken for knowledge, and this will be made manifest if the respondent be closely questioned, for it will then be found that his reply is based entire-ly on opinion, or even impression. It is precisely 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 capi-ble of imparting information on all sub-jects, and the same disinclination to be thought facking in capacity and wisdom. Although immortal, they are yet human, with at least most, if not all of the weaknesses and failings of humanity.

"Another fact, which is proper to here mention, is, that when spirits of 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 spirituals things which our language is inadvanate to des-cribe, or express. The prohibited knowl-edge, 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 pene-trate the material life as it is for us to pene-trate the spiritual, and even the compara-tively few spirits who succeed in their endeavors encounter d fliculties 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 varia-ble. All investigators should understand

this, and all candid minds should make allowance for it." One passage of the many of marked ex-cellence we quote, because it carries such a heaven of consolation to the bareaved. 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 per-sons. 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 second, 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 levote 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 fostermothers for their innocent charges always equals, and more frequently surpasses that of the natural mother, it is bestowed more judiciously, with greater wisdom and con-stant regard to the best interests of the child in the future, and only those are entrusted with the duty whose highest happiness 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 lovelipess, and purity, as they afterwards be-come in knowledge and wisdom. Free from the containtination 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 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 Spirit-ualism 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 pop-ular 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 hiatua between it and the dis-embodied one. Fiw know how widely diffused this faculty is, and it is consequently assumed that mediumship is rare and exceptional; but, from experience, we are inclined 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, 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 over-come the difficulty, for though the com-munication will probably harmonize with munication will probably Marmonize with the ideas of the person through whose or-ganism 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 per-sons by the blending of their influences, to obtain mechanical writing, where one alone would not have the necessary power. An-other common form of mediumship is Trance, in which state the medium's organ-ism is often controlled by disembodied spirits, who frequently manifest the peculiaritles incident to their earth-life. Any per-son who is susceptible to mesmeric influence 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 ob-session by the low and depraved spirits, who wander about the earth's surface in search of means togratify their low desires, to those bright and beautiful messengers of flod, 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 medi-ums, 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 hu-manity. In ancient times, the exhibition of such powers would have insured their possessors reverence, and dignity, because they would have then 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 to wish they were as other men. Moreover, with some natures, where the moral prin-ciple 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 care-less of their honor, and inducing them to stoop to fraud for mercenary motives. There is yet another class of media called "mater-ializing." 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 torces 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 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 fask. It is not so when entered into in a proper spirit. It may take time and application to arrive at an indubitable

proceed the more complex combinations; era of 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 con-ditions 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 har-mony; 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 ex-isting between the Creator and the created -a lack of true friendship and confidence, and is it not pregnant with uncertainty, distrust and doubt?

8

Why did these great lights specially recommend this address to American Spiritommend this address to American Spirit-ualists only? Why not include all Spirit-ualists? 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 babits 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 cleafly 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 paither 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.

In human institutions. That the professor is an inspired teacher, no person can doubt; we are all rather will-ing 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 retropped 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

a no perception, conception or other patibility 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 according 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 inspira-tions 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 mag-netism 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 the human soul, and the best method of prayer is the cleansing of the heart from all impure motives and affections, the abrogation of all pride, selfishness, bigotry, injustice 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. such music is more potential than prayer. Prayer has a tendency to parasitic and not a productive life. To secure the fine subli-mated 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 hecessity, cost an effort in production, for there can be no appreciation of value only through the endeavor, which is the only natural estimate and cri-terion of value the rational in man will accept.

Miraculous Cure of a Paralytic.

All the Jesuit papers in France are brist-ling just now with very wonderful tele-graphic accounts from Lourdes, relating miracles after miracles, apparently due to the admirable virtue of the holy waters in the grotto.—Cripples have been seen walk-ing, invalids casting off their crutches, blind men reading the *Figuro.—Ex*.

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 car 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 communicate satisfactorily through certain medi-ums, it may be that the latter are unknown to their friends, and therefore it would be useless to attempt to communicate through them.

"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 anxious state *6. of mind of spirits frequently interferes with and even prevents satisfactory communicastate 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, 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 at-tention to their own feelings and the pro-cesses of impression, or control, and create an anxious and expectant state of mind which would seriously interfere with, and perfere render impossible that passive occu-

conversations, often referred to his own dis-appointments in this respect, and repeated-ly 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 replies and teachings of spirits is their mistaking their opinions for knowl-edge. If one will look abroad among his acquaintances, intelligent though they may be, he will find that many of them constantly make, this mistake. Such a person is asked: is such a thing so, or

lemonstration, but the first evidences lead ing to that conclusion may be obtained at an early period, and this to an earnest student will give interest and zest to its pur-suit. 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 Hyscinthe is reported to have said to a correspondent of the London Whitehall Review:---"I have the highest esteem for M. Rénan, 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 have had more experience in these matters than he. M. Rénan 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. Rénan assumes; and as for not believing in the supernatural, all I can tell you 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 predilecchannel of thought, or inherited predilec-tion. The remedy does not lie in a frantic opposition to them. This only makes the impression deeper. Turn your attention away from them. Do not oppose them so much as neglect them. Above all, never but one of these cast out devils find the let one of these cast-out devils find the house empty, swept and garnished. Fill your mind with other things. He careful what you read. Read abundantly, and of the best books. An idle brain is the lodging-house 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 en-tire 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 when it was considered improbable that he would recover, medicine was given Mrs. Mantle to put her to sleep, in order that she might be kept ignorant of her husband's death. But soon after the death had oc-curred she awoke and said, "Berhie 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.—Jacksop (Mich.) Baily Ottizer.

NOVEMBER 22, 1879.

.

JOURNAL: RELIGIO PHILOSOPHICAL

Woman and the Household.

BY HESTER M. POOLS. [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 carth's barren islands;-... If half the lilles 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 silver accents, up in glory. here uttered by us day by day, How liquid sweet would grow life's slory!

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 subject 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 polit-ical 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 participation 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 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 womap, 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 nec-essarily definite and predetermined. Wo-men are subject to the same necessities as men, and must again and again sadrifice personal convenience and inclination in view of offices whose performance becomes imperative. The farmer's wife digs pota-toes 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 tabor, 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 oppo-nents of Woman Suffrage find nothing un-femenine in these acts, which tax the phys-icus of the more tender sex far more severeique of the more tender sex far more severe-ly than does the twofold effort of considering the merits of a candidate and recording one's conclusion by dropping a ballot in a box.

GENERAL NOTES.

Helen Taylor, the stepdaughter of John Stuart Mill, has been a member of the London 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 efficient.

The friends of the late George Henry

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

The October and November meetings of Soroals, were full of social and literary in-terest. The first was under the direction of the Committee on the Drama, whose chairthe Committee on the Drama, whose chair-man, Anna Randall Diehl, is well known as the editor of the Quarterly Elocutionist, an able periodical. Dramatic literature and the influence of the Drama upon Ethics, formed the topics for the day, and able es-says 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. just returned from their studies in Italy, being the feature of the day.

The meeting in November, under the Com-The network of the second seco 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 utter-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 Bud-dhiam. (As told in verse by an Indian Buddhist.) By Edwin Arnold, M. A. Roberts Brothers. Boston, publishers-940 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 pre-face 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 philoso-phy of that noble hero and reformer, Prince Gautama, of India; the founder of Buddh-ism.... 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 Huddhiam has, for the most art, passed away from the land of its birth, the mark of Gautama's sublime-teaching is stamped ineffaceably on modern Brahmin-iso, 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 form-nia, 'I take reface 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 noth-

ingness as the end of Being." At the birth of a son the king Suddhod-ana ordered a festival in the city:

"Rose odors sprinkled in the streets, the trees "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, swingers, rope-walkers, The nauch ciris, in their spangled skirts and bells That chime ilght laughter roand their restless feet; The tiger-tamers, wrestlers, quali-fighters. Moreover from star came merchaftit men Bringing, on tidings of this birth, rich gifts In gelden trays, goat shawls and nard and jade, Tigkliscs, evening sky the woven webs."

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 per-manent without a basis of spiritual ideas. In Madame Leonowen's touching descrip-tion of the death of the Buddhist high priest, which she witnessed in a monastery at Bangkok, the attendant priests chanted: "Thou Excellence or Perfection, 1 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

ontent," the venerable man passed quietly to the higher life. Mr. Arnoid is an editor of the London Daily Telegraph, but finds time to write a gelden poem occasionally, "Abdullah's Mes-sage from Paradise," beginning:

"He who died at Azan sends,". 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 known.

Many of your readers would be enlighten-ed 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 matter:

Some of our readers may think we are oc-cupying 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-PHILOSOFILI-CAL JOURNAL and Col. Bundy, to all of which charges we plead an , emphatic not quilty.

Our readers will remember that the late change in the management and meral tone of the Independent Age was precipitated by this very question, and ours is really one of the ploneer papers in espousing the cause of purity, justice and chastity, 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,

and that he hoped he would continue," etc. We owe our position (whether desirable or not), largely to our determined and open-ly avoid opposition to everything in the shape of fraud, or that had the semblance of free-loviam about it. On this rock be man-agement of the Age split, and the amijority of the stockholders of the Independent Rablishing Company reorganized, dismissed the former editor, published Prof. Monroe's letter to Bennett, accusing him very severely, 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 no-toriety in the Liberal and Spiritual ranks. We simply wish it distinctly understood that toe 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 a hamed our oten record, and that we are not a shamed 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, hypodrisy, lying deceit, lust in the guise of love, and also against this blind, bigoted, unreasonable opposition to every-thing which bears the name of *Unristian* or *Christianity*. If we cannot retain the respect and good. will of so-called Spiritualists and Liberalwill of so-called Spiritualists and Liberal-ists, without possibly abusing *Christians* and treating everything which they hold dear and regard as sacred, with contempt and sneers, and bigoted, mulish opposition; then moule respect and readwill of all then good by 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, not withstanding 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 ofthe Age, was a correspondent of the Jour-NAL before his connection with The Independent Age, and in his published communicalions 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 stockholder's of the Age, 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 times.



Lewes, have founded a scholarship bearing his name, for the encouragement of physic-logical 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 ardu-ous 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 her husband are the only Europeans who have ever penetrated into the interior fastnesses of these nomadis tribés, whom they describe as truthful, affection-ate, 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 story.

It was characteristic of Angelina Grimké Weld to give directions in regard to the sim-plicity 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 four years' course. Six of them atudy, Greek, ten Latin, one Sanscrit, and the bth-Greek, ten Latin, one Sanserie, and the series ers 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 acadest studies, and several of these are one of Prof. Horstord. The instort of the sought the more difficult, instead of 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 series, 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 morough preparation as are open to yours onen 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

Turkises, 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 peepul-tree, The Devas singing songs at Buddha's birth." He exclaims:

"O Babail worship! Thou art He!

