

An Appeal to Those Who Live in I to Do Justice to the Memory of

THOMAS PAINE.

An Able Review of His Career and an Eloquent Tribute to His Worth by Col. Robt. Ingersoll, at Central Music Hall, Jan. 29th, 1880.

Amid great applause Col. Ingersoll arose and said:

LADIES AND GENTLEMEN: It so happened that the first speech—the very first public speech I ever made—I took occasion to defeud the memory of Thomas Paine. plause. I did it because I had read a little some thing of the history of my country. I did it because I felt indebted to him for the liberty I then enjoyed-[Applause]-and what-ever religion may be true, ingratitude is the blackest of crime. [Applause.] And whether there is any God or not, in

mistakes, no admiration for ancient lies He loved the truth for truth's sake and for man's sake. He saw oppression on every shand, injustice everywhere, hypocrisy at the altar, venalty on the bench, tyranny on the altar, venalty on the bench, tyranny on the throne, and with a splendid courage he espoused the cause of the weak against the strong, of the enslaved man against the titled few. [Applause.] In England he was nothing. He belonged to the lower classes--that is, the usual peo-ple. [Laughter.] England depended for her properity upon her mechanics, and her

prosperity upon her mechanics and her thinkers, her sailors and her workers, and they are the only men in Europe who are not gentlemen. The only obstacles in the way of progress in Europe were the nobility and the priests, and they are the only gentlemen. [Laughter.] This, and his native genius, constituted

his entire capital, and needed no more. He found the colonies clamoring for justice;

slave the rest of mankind.". In his letter to the British people, in

which he tried to convince them that war was not to their interest, occurs the following passage brimful of common sense:-War never can be the interest of a trading nation any more than quarreling can be prolitable to a man in business. But to make war with those who trade with us is like setting a bull-dog upon a customer at the shop door." [Laughter.]

The writings of Paine fairly glitter with simple, compact, logical statements that carry conviction to the dullest and most prejudiced. He had the happiest possible way of putting the case, in asking questions in such a way that they answer themselves, and in stating his premises so clearly that the deduction could not be avoided.

Day and night he labored for America. Month after month, year after year, he gave nimself to the great cause, until there "a government of the people and for the people," and until the banner of the stars floated over a continent redeemed and consecrated to the happiness of mankind. At the close of the Revolution no one stood higher in America than Thomas Paine. The best, the wisest, the most patriptic were his friends and admirers; and had he been thinking only of his own good he might have rested from his toils and spent the remainder of his life in comfort and in ease. He could have been what the world is pleased to call "respectable." He could have died surrounded by clergymen, warriors, and statesmen, and at his death there would have been an imposing funeral. miles of carriages, civic societies, salvos of artillery, a nation in mourning, and, above all, a splendid monument covered with lies. [Laughter and applause.] He chose rather to benefit mankind. At that time the seeds sown by the great infidels were beginning to bear fruit in France. The eighteenth century was crowning its gray hairs with the wreath of progress. On every hand science was bearing testi-mony against the church. Voltaire had filled Europe with light; D'Holbach was giving to the elite of Paris the principles contained in his "System of Nature." The encyclopædists had attacked superstition with information for the masses. The foundation of things began to be examined A few had the courage to keep their shoes on and let the bush burn. Miracles began to get scarce. [Laughter.] Everywhere the people began to inquire. America had set an example to the world. The word liberty was in the mouths of men, and they began to wipe the dust from their superstitious knees. The dawn of a new day had appeared. Thomas Paine went to France. Into the new movement he threw all his energies. His fame had gone before him, and he was welcomed as a friend of the human race and as a champion of free government. He never relinquished his intention of pointing out to his countrymen the defects, absurdities, and abuses of the English government. For this purpose he composed and published his greatest political work,

cess of the world. The truth is that Paine was too conservative to suit the leaders of the French revolution. They, to a great extent, were carried away by hatred and a desire to destroy. They had suffered so long, they had b rue so much, that it was impossible for them to be moderate in the hour of victory. Besides all this, the French people had

been so robbed by the government, so degraded by the church, that they were not it material with which to construct a republic. Many of the leaders longed to 84tablish a benificent and just government. but the people asked for revenge. Paine was

FILLED WITH A REAL LOVE FOR MANKIND.