•

Know, O King1 This is that Blossom of our human tree, Which openes once in many myriad years— But opened, fills the world with Wie 'om's scent And Love's dropped honey; from thy royal root A Heavenly Lous springs." The youth, the marriage, the going out to preach, the renunciation of rank and home, the trials and careee of Gautama—the Bud-dha—fill pages with myth and story and high ethics and philosophy. Years after Buddha comes home to find his father and wife mid child, to speak the Word to them. The wife, Ygodara: The wife, Ysodara:

le wife, Y godara: Poresseing that fair love which doth not feed On floeting sense, that life which knows no age, That blessed last of deaths when Death is dead. Ills victory and hers. Wherefore she laid Her hand upon his hands, folding around Her silver shoulder-cloth his yellow robe. Nearest in all the world to him whose words The Three Worlds waited for. A little of that large discourse I know which Boddha spake on that soft Iodian eve. Also I know it writ that they who heard Were more, laks more-crores more-than could it seen.

For all the Deras and the Dead paronged there.
For all the Deras and the Dead paronged there.
Till Heaven was emptied to the Seventh Zone And uttermost dark liells open the their bars:
Also the daylight lingered past is time In rose-leaf radiance on the watch appears."
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 marver of old story, and the warm glow of Asiatic feeling, the natural and noble ethics, the divine compassion, the sublime faith in the divine compassion, the sublime faith in truth and the serene self-poise and self-enquest of Buddha are ever in mind, and eachings given as his are sweet and strong. For instance:

Behold Tebow.yon Truth! Lower than hell, Higher than heaven, outside the utmost stars, Farther than Brahm doth dwell.

Before beginning and without an end, As space eternal abl as enerty 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 cus-toms of the people, and he languages in which the Asiatic literature is written, seem which the Asiatic literature is written, seem familiar to him. His fine spiritual tempera-ment makes him receptive, and so he is filled and inspired with the ideas of the Orient-at one with the noblest ideas of the Orient-at one with the noble less of the origin of the origin is the task became a delight. I obtained and studied some of the best books on the sub-ject and it is gratifying to find the consis-sions of so competent a scholar and observed confirm my own. The idea had been held by some "orthodox" students-and is eager if caught by materialists-that Buddha taught a gospel-of negation, hald Athelism and Materialism. Mr. Arnold does not so



THE GREAT SPIRITUAL REMEDIES MRS, SPENCE'S **Positive and Negative** ROWDERS.,

ROWDERS. "Our family think, there is bothing like the Positiveyand Negative Powders"-do mays J. H. Wiggins, of Beaver Dam, Wia, and so mays everybody. Buy the Positives for Ferers. Coughs, Colds, Bronchitis, Asthina, Dynpepide, Dynestery, Diarthuma, Liver Complaint, Heart plasmaee, Ridney Complemit, Neuralgia, Headacha, Fe-mais Diseasees, Ridney Complemit, Secondary, Typhoid and Typhus, Fovers, Bay a box of Positive and Negative (hild and half) for Wallis shift Fores. Malled, postpaid, for \$1.00 a box of dis boxes for \$8.00. Sed money at my risk and expense by Hegistered Latter or by Money Ordor. Fumphines mailed free Ageints wantees. Bod by Drugging. Address Frod. Payton Speace, 13 East ich street. New York City. '' For sale at this office.



No. 1. - Japanese Magne-tic Fish. - Five varieties, com-late have but of lephone word, with inited hamber ord, if The, and mag-etic book. The fail wite the Took, and the looky faber on draws them out of the water. A qualities i curious toy.

No. 2.-No Pina Ultra Pocket Kuife.- Warranted bet gality cut shely the print gaande pt imgest her was the print. beingen-irely monoid within the bandla which a cut solid piece; latest investion in ratior, signally finished, first-class cuty sy.

No. 3.-Pocket Comb.-Neas of fast here, tough and devalis, in a real case; cannot soil the pecket, faitable for lad as or guatismes. A heady, useful articla.

and, useful sciels. No. 4. - Planford Card Ganze - Two games in one, the stress out. Furthest, juliest, and most viginal ever published. Capable at each less then no equal as a melal patimer. The 10t cards, lockeding Quantics, An-ever, and Forfals Cards, will have the billest parties and social gathering in cards of languide for an unity evening.

No. 5. - Japanes and the second secon

Our . Illustrations show but four the articles in Cabinet, and these on a greatly of the articles in Cabinat, and these on a greatly reduced atals. Ur pa Dictores not alown heat, difficult to likatively. We form b the antiboth, of B critics in al., in a string case, by mail, past-paid, for only dB creat, or la three com-pretare signing. This dre is made for the propose of hereolusing we prove in the localities, and to prove the results for our filling catalogues. We will send 3 Cabicris Le S1. 25. No forther reduction. Send to a clean postage starps of any, de-ministry in , as we project there is allows. Due's end pendes or nichels. Address all orders to P. Eureka Trick and Novelty Co.



27-12

THE **Psychological Review** PUBLISHED MONTHLY. Subscription, Two Dollars per annum, post free to America and throughout the postal union. Edited by Mr. WM. WHITE, Author of "Life of Swedenborg," "Other World Order,"

LONDON' E. W. ALLEN, 11 Ave Maria Lane. GLASSOW: HAY SISBET & CO., St Ropework Lane. P.O. Orders Pupulite to HAY NINBER & Co., as above.

American Communities, BRIEF SKETCHES

Economy, Zoar, Bethel, Aurora, Amana Icaria, The Shakers, Onelda, Wallingford, and the Brotherhood of

. the New Life. BY WILLIAM ALFRED HINDS. aper cover, 174 pp. Price, 60 cents; postage, 5 cents. . "For sale, wholesale and retail, by the BELIGIO-PHILO SOPHICAL PUBLISHING HOUSE, Chicago.



HAIR

This standard article is consponded with the greatest or Its effects are as wonde ful and astisfactory as ever. Incentores gray or faded hair to its youthful coffer. It removes all eruptions, Hohing and dandruff , and the so by its use becomes white and clean,

By its topic properties it restores the capillary glands their normal vigor, preventing baldness, and making the h grow thick and strong.

As a dressing-nothing has been f. und so effectual, or der able. -Dr. A. A. Hayes, State Assayer of Massachusetts, says of

"I consider it the best preparation Nr its intended parpose

BUCKINGHAM'S DYE,

For the Whiskers.

This elegant preparation may be relied on to change ! color of the blard from gray or any other Indemable that to brown or black, at discretion. It is easily applied, bei in one ; r paration, and quickly and effectually produce permanent color which will neither rub nor wash off,

PREPARED BY

DR. J. C. AYER & CO., Lowell, Mass Practical and Analytical Chemist. SOLD BY ALL DRUGGISTS & DEALERS IN MEDICIN

(3020756 27-6121821 28 4-10 ·



Warner's Safe Fills are an imme immuns for a Torpid Liver, and cure venera. Dyspepala. Hillousness, ous Diarrhum, Malaria, Fever true, and are useful at times in near instants to cause a five and regular act he Boweis. The best autidole for all 2 iseases to



ionale in Chicago by touteaburgh & Co., Van Sihsack, Streenson and Fuller & Fuller. \$7-12-LBW

RELIGIO-PHILOSOPHICAL JOURNAL.

Answers to Questions.

Religio-Philosophical Journat JOHN C. BUNDY, ---- Editor. J. R. FRANCIS, -- - Associate Editor. Terms of Subscription, Strictly in Advance. Club of Five Subscribers. SLUS Club of two subscribers and an extra copy to the sender (20,00 Biz Mouths. All letters and communications should be addressed and all remittances made payable to JOHN C. BUNDT, CHICAGO, ILL. LOCATION: 92 and 94 LaSalle St., Northwest corner of LaSalle and Washington Sts. CHICAGO, ILL., NOVEMBER 22, 1879.

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 mself 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 spectators. .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 Jeremiah:

-

passages from Jeremiah: "The Lord said unto me: "The prophets prophery lies in my name. I sent them not, neither have I com-manded them, nor spoke to them They prophery to you a false vision and divination, and a this g of nought, and the deceit of their heart." "Mine heart within me is broken because of the prophets; all my bones shake. . . both prophet and pricet are profane. . I have seen folly in the prophets of Samaria; they pro-pheted in Baal. I have also seen in the prophets of Judah a horrible thing; from the prophets of Jeramalem is profameness gone forth into all the land. They speak a vision of their own hearts, and not out of the mouth of the Lord. I have not sent there prophets, yet they ran; I have not spoken unto them, jet they prophets! I have heard what the prophers said that prophery lies. In my name, saying 'I have dreamed. I have dreamed' Thay are prophets of the decrit of their own hearts, who if hik to cance my people to forget my names of their of the means. The norm the state have dream the bim fell a Think to cause my people to forget my names of their dreams. The prophet that hath a dream let him tell a fream; and he that hath my word let him speak my word faithfully." "Hearken not to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which say: "Ye shall not serve the king of Babylon." The prophets-that have been before me and thee of old have prophet-ed both against many conpiries and against great king-doma, of war, and of evil, and of pestilence. The prophet-et which prophesielth 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 reputation. 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 & "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 benedicial results. The phenomena are meant for our enlightenment; but we must put the right construction on them, and "fry 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.

A. C. Doane, 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 comnambulist. Now what I want to say is this: I want your opinion in reaard to unconscious include ship. Is it safe to allow ourselves to be used by unseen intelligences even if we know them to be truthful, with-out using our reason in all cases? Cannot a person by giving up to control, lose all power of self-control and then will they not be at the mercy of whatever company they chance to be in ?

The medium should cultivate his sensitiveness, 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:

Ionowing inquiry comes from Kansas: I have a sister living in _____, III., that has been subject to spirit power for two years. She is very much of a lady; is a mother of four children, the eldest a cadet of West Point. I just mention this, to show it is not a condition of life that causes these annoyances. She has been in the hands of vaigar spirits. They never coase 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 strength is so much reduced that she is a mere shadow. bhe gets 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 BELIEVE.

A letter from Winnebago City, the writer upknown, 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:

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 ago, and they promised if Spiritualism was true they would send me a letter through some of the spiritual papers. But they have not dees so, and of course I am on the doubt-ing list. If you would send me some test through any near friends that are in the Spirit-land. I should be so thankful. D, and H. promise d before their death to write me a letter if it was true that spirit could come to earth, and tell me something that is only known in the family to convince me of spirit communion, and that promise 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 Densmore, editor of the Folce of Angels, nearly a year ago, but never received an anwser, and he pre-tends to edit through a spirit! Please call for D. II. and other near friends of that spirit and seed me a commu-incation through your paper. If it is satisfactory we will send the money f ryour paper six months. Please 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 Ask D. H. where and when they died, and whom they first saw in the Spirit isnd? Ask if anything strange occurred on the 60th of Jaly, 1873; 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-isnd, 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. HL or the other friends of our questioner, living on earth, would he 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 exist.

of liberality abroad, despite such occasional 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, newspers, magazines, pamphlets, tracts, etc. put forth in the name of Spiritualism to be all of them in degree, adjuncts to the work now being prosecuted for the extension of 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 consider-ed-a something which rises with forbidding 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 orld.

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 suiritualistic 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 correwhich will show what we mean, at least as not long since received by us from a correspondent. In the course of this epistle oc-

cur/the following sentences: "I often hear people say, 'Mr. B. takes it, and use borrow it and lei our friends read it." A few days ago, in speaking with a gentle-man 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 out-

lines a practice-which, while it shows a neighborly heart on the part of good those doing it, is, in many instances, as we have intimated above, a severe strain 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 w have met with several Spiritualists at diferent times and seasons, and we have often wondered that the Banner was not on sale at the periodical depot; and so on one occas-sion 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 sugges-tion 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 dropped out of sight. A few days after-wards we met a *devoted* Spiritualist, full of enthusiasm for the cause, to whom the paper was sent by mail, who was quite dewas appreciated in the village, for, said this subscriber, "twelve of our people come regularly to borrow it one after another every week, and it comes-back nearly all worn out." It was then we fully understood why the eriodical-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., elc., etc. The above editorial from the last number of our Boston contemporary, is of vital importance to Spiritumists. 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 it. 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 JOURNAL 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.

spect, is a good test and gridence of the benefit of free institutions. So immense a gathering, so well self-festrained 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 fall 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 reproached 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 cheat 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 dally 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 dedle 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 life, serene and high, self-poised

NOVEMBER 22, 1879

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 fail into the ditch together. Their leadarship will earn the pitying 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 plore 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 divinephilosophy-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 all points. On Wedgesday 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 logg 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. Altee 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.

Mr. A. Boxwell, of London, England, has been lecturing in favor of cremation. He aims that there is nothing in the Bible against the practice .- He condomns burial grounds as sources of disease.

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 abiolutely ignorant of that world. If he 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 members.

A short time ago Rev. Chauncey Giles, a Swedenborgian minister of wide reputation, was announced to deliver a lecture at the hall of the Young Men's Christian Association, Philadelphia: Mr. Glles 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 Association 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 t 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

Grant Receptions-Good Behavior.

123

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 ap-petite were the very rare exceptions. The capacity of the people to meet in such mul-titudes with but slight police restraint, and how so much self-respect, and mutual re

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 accend the mountain-tops and feel the exhilarating 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 pot 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 humble privacy, apart from the public gaze hereafter, and leave "a standard of morals

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.

A

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 ccessful in the presence of Mrs. Macdougall Gregory-another fact proying 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." Yrs, 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

NOVEMBER 32, 1879.

RELIGIO: PHILOSOPHICAL JOURNAL.

W. T. Church Again Heard From.

All the old Spiritualists in the country know "Bill" Church. He formerly traveled as 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 realdence 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 Roening News the following account of the scance:

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 used them.

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 flesh and bone, and are covered with orthodox nanta. and were covered with orthodox pantaloons.

, 1

Pro-

12

"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 mel 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 sround and the other. The spirit plunged around and struggled desperately, but could not free himself.

"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

In, and Otjen and Owen dragged him out under the gas in the hallway. Wonderful to relate, the ghost of Nim-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 onions

This scene is but the repetition of dozens hich have occurred in hurch's seances. 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 follows: "This paper never will advise the public to employ a medium of known bad charac-ter or whom it knows will of his own volition or by spirit influence, practice decep-tion 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 semewhat extended notice. Our duty is now done and we hope we shall have to pay little or no attention to him in the future.

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, Chancel-lor 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. Мп. 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 archaeologist 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!

I 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 charac-ter. Of course I dismissed him from my Yours with respect house.

HOWARD CROSBY.

Dr. Crowell's New Book.

A few of Dr. Crowell's intimate friends have known for several years that he was making infestigations 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 398 Fulton st. Meetings every Saturday evening, at 7 30 sharp. Opening address thirty minutes, followed by ten minute speeches.

Nov. 22, Psychic Forces in Human Life, or Positive and Negative People. Wm. Hemstreet.

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. 13, Horder, Land, its Inhabitants. Dr.

Light, Colon AND SPIRITUAL SCIENCE -Great Inducements are offered to agents for Dr. Babbitt's 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 ifs weight in gold," "worth several times its price," etc. Dr. Babbitt is producing remark-able cures thro' Vital Magnetism and Chromo-pathy. Apply to Banarrr & Co. 5 Clinton Flace, New York. 27-12 tf.

Dr. D. P. Kayper, the oldest Medical Seer now in the field, can be consulted daily for Clairvoyant examinations and prescriptions, from 9 to 11 and 2 to 4, at Room 59, Merchant's Building, N.W cor. La Salle and Washington Sts., Chicago, Exami-nationemade in person or by a lock of the patient's hair. Magnetic, Electric, Medicinal or Surgical transment directed and applied as the case do treatment directed and applied as the case de mands. See advertisement in another column.

SHALED LETTRES answered by R. W. Flint, 25 E. 14th street, N. Y. Terms: \$3 and three 3-cent postage stamps. Money refunded if not an-swered. 21-23tf.

J. B. CRUVER, of Warner, Minn., says: "The Great Spiritual Remedy, Mrs. Spence's Positive and Negative Powders, are doing wonders here. They have lifted lots of sick out of bed, and lots more need them." See advertisement in another column. 26-36tf

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

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

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

CURES EVERY CASE OF PILES. 25-15

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

DIAGNOSIS SY LETTER.-Enclose lock of patient's hair and \$1.00. Give the name, age and sez: Remedies sent by mail to all parts of the United

States and Canadas. Circular containing testimonials and system

of practice, sent free on application. MRS. C. M. MORRISON, M. D. P. O. Box 2519, Boston, Mass Address,

25-20tf

Quarterly Meeting.

The next Quarterly meeting of the Spiritualists of Western New York, will be held in Temperance Hall at Lotkport, N. Y., on Satarday and Sunday, Dec. 13th and 14th, 1879. Mrs. E. L. Watson and others are ex-pected to address the meeting. We extend our loyia-tion to all irrespective of creed, to come and learn of the new gospel.

By Order of the Com.

Meeting of Libera.s and Spiritualists.

The first meeting of the Northeastern Conference of Liberals and Spiritualists, will be held in Kirksville, Mo., on Friday, daturday and Sunday, Nov. 18th. 55th and 35th, "104," 1979. Mr. Fistback, of St. Louis, and other prominent speakers will be present. A large at-tendance is desired. WM. HART, Bec'y.

Quarterly Meeting.

The First Quarterly Meeting of the Michigan State Association of Spiritualists and Liberslists will be held at Fenton Hall. Flint, Genessee Co., Mich., commencing Friday Nov. Esih and closing Sunday evening, Nov Sota. 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, Finsh-ing; Giles B. htebbins, and Df. A. B. Spinner, of Detroit; Mrs. If. Morse, Wayland. Some of the best mediums in the State are invited and expected to be present, viz.: Mrs. S. D. Clark, of Port Haron; Mrs. A. A. Whifney, of Battle Creek; Mr. L. J. Moilere, Mrs. Sarah Cartwright, and Mrs. P. O. Hudson, of Detroit. Others are cordially invited. Scances will be held every afternoon at the close of the speaking. Mrs. Oile Others are cordially invited. Scances will be held every afternoon a) the close of the speaking. Mrs Oile Child, the inspirational singer, will also be present and enligen the occasion with assessment tirring music and songs. Conference each morning. A full meeting of the Executive Board is earneastly desired A. B. SPINNET, President. Miss J. R. Lang, Secretary.

\$55.66 Agents Profit Per Week Will Son 14 Outfit free E. G. RIDEOUTA CO., 28 FultenSt. N.Y 27-10-28.9

A GENTS WANTED for the Best and Fastest Beiling Dictorial Houks and Bibles. Prices retured as per cent. National Publishing Co., Chicago, III. 75 12

ORGANS 13 Stops, 3 set Golden Tongue Heeds, 5 OCT. Plance Strol & Boold & Book, only BUS. New TOCL Plance Strol Cover & Hook, only B143,75. Latest Illustrated Newspaper sont free. Address, DANIEL F. BEATTY, Washington, N. J.

RUPTURES

Cured In 20 days by my Medical Compound Rubber Elastic Appliance, Send stamp for Circular, Address, Carr. W. A. Collinos, Smitavil e, Jefferson Co., N York. 27 11 14

\$25 to \$5000 California interested in Sector State and State and State and State and State and State System in Superating Interest, State and State and State Bion to Abane, Bauma & Co., Bashere, To Broad St., N. Y. 206 17

AGENTS! READ THIS! and expenses, or allows large commission: to sell our new and youderful inventions. His mag. what we are Bample Pres. Address SHEREMAN & CO., Marshall, hich.

OIL PAINTINGS FOR SALE. I have a number of reautiful Spirit, Land capes on hand and for all a moderate prices, from 10 upward, the bid are 11 by 20 inches I will also copy protographs of deceased and living persons, life size in oil. In coping photos, of the de-cease d, the spirit sometimes comes, if requested will paint the spirit instead of the photos, as those or ering may select. Se d order G. O. D. to my address, N. B. BTARR, Ar let, Port Hurop, Mich. 27 9 24

AN EXTRAORDINARY BOOK.

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

Or, THE GIFT OF HEALING RESTORED. Being some account of the L fe and Labors of Dr. J. R. New-ton, He ler, with observations on the Visiure and Boarce of the Heating, Powr and the Conjedo s of the Ker-Class Physical Science of the Science of the Science of the Science Maxima, etc. Killod by A. K. Newron. The above is the title of a work just issued from the press. The above is the title of a work just issued from the press. The above is the title of a work just issued from the press. The above is the title of a work just issued from the press. The above is the title of a work just issued from the press. The fame of Dr. Newton as bealer of the sick, during the last twenty years and more, has apresed throng, ont the civil-ized work and many thousands of sufferers, "affle ed is all man per of disease." In this and furger hands, have to orne mager and grateful testimony to the relief, more or ess mar-relove, that they have received itterally from his hands. The work as a whole adduces an over sheimlog mass of evi-dence, much of it from living witness es. In favor of the reality of the heating power A sketch of the early life of Dr. New-ton, grinteen in the book. It's printed on the paper, and contains a likeness of Dr. Newbon. Clobb bound octavo, 400 pages. Price 200; postage free. For sal wholesale and retail by the Religio-Phi ceoph-cal Publishing House, Chicago.

HAFED, PRINCE OF PERSIA: * HIS EXPERIENCE IN

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

Mr. DAVID DUGUID,

the Glasgow Trance Painting Medium.

A. WARD, Salt Lake City, Utah. M. W..WAITT & Co, Victoria, B. C. EVANS, VAN EPPS & Co, Cleveland, Ohio. With an Appendix, conidining Communications from the Spirit Artists RUISDAL and STEEN. Ohio.

Hustated by Facsimiles of Forty five Drawings and Writings, the Arrect Work of the Spirits. One of the most curious and interesting books in the jiterature of Spiritualiam.

8vo., cloth, 593 pp. Price, \$1.00; postage 35 cts. . For ade, wholesale and retail, by the RELIGIO-PUILO-CONTECAL PUBLISHING HOUSE, Chicago,

STRANGE VISITORS.

A SERIES OF ORIGINAL PAPERS;

PHILOSOPHY, SCIENCE, GOVERNMENT, BELIGION, POETRY, ART, FICT.ON, BATIRE,"HUMOR, NARRATIVE, AND PROPHECY.

BY THE SPIRITS OF

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

AND OTHERS. Now Dwelling in the Spirit-World.

These wonderful articles were dictated through a distrog-ut, while in a trance state, and are of the most intenacy in-The sale of this extraordinary work is constant and steady.

Price, \$1.50; postage 10c. , For sale, wholesde and retail, by the Rationo-Patto-normical Publishing Rouss, Chicago

NEW SCALE OF PRICES,

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

One copy one year, \$2.50 " 6 mos.,....\$1.25 Clubs of five, yearly subscrib-

ers, sent in at one time, \$10.00 Clubs of Ten, Yearly Sub-

scribers, sent in at one tinte

and an extra copy to the get- . terrup of the Club, \$20.00

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

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

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

WHOLESALE AGENTS.

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

ers St., New York City. WESTERN NEWS Co., 47 Randolph St., Chicago, 111.

DR. J. H. RHODES, Philadelphia Penn.

New York City,

delphia, Penn. .

Australia.

mento, Cal

Mo.

RETAIL AGENTS. W. S. BARNARD, 71 Horatio St., New York

City. S. M. Howyad, 51-E-12th St., New York ATKIN & ANRAHAMS, 58 West 31st Street, also Grand Hotel, Broadway and 31st Street

CHAS. R. MILLER, East New York, Kings

County, N. Y. I. ROSENSTOCK, Fulton St., opposite car sla-bles, Brooklyn, N. Y. H. SNOW, Bax 117, San Francisco, Cal: W. A. & C. S. HOUDIGON, M. J. St., Sacra-

MRS. M.Q. REGAN, 620 N. 5th St., St. Louis,

THOMAS LEES, 16 Woodland Ave., Cleveland,

DANIEL REESE, P. O. News Stand, Phila-

THE CENTRAL NEWS STAND, 205, Chestnut

G. W. BALDWIN, Houston, Texas. J. D. SAWYER & Co., Galveston, Texas.

FOREIGN NEWS AGENTS.

JAMES BURNS, 15 Southampton Row, High

Holburn, London, W. C. England: W. H. HARRISON, 38 Great Russell St., Lon-

don, England. J. J. Monss, Elm Tree Terrace, Uttoxeter. Road, Derby, England. THOS. J. BLYTON, 53 Sigdon Road, Hackney Downs, London E., England.

W. H. TERRY, 84 Russell St., Melbourne,

HENRY SLADE

CABINET PHOTOGRAPHS

OF THIS

DISTINGUISHED MEDIUM.

FINISHED IN THE

HIGHEST STYLE OF THE ART,

FOR SALE AT THE OFFICE OF THIS PAPER

Price, 50 Cents.

Sent by w all, securely guarded against solling or cracking. Address Religio Philosophical Publishing House, Chicago,

SPIRITUAL NOTES

St., Pikladelphia Penn. Z. S. Moore, Jackson, Michigan.

PARAFINE MOULDS .- The Medium and Daybreak says:

Daybreak says: 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 carve out in the light, and dipped their faces in the melted para-fine, afterwards taking off the wax is suids and handing them to Mr. Oxley. These can be no mistake as to the genuineness of these manifestations. It was whispered that sim-liar experiments had succeeded with Count Bullet in Paris, while Mr. Firman was his medium. Now the effort has succeeded in London. To make the affair of as much importances as possible to the cause, Mr. Oxley is having engravings made of the casts taken from the wax moulds.

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.dlled 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 be 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 kew 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 mediam.

Business Botices.

Ir Sciccuss be the true test of merit, it is cer-tainly 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 Bafe Bliters as a pleasant and permanently effect tive tonic, blood purifier and preventive of dis ease. It is good for all diseases. 27.11 12.

TAKE AYES'S CREERY PECTORAL to stop your Colds, Coughs, and Bronchial Affections before they run into Consumption that you can not stop.

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

"LAUOR AND GROW FAT."-This ancient bit of advice is well enough for "spare" people, but how about those that are already too fat? What is to become of them? Bit still, and I'll tell you. After many experiments, extending through months of patient investigation and toll, the cele-brated analytical chemist, J. C. Allan, has perfect-ed and given to the world Allan's Anti-Fst. Thus far in sever failed to reduce a corpulant person from three to six pounds per week. If is perfectly harm-peas and positively efficient. Sold by druggists.

MRS. L. E. BAILET, L. S. BURDICK, BENJ. F. STAMM.



DECORATE Notice in the second ¥7-12-18

\$10 10 \$1000 Invested in Wall Bt. Stocks makes for times every month. Book sent free ex-Address BA 174R & CO./Bankers, 7 Wall St., N. Y. 27 11 19 10

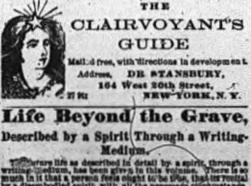
MRS. M. K. BOOZER, MEDIUM FOR

Medical Diagnosis and Psychometry, . 415 Lyon St., Grand Rapids, Mich.

Mrs. Boozer cures all forms of Chronic diseases. Diagnosis mede by lock of hair or patient's handwriting. Diagnosia, Sitting, or Psychometrization, \$2. Examination and Prescription, with Medicine, \$3.

The cure of the habit of using tobacco a specialty-the appetite often changed by one treatment. Terms, \$3.00 per treatment-- - 27 11 14

GRAIN How to make Money rap-idity and at once, trading in Grain and STOCKS Blocks. A p rforted sist m of com-binations, the result of jears of experi-ment free. Old, Builable entablished Exchange. A competent sent wantet in every county. Address, The Chicago Public Produces Exchange, Chicago, Ill. To 19



"."For sale, wholesale and retail, by the Balanio-Parlo OPRICAL PUBLISHING HOUSE, Chicago

THE HALO: AN AUTOBIOGRAPHY OF

D. C. DENSMORE.

THIS volume is intended to be a truthful auto-mation of the state of

To the straggling, discouraged men and women of the world, To the straggling, discouraged men and women of the world, to those bent down with sickness and cares, this volume is re-spectfully dedicated; and if the perusal of its pages shall glad-den it e heart of some wayfarer, in his gloouny pligringe, through the world, with fresh nopes, and great object of the suthor will be fulfilled.

CONTENTS.

CONTENTS. Childhood ; Precocious Shipbuilding ; At School in Providence, and School Trasching ; First Voyage Whaling ; Becond Voyage Whaling ; Third Voyage Whaling ; Purchasing the Ship "Masmoot," and Getting Roady for Sea ; Fourth Whal-ing Voyage, in Ship "Masmasoit"; Lumbering Business at Gardiner, Me ; Learning the Ship building Trade, and its Re-sults ; Incidents on a Voyage to the toold Mines of California, and Return, 1849; Shipbuilding at Rockland, Ma.; Healing the Sick by Laying on of Hands, and offen without Contact with the Patient; At Home on a Visit; Experiences in New York; Visit to Cincinnati Gas Regulator, What became of Ri 'Visit to St. Louis; Work in Shipyard ; Friven out of, Town by Ad-'rance of a Robel Army; Slay in Paducak, Ky.; Town, occupied by Gen, Forrest; Flee to Metropols City; Siteamboat-building etc.; Publishing a sipirinal Newspaper called the "Voice of Angela," edited and managed by Pipita. How and by whom it was first projected, and why it was gotten up.

12mo., cloth, 860 pages, ' Price \$1/50.

"."For sale, wholesale and retail, by the Railaro Parto-opurcal Publishing House, Chicago.



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

LECTURES ON GENLOGY, The Past and Future of our Planet, A great scientific work. Price, \$1.50; postage, 10

CERTS. THE IRRECONCILABLE RECORDS; or, Genesie and Geolo-

THE HERECONCILARLE RECORDS: or, Generals and Geolo-gr-Sopp: price, paper 2 centa, postage 2 centar; cloth Sic. postage 4 centa. WHAT1 UGHT. Shows how we can tell right from wrong, and that no man can do this by the Bibles. Price 10 centa postage 2 centa. COMMON SENSE THOUGHT ON THE HIWEE; for common enne people. Proves that the Bible is very far from being what the clearge risin for 1. Price, 10 cents; postage 2 centa. CHRISTIANITY NO FINALITY for, Spiritualism superior h. Christianity. Christianity a religion to be outgrown in the progress of humanity. Frice, 10 cents; postage 2 centa. CRISTIODOXY FALSK, SINCE SPIRITUALISM IS THUE. Price 10c.; postage Tcenta.

Price for, postage Trents, THE DELUGE IN THE LIGHT OF MODERN SCIENCE, It shows the flood story to be as faise as it is foolist. Price 10 cents; postage 2 cents, BE THYBELF. A discourse on self-hood, Frie, D cents; postage 2 cents.

THE GOD PROPOSED FOR OUR NATIONAL CON TITU.

periage 2 cents.
 THE GOD PHOPOSED FOR OUR NATIONAL CON TITU-bon, 10 cents periagn 5:
 BERMON'S FIRTH STATUT STATUT AND ALL CON TITU-bon, 10 cents periagn 5:
 BERMON'S FIRTH STATUT STATUT TONGUES IN Trees, etc. This is a very listructive serinon. If cents periagn 7:
 MAN'S TRUE SAVIORS, Science and benevolence man read saviors. 10 cents periagn 7:
 WHO ALE CHRISTIANS'S Shokes that there are no Christian periagn 7:
 WHO ALE CHRISTIANS'S Shokes that there are no Christian periagn 7:
 WHO ALE CHRISTIANS'S Shokes that there are no Christian periagn 7:
 WHO ALE CHRISTIANS'S Shokes that there are no Christian periagn 7:
 Shylikitu Christians, Trethers and the status of the cents periagn 7:
 Shylikitu Christians, The Shokes that there are no Christian periagn 7:
 Shylikitu Christians, The Shokes that there are no Christian periagn 7:
 Shylikitu Christians, The Shokes that there are no Christian periagn 7:
 Shylikitu Christians, The Shokes that there are no christian periagn 7:
 Shylikitu Christians, Christens, Christians, Christians, Chri

*. For asis wholesale and retail, by the Publish Puttosofmical, Publishing Hobies, Chicago,



The reader is at once forcibly convinced that there are more things in heaven and earth than are dreamt of in his philoso-phy. All wooderful discoveries have from their interplon been met with firere opposition from the bigoted and narrow-minded, and even from the more liberal class who can not conceive the possibility of that which has not been known be-ford. In this masteriy work the attention is so enchained, the imagination so moch enlarged, that one could not tread and he not enchanted. Pober after thought on the wooders and the mind as well, and food for meditating on the wooders and folded is next handsomely illustrated with a great number of beautiful engraving. Tiskkally drawn and printed in many colors, finely bigneded.

Price, 50 cents. Postage free.

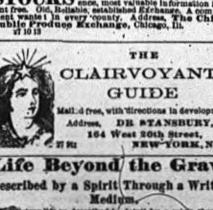
"P' rale, wholesale and retail, by the RELIGIO-PHILO-OPHICAL PUBLISHING HOUSE, Chicago.

ISIS UNVEILED A Master-Key to the Mysteries of Ancient and Modern Science and Religion.

BY H. P. BLAVATSKY.

The recent reviral of interest in Frijislogy and Archaeology, resulting from the labors of the man, Layard, Higgins, Mrans for works on Eastern topics. The schlieman, and others has created a great domass for works on Eastern topics. The author estern topics. The stillens of the field well equipped. A astive of Asia, her childhood passed among the Cammeix, Tarters, Prevant and other Eastern propies the framewick and the fillens, has passes. Thildrana, and Expression, created traditions, has shored up during praces of thoughtful study and otherrows family and occupation. The immense final of information shored up during praces of thoughtful study and otherrows frameters philosophy of Rastern astions that, perhaps exceeded philosophy of Rastern astions that perhaps other writer who has contributed to the literature of this, the portant subject.

we volumes, royal 6v0; about 1400 p hambomely printed, clebs, estre, 67,56. ","For sale, when



Timberare life as described in detail by a spirit, through a writing including, has been given in this refuse. There is so much in it that a permu field eight to be then, that its routial by a discussion of the spirit, with all the noressary orienmentance is sometime to bring conviction. Published from English speets, and bound in cloth. Price, \$1, Exercise free.

RELIGIO PHILOSOPHICAL JOURNAL.

NOVEMBER 22. 1879.

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

What is Truth? BYJAMES K. LEWIS.

"What is Truth !"-Thus spake the ancient Ro-

man,-A question echoing through succeeding time; thousand thousand answers come, but no man Can satisfy the cry in every clime.

Condicting 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 enthrall.

As reason 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 gems 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 gleam-

With radiance varied and of mingled dye; Then shall the crown be with less beauty beam.

ing, That rests upon the head of the Most High?

His Truth's behold like gems and flowers appear-

ing; 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 "Speak not of freaded death. I wooed the stern archer as a friend, and yet he passed me by, and passing, plerced some happy hearts that lov-ed to live. I might have borne the pain, (perhaps might) but, ob, the dreary thought of living in vain! Year after year to come and go, and yet to leave no trace that I had ever beev, save added wrinkles on my mother's brow! To live, and yet not live; to die, and yet not die, to feel the rest-less thought, the wish to do, the yearning for some active if or lover struggling in my soul, and yet to be a cantive in my prison call, no power to scorn. Still cherish peace, for prouder sects are tearful,

Though greenest bays their hero's brows adorn!

Truth is the voice of Gol-the King of Glory, Who teaches love, and charity, and peace; Then seek it not through creeds with garments

'Tis heard alone where din and discord cease!

Harsh judging one-ohl be ye more indulgent, As God is gracieus to his children here;-In *love of Truth* behold a lamp refugent

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 - I would like space in the over-crowded columns of the JOURNAL for a few questions on a para-graph from the pen of our gitted seer and brother, A. J. Davis, which appeared in the JOURNAL 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 to onverse in language anitable for the average It conveyed in language suitable for the average reader, not of doubtful meaning, or susceptible of many constructions. The paragraph is as fol-

"Inferences,"

It is not often that I find occasion to write for the JOURNAL I wish to say, however, that the arti-cle by friend Tewksbury. Is by the way a real curl-osity. He runs his theory of inferences vs. knowl-BY S. B NICHOLS, PRESIDENT OF THE BROOKLYN edge 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 cat an apple, I infer that it grew on an ap-There is probably no State in the Union, ac ple tree. My inference is just as good as if I had stood 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 cording to square miles, that has more straight out honest men and women who are Spiritualists 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. Nellie J. Brigham, who is the regular speak-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 Wood-stock Vt. Mrs. Fannje Davis Smith of Randon

Personal Experiences and Observa-

tions.

SPIRITUAL CONFERENCE.

NUMBER SEVENTBEN.

Stock, Vt.; Mrs. Fannle 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

organism is like the ever obbling springs of her native State. She is engaged, I believe, to speak before our Brooklyn Society during the fall and winter. She always calls out with us a highly cultured and delighted audience, and of her im-provised 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 interna evidence of this Scottish Poet.

Mrs. Brigham makes warm friends, and her teachings abound in lofty sentiment, and are im-

use an end of the dearted when they found that the second second and the second second

by the spirits of the departed, who spoke through her, they must fain excommunicate her from the

church. It has been nearly twenty years sluce I 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 through 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 opt of the lecture field. Among all the speakers developed and placed

into the great work of establishing a communion Setween the two worlds, Miss Achsa W. Sprague,

between the two worlds, Miss Achsa 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 g darkened room, helpless and waiting earnestly to

die-as it was then termed-and while thus suf-

yet to be a captive in my prison call, 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 dis-pensation the cry went forth from her soul,-

The stone" from sepulthres to-day? -No angels bright amid this gloom,

To enter now my living tomb, And touch my form, and bid me rise, And make this earth a paradise? From living death to set me free,—'

A "Resurrection" unto Thee?

"And are there none to "roll away

"Speak not of dreaded death. I wooed the

fering she wrote to a friend:

idiot to reason otherwise. I presume friend Tewksbury reads the Joun-. NAL. He does not know absolutely that it is pub-liabed in Chicaroby Jno. C. Bundy, but is he not sure 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 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 letidiot to reason otherwise. German. In the course of a few days I get a let-ter 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 idlot that would infer that comebody else wrote that letter? Of course there is not. Now mark the sequel. Let us suppose that on the next day I have a diffice with Wetking the slate writing 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 pecullar 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. SAMURL 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. 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, acta and has all the idioarnerates of my mother is any

and has all the idiosyncrasies of my mother, is my mother, and no sophistry 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.

N. B. STARR.

An Extract from the Works of Rev. John Wesley.

Thesday 10.-We went through one of the pleas-antest 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 I 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 tolo me your brother was dead; (I did hot 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 averged of obstinate sinners, and will destroy them with fire from heaven." Whether this will be so or not, I cannot 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 heart."

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 wom-anish girl, and of unblamable behavior. Suppose that which appeared to her was really an vet from the face, the void e, and the appar el, she might easily mistake him for a female; and this mistake is of little consequence. Much good has already resulted from this odd event; and is likely to ensue; provided those who believe, and those who diabelieve, her report, have but pa-tience with each other. We had a love Teast in the eventng, 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.-

Six Persons in Religious Trance for Three Days.

[From the Lemars (Iowa) Sentinal.]

The Rev. S. T. Galbraith, a local preacher 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 singu-lar, to say the least of it. He left R. J. Campbell's Sanday morning, on horseback, for the pur-pose of filling his appointments, and proceeded to O. Higday's, Elkhorn. 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, selzed 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 oth-ers had been plessed with heavenly visions. One of the sisters began prophesying, and told the band that they must remain there for three days and 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 swoke. In one corner of the room, beat the celling, they saw a large, bright and begutiful 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 melody ever heard on earth. They again fell into the different parts, making the most delightful melody ever heard on earth. They again fell into a trance state, from which they awoke next morp-ing. The prophesying sister, who said she was a representative of the Lord, from Wisconsin, told the others they must organize, go forth and hold comp-meetings, holinest-meetings and all sorts of meetings to stir up the besple. They were to go to Wisconsin. They ate some bread and water and again became entranced. Mr. Galbraith saw a pillar of sait wills in the trance. At one time a pillar of salt while in the trance. At one time he was selzed with fierce and racking pains as if he was selized with herce and racking paths as in the devils had hold of thin, but the good spirits of influence gained the victory, and he afterwards had transporting visions. This continued until Wednes-day morning, twhen Galbraith left Lemars. Some friends were trying to raise funds for him, so that he might return to Ireland, where his fath-ic lastificand as a P Facencel minimum. This er is stationed as an Emscopal 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 Pleturesque 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 some very romantic, highly imaginative, but somewhat 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 Baturday week, on a visit arrived in Brighton on Saturday week, on a visit to her uncle, Capt. Dunhill, of Brunawick 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 burlal, but that it should be more inspiring and hopeful in its tone. The arrangements were, therefore, placed in the hands of Mesers. Hannington, of North Street, who bronght their handsome funeral car into re-quisition; and in the place of black horses, the funeral 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 coach was represented by there 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 num-ber of beauiful wreaths of white flowers. The cortege as thus arranged, left Brunswick Road, Hove, for the railway station, and then proceeded to Crogdon. Here, the funeral 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 Ceme-tery, where the remains were laid in the grave, the service being performed by two Nonconform-ist misisters, the Rev. Mr. Eldridge and the Rev. Mr. Jenkinson. The coffit was of poliabed 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, 1870, aged 25." The funeral ar-rangements were carried out under the personal and the remains

rangements were carried out under the personal supervision of Mr. Cornock, of Messrs. Hanning-

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

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. Balley, Secretary of the association. The Chairman of the Board, Dr. S. A. Thomas, of Sturgis, proved himself fully qualified for the position. Each candidate passed a very close ex-amination. Tweive certificates were granted; all but three held diplomas from one or more medi-cal colleges. The names of those upon whom certificates as magnetic and clairvoyant physicians were conferred, were as follows: Dr. George, H. Geer, Battle Creck; Dr. A. W. Edson, Lansing; Mrs. Dr. Parks, Hudson; Mrs. A. E. Brown, Jones-ville; Dr. Wm. H. Nelson, Paw Paw; Dr. J. D. Wygent, Waterlist; Dr. M B. Shuts, Grand Ledge; Dr. Edwin Barlow, Flöshing; Dr. S. A. Thomas, Sturgis; Dr. A. Farnsworth, Saginsw; 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.

Tractice of Medicine. The clairvoyants were thoroughly examined as to their ability to diagnose disease, and the ap-plication of magnetic forces, the prominent symp-toms of different diseases, and their remedial agents to be used in each case. The Board sat in second three days and adjourned Nov. 6th. Must L P Burnov.

MRS. L. E. BAILEY, Secretary.

J. M. Ray writes: Although a new subscriber to your paper, permit me to express my satisfac-tion 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 have the truth, though it knocks the bottom out of immortality. I for one desire it not, or a con-viction 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 opportents might read it and be benefited thereby. In a spiritual sense, it was soul inspiring, and in a ma-terial point of view worth one year's subscription to the JOURNAL. May success attend you in all good words. good words.

"And God said let there be light, and there was light.'

Notes and Extracts.

Every soul needs to be purified, to be spirit-ualized.

God is represented as being no respecter of Tersons.

Jesus applied the torch to the stubble of Jew ; ish ceremonies.

The atonement is one of the many monstrosities charged upon-Delty.

The Spirit-world is fanning 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 presence

"Most of the moral truths prescribed in the Gospels are to be met with in the Buddhistic Scriptures."

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 light ning 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 dream-ed of ravage. They have been faithful to their principle that truth is not to be imposed by vio-lence.

Tradition has held control of the resources

"Nevertheless, it is a cardinal doctrine of mod-ern Spiritualism, that men's bodily eyes do behold ern Spirithalism, that men's bonily eyes do benote 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 in corruptible. Upon the most fallacious foundations, this impractical theory is erected. Under the sickly twilight of this spiritualistic materialism, such earnest, men as our correspondent becom confused and confounded. The italics are mine

Ist. Have you, or has any other one, ever taught, or believed that it was necessary that the spirit body (f. 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 "incorruptible," that the spirit body is not; or vice versa; or does not the spirit cast aside the coarser a finer material to 'flil in Its outlines of body in the same way and sense that the spirit of the mortal does?

3d. Is not each atom of matter, in the last analysis, a point or centre from which forces act 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 moral?

4th. In this case is not spirit-the high force that acts-cousation, resulting in organization, formation and phenomena, as *effects*, while the low-er force 'centres re-act upon the higb, making

er force centres re-act upon the high, making action and re-action equal, resulting from this section and re-action of all qualities of forces. In all kinds of phenomena, from rock to man? 5th. Does not the same force-spirit-as cause, precede every movement of matter-making phe-nomena, or making objective the forms of the vari-ed forces, all the way from the rock to animalculæ, and man the apex of all forms below. 6th. If so, does not Mie on all planes below, or above man depend upon these relations for dual-ity, with the same results, or cannot the spirit that subordinated matter on lower planes, and

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 afford

(mainly) an affirmative apswer 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 aside the and confounded" is not sufficient to set aside the omnipotent 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 aside to make room for a truth. I claim the privilege of doubting portions of all Bibles, books and ophinons 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, Jathers and mothers, is facts, strong facts, bottom facts. DR. C. D. GRIMES. Coldwater, Nov. 7th, 1879.

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

John Hosemond writes: Not any one in his world likes the Journal, better than I do. It a welcomed by all my family. You are doing ight by putting brands on the scoundrels; bring hem out and let the good people know them.

Sure enough her prayer was answered, and angel volces from the other abore, told har that they would bring her back 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 tok her that she must go forth into the world, a teach-er of the new faith, and faithfully did she accept 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 yein of mysticism in her composition, she would have the truths of religion made clear to the un. derstanding 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 spolled 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 even-ing, and the large ball 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 orthodox bellever can date his wandering from the faith of his fathers, from the soul inspiring utterances of this young evangel of the new dis-pensation, and so she weat 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. It was 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 algot of those whom she loved here, anor of the cause that needed—ohl 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 u who are still at work, and alds us by wise counsel and loving words, inspiring us to emulate her example to try and live here as abe lived. In Lizzle Doten's poems of the "I mer Life," emulate her example to try and live here as abe lived. In Lizzle Doten's poems of the "I ener 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 and may the bright and glorious example of her life lead us up the "Pelectably Mountains" of Truth and Progress. Truth and Progress.

"Thus by that world of beauty, And by that life of love, And by the holy angels Who fisten now above, I pledge my soul's best endeavor, To do what o'er I can, To bless my sister woman And ald 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 stand upon such subjects. We used to be a regular subscriber to the JOURNAL and hope soon to be sgain. again.

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

A Prominent Materialist 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 suspension of judgment till they learn whether Ben-nett denies writing those letters. Of such is Col. Robert G. Ingersolt. 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 demon-stration of facts settled it and admitted po suspension of judgment. You give a fac simile of two of Benneti's love

letters in photo-electrotype. Now, if anybody can 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 abort of a demonstra-tion that Bannett did with what you photograph tion that Bennett did write what you photograph, and Bennett's denial, with all the human testi-mony that could be uttered, could not weigh a feather against such demonstration. Our moves is very effugent on surface matters; but we can hardly admit that he reaches; the bifurcation where truth turns off from falsehood; or, perhaps, he intends a conglomeration of the pudding he feather against such demonstration. Our Robert 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 an-mistake. Respectfully,

C. TEWKSBURT.

Chelsen, Mass. Nov. 1879.

Uncarthing Fraud.

I cannot but feel thankful for the evidence afforded, that you have been instrumental in un-earthing frand 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 coat 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 partice, only desiring truth, and when they rejected your eminently fair proposition, "all hope soured" with me. And as for Bennett, such a sairly case of free-love, as that of being faise to an old and fried com-panion, because fascinated with the charms 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. GRINES.

DR. C. D. GRIMES.

British National Association of Spiritualists-Session 1879-89.

NAMES OF SPEARIRS AND SUBJECTS.

November 3d, Mr. Calder, President B. N. A. S. "The New Epoch;" November 17th, Mr. Tapp, "Philosophical Spiritualism;" December 1st, Mr. G. F. Green, "Spiritualism and Positivism in rela-G. F. Green, "Spiritualism and Positivism in rela-tion to Problems of Government;" December 15th, Rev. Maurice Davies, D. D., "Spiritualistic Positivism," "January 19th, Mrs. Fletcher, "Startl-ing Evidences of the Communion of Spirits;" "January 20th, Rev. 'W. Stainton-Moses, M. A., F. H. 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 Cura-tive Agency;" March 15th, Mr. A. T. T. Pelerson, "The Philosophy of Spirit Control;" "April 19th, Mr. Fietcher, "Some of the Ghosts I Have Seen;" April 19th, Madame de Steiger, "Religious Aspecta "The Philosophy of Spirit Control," "April 12th, Mr. Fletcher, "Some of the Ghosts I Have Seen," April 19th, Madame de Steiger, "Religious Aspecta of Spiritualism," May 3d, Mr. J. A. Campbell, "Psychonomy in its Relation to Religion and Ethica;" 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. Chairman,

Chairman,

W. STAINTON MOSES .M. A., Hon. Secretary.

•Date slightly altered on account of Christinas and Easter Vacations 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.

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 183, a definition of 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, st of the thing which he is moved to in-vestigate. It is a philosophy which depends upon immutable principles, upon intuition, upon wis-dom, and outwardly upon nature for its confirma-tion to the senses." Or by looking at page 270 of the fifth rolings of

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. CUNTIE.

New York, Nov. 4th, 1879.

B. Palmer Thomas, F. R. A. S. Honorable Becretary British Theosophical Society, writes: I had the advantage of a scance 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

ilme. 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 especial iniquity.

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 minlater, the minister maked Col. Ingersoll 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 instead 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 auswer 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 devel-opments, 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 aide 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:

"Learn the mystery of progression duty, Do not call each glorious change decay, For we know, we only hold our treasures traly, When it seems as if they passed away: Nor dare to blame God's glits for incompleteness, In that want their beauty lies. They roll Towards some infinite depth of love and sweet-ness:

ness:

Bearing on wards ev'ry immortal sonl."* The seed planted in the ground is a promise of what the harvest will be.

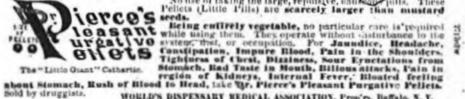
what the harvest will be. "The Buddhists of Tibesan seem to have a carefs! interest in strangers, and lose no oppor-tunity of kindly service. The Christian mission-arice, pear to periabing of hunger and wat in the deservitor lack of fire and fuel, were accould by a hand of Tariars leading a lader samel: "Médords Lamas, the sky has fallen to day. Bonblicas you have not been able to light your fire; but men 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 animals of a cara-ran go astray, whoever is in the neighborhood give others in their place. "We will search for your borses," said the Tartar chief to Hue, "and if they are not found, you shall choose at pleasure from our herds. We wish you to leave us in peace as you came."



Especially has it manifested its potency in curing Tetter, Rasé Bash, Boils, Carban-ries, sore Eyrs, Scrofulous Sores and Swellings, White Swellings, Goitre or Thick Neek, and Enlarged Glands. If you feel duil, drowsy, debilitated, have sailow teolor of skin, or cellowish-brown spots on face or boty, frequent healache or dizziness, bad laste in month, internal, heat or chills alternated with bot Bushes, irregular appeitte, and tongue coated, you are suffering from Torpid Liver, or "Billiousness." As a remedy for all such cases Dr. Pierce's Golden Medical Discovers has no equal, as it effects perfect and radical cures. In the cure of Bronchilis, Severe Coughs, Weak Lungs, and early stages of Con-amption, it has astonished the medical faculty, and emineut physicians pronounce it the greatest medical discovery of the age. Sold by druggists.



No use of taking the large, reputate, non-computits. These Pelicis (Little Pills) are scarcely larger than mustard



WOULD'S DISPENSARY REDICAL ASSOCIATION, Prop'rs, Buffalo, N. Y.

Sold by druggists

PICTORIALLY ILLUSTRATED BY JOHN SHOBE, ASTIST.

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

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

TRANSITION: (OR, TOR SPIRIT'S DIRTO)

AND Celestial Visitants. -(From Longfellow's Footsteps of Angels.)

These electures are produced as ifibograph fogravings by

FREEPORT LITE. 7:30 a m* Maywood Passenger 9:15 a m* Preeport, Ecckford & Dubuque. 10:15 p m* Preeport, Ecckford & Dubuque. 10:15 p m* Freeport, Ecckford & Dubuque. 10:16 p m* Elckford and Fox Ever 4:00 p m* Lake foreva Express. 5:15 p m* St. Charles and Ligin Passenger. 5:30 p m* Combard Pas.enger. *7:45 a m *1:15 a bi *3:10 p m *4:30 a m *1:45 p m *1:45 p m *1:45 a m *1:5 a m 6:15 p m* Junction Passenger ...

NOTE -- On the Oalena Division a Sunday passenger train will leave Eigin at 7.5% m., arriving in Chicago at 10:15 a. m. Returning, will leave Chicago at 1:15 p. m. MILWAUKKE DIVISION.

Deput corner Canal and Kinzle streets 8:00 a m* Milwankee Fash Mal. 8:30 a m Milwankee Fash Mal. 9:000 a m Milwankee Express. 5:00 p m* Milwankee Express. 1:00 p m Milwankee Express. 1:00 p m Milwankee Night Express (daily).

objects, and contains nearly three bundred pages. It is a reg slar one dollar book, but being a sequel and companion to "iteliar Key," it is published at the same price.

sh volume is illustrated with diagrams

In cloth binding, 75 cents, postage 8 cents; in paper tovers, 50 cents, postage 6 cents.

"."For sale, 'wholesale and fetall, by the RELIGIO-PRILO-SOPHICAL PUBLISHING HOUPE, Chicago.

<text><text><text> MOORE'S "UNIVERSAL ASSISTAN

For sale, wholesale and relail, by the RELIGIO-PHIL

see artist himself, which as followed that profession for many years. They are not more copies from original pictures, such as chromos and engravings generally are, but entirely original in every sense of the word. Every lover of art, and every Spiritualist family should possess one or more of these plo-tures, being an organism to any room and making home still more attractive. Everybody admires them. They are print-ed on fine plate paper 19x21 inches and sold of the lose price of \Box costs such. Hent on rollers, postage free, to any ad-

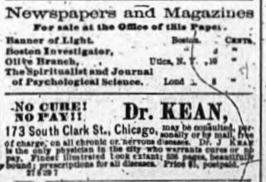


BY J. P. F. DELEUZE.

Translated from the French BY THOMAS C. HARTSHORN. .

BY THOMAS C. HARTSHORN. For a long time there has been a growing interest in the facts relating to Magnetism, and subjects connected with it, and many inquiries for a book giving practical instructions. The above work is believed to be, in many respects, the best, -in fact, the only exhaustive work, containing instructions. This edition is from new plates with large type, handsomely printed and bound. The practical nature of the work can readily be seen, and that it is one of great value to all who are interested, or who would know something of this subde has done to the Booton Medical and Surgles Journal and the till so one of Magnetism, candor obliged is a bound. The practical mature of Magnetism, candor obliged is to acknowledge that this compact manual is a very captivating prodiction. There is a peculiar manifesta-siders to be substantially true, without any reference the opinious of the world. Having no guile himself, has ease to be autorities of Magnetism has been subjected, he show an odisposition to shun the criticism of thome who have endeavored from the very beginnane, to orthow which the devotees of Memerism have, been subjected, he show no disposition to shun the criticism to orthow the labors of the sub-factor to shun the criticism of thome who have endeavored from the very beginnane, to orthow the labors of the subjection to shun the criticism of the pro-factor of the subjection to shun the criticism of the pro-factor of the subjection to shun the criticism of the pro- entry color of the subjection to shun the criticism of the pro- entry color of the subjection to shun the criticism of the pro- entry color of the subjection to shun the criticism of the pro- entry color of the subjection to shun the criticism of the pro- entry color of the subjection to shun the criticism of the pro- entry color of the subjection to shun the criticism of the pro- entry color of the subjection to shun the criticism of the pro- entry color of the subjection to shun the criticism

510 pp., extra cloth, price \$200, postpald. • For sale, windesale and retail, by the Religio-Phil-osophical Publishing House, Chicago.



THE GOSPEL-OF NATURE

BY SHERMAN & LYON, Authors of " The Holious Globe." This book contains many startling ideas that are calculated to dised the mynithesion startling ideas that are calculated by which thinking minds have been environed doncern-ing the great problems of human existence. The contents are diffied into ism different subject, as follows: The floul of Thingas. Instilligence, Intellised, Discords, Progression; Jas-tion, The Science of Death, The Contranting of Language; Butting Abodes; Effett Biography. Coch, E.co.

is and retail, by the Beligio-Phil For sale, who

MILWAUKEE DIV'N LEAVES WELLS ST. DEPOT

130 a m* Lake Forest Passenger.... 130 p m* Kenesha Passenger 130 p m* Winnetts Passenger.... 130 p m* Winnetts Passenger... 130 p m* Highland Park Passenger... 130 p m* Highland Park Passenger. 2:20 p m 9:00 s m •7:15 p m •8:23 s m •7:56 s m WISCONSIN DIVISION.

Depot corner Canal and Kinale streets.

ĸ	1122	Green Day Kapress	- COD 1	в
ŧ	m'*	St. Paul and Minneapolis Express.	4,00	6
þ	m.	Woudstock Passenger	*9:05	í.
þ	m.	Fond du Lac Passenger	*10:45 #	ï
,	m*	Desplaines Passenger	71:50 #	i
۲	m *	Barrington Passenger	*8:15 .	
,	mt	St. Paul and Minneapolis Express Actrosof Express Winona and New Uim. Winona and New Uim.	\$7:00 a	6
ł.	m*	Lettrees Express	11:00	þ
þ	mt	LaCrosse Express.	17:00 4	í.
r	m.	Winona and New Ulm	11:00 17:00 17:00	þ
۶	mt	Winona and New Ulm	17:00 4	
Ł	m,t	Green Bay and Marquette Express	16:45 8	1
1		Rondow Allowers Maturates Allowing		1

Sunday. #Except Baturday. 1Daily. (Except

CHICAGO,	ROCK	ISLAND AND PACIFIC
Depot, corner Van	Buren d Clark	and Sherman streets. City tick

5:00 p m 10:00 p m	Davenport Express. A. Omaha Express. Leaven worth and Atchinson Express Pers Accommodatics. Night Express. BLUR ISLAND ACCOMMODATIC	10:30	Ennas
\$:40 a th 13:20 p m	Accommodation	9:10	

1130 p m Accommodation 1130 p m Accommodation 1130 p m Accommodation

"Baturdays and Thursdays only. (Bundays only.

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

Union Depot, West Bide, near Madison street bridge, and Twenty-third street. Ticket office at 123 Bandoigh street.

2:30 p m*	Kansas City and Denver Fast Express, yis Jacksonville, D., and Louisiana.	Arrive
	Mo.	*8:35 p m
9300 A III.	press, via Main Line.	741
100 A ID.	Mobile and New Orieans Express. Peoria, Burlington and Keokuk Fast	-1100 p m
9:00 p mt	Express, Via Louis and Texas Fast Express, via Main Line	- tim p m
1:00 p m1	Peoria, Keokuk and Burlington. Chicago and Paducah R. R. Express Streator, Wenona, Lacon and Washing-	7:00 G m 2:05 p m
9:00 p m 9:00 a m 2:00 p m	Hireafor, Wenona, Lacon and Washing-	\$100 p m

1:00 p m* Jollet and Dwight Accommodation,.... 19:10 a m

J. C. MOMULLAN General Manager. JANES CHARLTON, General Passenger Agent.

EXPLANATIONS OF REFERENCES. "Dally encept Bondays iNxcept Balardays. IDally, (Except Mondays, IExcept Balardays and Bundays, "Except Bundays and Mondays, aBundays only. FThursdays and Balarlays only. disturdays only.

RATES OF ADVERTISING.

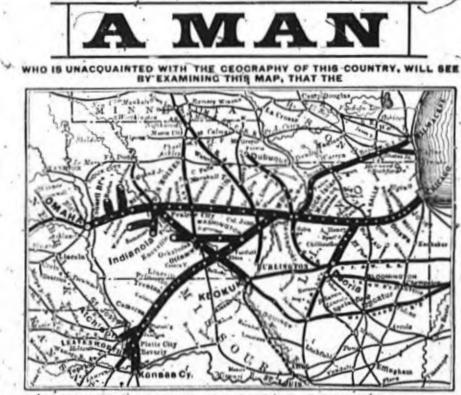
Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion.

NOTICES set as reading matter, in Minion type, under the head of "Business," forty cents per line for each insertion.

agate type measures fourteen lines to the inch. Minion type measures ten lines to the inch.

Terms of payment, strictly, cash in advance.

Monday noon, for insertion in next issue, early an possible.



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

<section-header><section-header><section-header><text><text><text><text><text><text><text><text><text><text><text>

PALACE CARS are run through to PEORIA. DES MOINES, COUNCIL BLUPPS, ATCHINON and LEAVEN WORTH. TCheis via this Line, known as the "Great Rosk Island Route," are sold by ill Tickets via this Uniced States and Canada. For information set optainable at your home ticket office, address,

A. KIMBALL. Gen'l Super

E. ST. JOHN.

Gon'i Thi, and Pass'ar

Chicago, HL

RELIGIO-PHILOSOPHICAL JOURNAL.

Orthodoxy and Spiritualism.

BY W. S. WOOD.

To the Editor of the Heligio-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 a loud smacking of old theology coming from the uttgrances of many lecturers and writers who are regarded as advanced think ers 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 Tabric and leavening the whole lump of Christianity, and modifying the more degrading ideas of old the-ology, 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 built.

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 4ts manifold forms of fetich, phalic and sunworship, 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 priestcraft, and the bug-bear and the leverage by which the craft has held its power, have been a great imaginary, personal, all-powerful, all-knowing, re-yengeful "God," the "creator and ruler of the universe." To ald a new leverage in later times, they have improvised also a great personal Devil to assist God in keep-the the world in subjection to their will and ing the world in subjection to their will and ower.

It seems to be the idea with many of our reputed thinkers, that because our philosoreputed thinkers, that because our philoso-phy 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 hu-man mind in the bondage of superstition and bigotry, through the machinery of a blind faith in myths!

A few years ago the whole Christian phalaix met the claims of Spiritualism with contemptuous shout of derision, declaring its phenomenal evidences and claims to be huge humbugs and delusions. Now, the majority are much diffed, and admit the possibility of spirit communion and mani-festation 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 churging all our phenomena, 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 per-mits it to go on, thereby leading astray so many millions of his own beloved children 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 and pleasure; yet claiming for him certain 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-answering God never heard the piteous petitions sent up by his own devoted, faithful and peculiar people, who profess to commune directly with him, and often advise him and averin, 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 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 substance, 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 failing was made to recant the "hereay" of Gallieo was made to recant the "heresy" of the earth's revolution by the tender persua-sion of the thumb-screws, or forfeit his life. With experienced investigators of the spiritual philosophy, it fs 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 rea-son 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 testi-fy too in other matters. Every Spiritualist who has had opportunity and patience, is satisfied as to the power of spirits to manisatisfied as to the power of spirits to mani-feet 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 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 think-ers 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 acknowledgincation as an undisputed and acknowledg-ed 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 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 *foss dixit*, which has been the history of the past, and the world has been sizeped in superstition, bigotry, ignorance, intolerance and cruelty. The wearing of the ephod is no longer a badge of immacu-late 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 bond-age and superstition, as that would also dispose of a personal "devill" contending with God for supremacy!

Many of our would-be leaders talk about an imaginary being and a "divine" central-ized mind, as glibly and as unmeaningly as the most advanced Moody or Joe Cook! How long will they be 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-apointed 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 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 pres-ent priestly stuffing of "faith." A "Chris-tian Spiritualism" will be the new planting of content methy superstition and priestof ancient myths, superstition and priestcraft, in ground where it may take ranker root to choke progress and the sway of rea-son 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 daped the whole world with man-made theories, with all their deplorable results. How can a true Spiritualist engage in the work of prop-aganding 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 espense of truth or by a compromise in ac-cepting 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 fashion for the advertising of the selfrighteousness 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 medi-ums 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 glori-ous 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 long-continued college continued 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 operand. Many strange things occurred, in fact, much which has since been called ualism. At th e time I self to be the motive power in producing the weird phenomena. When modern Spir-Itualism 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 relative thereto. I have read much of your literature, especially the periodical issues; have taken one or more thereof (generally have taken one or more thereof (generally several at the same time) ever since 1850, when we were favored with the Spirit-World," the Spirit Messenger, etc. I have attended most of the accessible meetings, lectures, scances, etc., and two or three na-tional conventions, and as much humbug-gery as they embody, yet I am fully con-vinced that there is some occult principle, some motive power underlying the same 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 phe-nomena common to modern Spiritualism, can be somewhat accounted for and excan be some and accounted for and ex-plained on common sense logical grounds, it is surely unphilosophical to resort to a future state of being (of which we know far less than of the present) there to hunt up supposed spiritual entitles, 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 hujust read the lengthy, labored and strongly pettifogged article, attempting to disprove your researches and report. 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 hands from the stain of Woodhullism. Some par-ties 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 re-ceived a fair picture of myself, and a less distinct one, a female (on same plate), stand-ing behind and above me, whose robe in some places enveloped my person. Many persons in that convention, and divers oth-ers since, pronounced it the best spirit pic-ture they had seen. But I could not recog-nize it. From the conversation I had with ture they had seen. But I could not recog-nize 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 ob-ject 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 they can thus use it. The expose of said concern in your paper, speaks of a picture

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 connected 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 re-ligious association known to men, not ex-cepting 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 prone to worry and deyour each other, and thus injure their respective parties and causes, and cripple their usefulness and causes, and cripple their user of 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 advantage over others—you fear not Mother Grundy, but have the independence and furtified to athave the independence and fortisude to at-tack 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 Spiritualism) it gives evidence of hon-esty of purpose and a truthful domicile.

It may be natural for orthodoxy to prosper and grow fat, when fed upon false assumptions and superstition, preferring old errors to new truths, because the old is said to be found in an old book of somebody's getting-up long, long ago; but is it not still more un-reasonable, that in this enlightened, and progressive age, even some would be Spir itualists, 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

Leesville, O.

Communication from Prof. Franz Hoffmann.

To the Editor of the Religio-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 prob-able to me, there is not already such a book in existence, you should call in your paper upon the American scholars to write a work which would explain and illustrate the his tory 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 in

Would not Mr. Sargent be able and in-clined 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 Alien Kardec. "In litterio von mul-tum," Prof. Kotzla, 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 philosopher has already anticipated Spiritualism more than sixty years the fourth volume of his works, the spiritrationalistic "Journal of Maurer," (has ceased) and particularly the sixth volume of my philosophical writings (Erlanger Deichert, 1868-1870). This sixth volume brings the history of Magnetism from Mesmer till Eunemoser, and an article on Swedenborg and Kant. In the "Psychic Studies" there appeared 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 Kichte and Schilling. Leionitz, but from Elente and Schling. But Leionitz and Kant have since followed. The exposition of Lessing is short, but much ampler that of Herder, because he has do-nated so much care to the question. Ja-cobi, as well as Herder, I have sent in. To cobl, as well as Herder, I have sent in. To follow are Baader, Krause, Herbart, prob-ably Welsse, C. Toepfer, Fichte, jr., 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-tries of the globe. Your JOURNAL could give the stimulus to that. Activity is great in America, perhaps greater than else-where. Therefore such a stirring-up may prove effective. As there are still many in all countries who, for whatever reasons, 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 impossi-bility of their reality and objectivity, as for instance, one H. K. (probably H. Krause) in the October number of the Darwinian journal, "Kosmos," a work would be desira-ble, 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 issue the true one. I remark, moreover, that my last Spirit-I remark, moreover, that my last Spirit-ualist writings, will probably be published in Prof. Ulricita, "Journal of Philosophy," for 1880, 1st number. They consist of a re-view of the "Voices from the Spirit-world," by Friese, and remarks about the decla-rations of Flechner on Spiritualism in his works, "The Day-view against the Night-view" (1879). The 3rd volume of the Scien-tific Treatise? of Zoellner, I expect in a few 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. With the highest regards and faithfully, Wuerzburg, Germany, Oct. 13th, 1879.

Jesse Shepard, the Musical Medium.

Mr. Jesse Shepard, the musical medium, has been in Chicago for some time, and held several seances, 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 interest:

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

"Names of relatives and friends were whisp red in the cars 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 float ing in the air above the heads of those present "Mr. Shepard is certainly s wonderful medi-

um, and his séances 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 remarkble tests ever given in a scance, A little child, whom she had lost many years ago, came, and as of yore, creat into her lap, and threw its tiny hands around her neck, and laid its little head against her check. This was repeated a number of times during the seance. 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 remark-able 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 **Q**an 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 astonishing information imparted to those present 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 planist to execute. The sounds seemed to come from the center of the room, and the different pieces of furniture moved towards the plano. The singing could be heard far into the street, and many passers by thought they were listening to a full company of musicians rehearsing 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-ena expected."

LETTERS OF DISTINGUISHED PEOPLE TO MR.

SHEPARD. BELGRAVE SQUARE,

LONDON, June, 1870. The Dowager Viscountess Cambermere pres-

NOVEMBER 22, 1879.

The Bennett Exposure

To the Editor of the Beligio-Philosophical Journal I received the JOURNAL with the Ben-nett exposure while on the stump in Western New York. Speaking in a hot political campaign two or three hours every night. campaign two or three hours every night, 12 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-work-are. I am sorthy for hy chean publications drop Bennett but of the list of our co-work-ers. I am sorky, 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 in justice 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 learn-

ed 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. prestitution 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 demand a higher standard of morals in mediums, lecturers, editors and reformers, and y 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.



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

The manufacturers received a special award and the only medal given for parous plasters at the Contennial Expos-tion, 1878, at the Paris Exposition, 1878. Their great merit lies in the fact that they are the only plas tere which relieve pain at once

Every one suffering from

Rheumatiam, Lame Back, or Weak Back, Cold on the Chest, Coughs, or any local pain or ache should use Benson's Capcine Porous Plaster and be relieve at once. Price 25 cents Sold by all Druggists. [27911

\$350 A MONTH -AGENTS WANTED -75 best selling articles in the world: I sample free. Addres Jay Bronson, Detroit, Mich. 7625

FREE CIFTI Acopy of my Med-Sense Book will be sent to any person sflicted with Con-sumption, Bronchitis, Asthma, Sore Throat, or Nasse Oatarrb. It is elegantly printed and illustrated; 144 pages itmo. 1879. It has been the means of saving many valuable lives. Send same and post-office address, with six cents post-set for mailing. The book is invaluable to persons suffering with any disease of the Noas. Throat or Lungs. Address, Dr. M.-B. WOLFK, Cincinnati, Onio.



Nothing is easier to a man of genius, noth ing 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

and as she hears he will kindly accept invita-tions 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 ONSLOW SQUARE, (LONDON, 1870. The Countess of Dunsany presents her com-pliments 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, Eug. Nov. 11, 1872. Dear Mr. Shipard,-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 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 re-plying to his unchristian strictures, and in doing so throw a large and large to hear him doing so, drew a large audience to hear him, completely drawing the sting from the miserable slander.

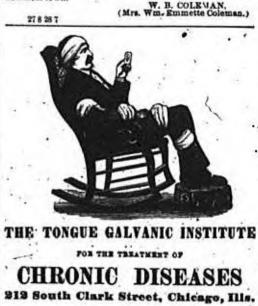
The Semi-monthly Lyceum Sociables were

The Semi-monthly Lyceum Sociables were inaugurated Friday evening, Nov. 7th, pre-ceded by an original drama, the production of Chas-Collier, the conductor. The Lady's Good Samaritan's Relief So-ciety (Spiritnalists) 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-aries. T. L.

Nov. 14th, 1879.

The Hempstead (Texas) Daily Courier BAYBT

The Spiritualist State Convention, which adjourned last Sunday night, after assession of four days, was a season of real enjoyment. to the membership. "We are not of the 'or-ganization, but must confess that the zest with which the "season" was "enjoyed" by the brotherhood and sisterhood of the order, reminded up strongly of the good feeling 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.



This peculiar though successful mode of treatment has (in its crude form) been in use in Chicago for many years though brought to its present state of perfection and patented dur-ing the peak year. Its efficacy is the removal of poison from the human system and allowing dame nature to do the re-storing.

the horizent state in the lowing dame nature to do the restoring.
 The Galvanic process curps by stimulation, neutralisation and absorption.
 Well sufficient and Paralysis can be referred to. Under new management with new and larger facilities we are prepared to accommodate is rest numbers.
 We are now prepared to introduce the treatment elsewhere or allow others the privilege.
 Correspondence solicited from any wishing to handle the process who have got solic moder. or those desiring irrestment. Address, TONGUE GALVANIO INSTITUTE, ill South Clark St. Chicago, Ill.
 Bend for Circular.
 H. B. JACKSON, M. D., Physician in Charge.
 F. J. TONGUE, M. D., Consulting Physician.
 Evanor, M. B., Consulting Physician.
 Cure DERW. General Agent and Manager of Patent 37-018

SEVEN HOUR

System of Grammai!

BT PROF. D. P HOWE.

The suthor has demonstrated repeatedly that a person of average abulity can learn to read and write correctly after one, week's carrelul study of this little book. Thousands have been hold, and they always give satisfaction.

Price, in paper covers, 50 cents, ".For sale, wholesale and retail, by the Ralidso-Putto-Cornical PURLISHING HOUSE Chicage.

Tobacco And Its Effects. A PRIZE ESSAY.

Showing that the Use of Tobacco is a Physical, Mental, Moral and Social Evil.

By HENEY GIRBOUR, M. D., of San Francisco, Cal., Professor of Materia Medica in Tolland Medical College, and Editor of the Pacific Medical and Surgical Journal.

This is a very thorough, scientific and comprehensive digest of the laws of life, and the therepeutic action of Tobacco upon the human system, and about the read by everybody. Price, 20 Cents. "Tor alle, wholesale and retail, by the Ratisono-Patto-Ovaical PUBLISHING House Chicago.