His philanthropy was boundless. He wished to destroy monarchy-not the monarch. He voted for the destruction of tyrauny, and against the death of the tyraut. He wished to establish a government on a new basis—one that would forget the past; one that would give privileges to none, and protection to all. In the assembly, where all were demanding the execution of the king,-where to differ with the majority was to be suspected, and where to be suspected was almost certain death---Thomas Paine had the courage, the goodness, and the justice.

would have clearly seen, not simply the hand of God, but both hands. [Laughter.] In this country, at least, he would have rank-ed with the proudest names. On the anni-versary of the declaration his name would have been upon the lips of all orators, and his memory in the hearts of all the people. people.

Thomas Paine had not finished his career. He had spent his dife thus far in destroying the power of kings, and now he turned his attention to the priests. [Laughter] He knew that every abuse had been embaimed in Scripture--that every outrage was in partnership with some holy text. He knew that the throne skulked behind the altar, and both behind a pretended revelation from God. By this time he had found that, it was of little use to free the body and leave the mind in chains. He had explored the foundations of despotism, and had found them infinitely rotten. He had dug under

every star that shines, gratitude is a virtue. The man who will tell

TRUTH ABOUT THE DEAD

is a good man, and for one, about this man, I intend to tell just as near the truth as I

Most history consists in giving the details of things that never happened-[laughter] -most biography is usually the he coming from the mouth of flattery, or the slander coming from the lips of malice, and whoever attacks the religion of a country will in his turn, be attacked. Whoever attacks a superstition will find that superstition defended by all the meanness of ingenuity. Whoever attacks a supersti [Applause.] tion will find that there is still one weapon left in the arsenal of Jehovah-slander. [Applause.]

was reading on yesterday a poem called the "Light of Asia," and I read in that how a Boodh seeing a tigress perishing of thirst with her mouth upon the dry stone of a stream, with her two cubs sucking at her dry and empty dugs, this Boodh took pity upon this wild and famishing beast, and throwing from himself the yellow robe of his order, and stepping naked before this tigress, said: "Here is meat for you and for your cubs." In one moment the crocked daggers of her claws ran riot in his flesh, and in another he was devoured. Such, during nearly all the history of this world has been the history of every man who has stood in front of superstition.

Thomas Paine, as has been so eloquently said by the gentleman who introduced me.

A FRIEND OF MAN,

and whoever is a friend of man is also friend of God-if there is one. ILaughter.] But God has had many friends who were the enemies of their fellow-men. [A voice, "That's so!"] There is but one test by which to measure any man who has lived. Did he leave this world better than he found it? Did he leave in this world more liberty? Did he leave in this world more goodness, more humanity, than when he was born That is the test. And whatever may have been the faults of Thomas Paine, no American who appreciates liberty, no American who believes in true democracy, and in pure republicanism, should ever breathe one word against his name. [Applause.] Every American, with the divine mantle of char ity, should cover all his faults, and with a never-tiring tongue should recount his virtnes. He was a common man. He did not belong to the aristocracy. Upon the head of his father God had never poured the divine petroleum of authority. [Great faugh-ter and prolonged applause.] He had not the misfortune to belong to the upper classes. [Renewed laughter.] He had the fortune to be born among the poor and to feel against his great heart the throb of the toiling and suffering masses. [Applause.] Neither was it his misfortune to have been educated at Oxford. [Laughter.] What little

whining about their grievances; upon their knees at the foot of the throne, imploring that mixture of idiocy and insanity. George III.-[Laughter]-by the grace of God, for a restoration of their ancient privileges. [Laughter.] They were not endeavoring to become free men, but were trying to soften the heart of their master. They were per-fectly willing to make brick if Pharoah would furnish the straw. The colonists wished for, hoped for, and prayed for reconciliation. They did not dream of independence

Paine gave to the world his "Common It was the first argument for sep-Sense." aration; the first assault upon the British form of government; the first blow for a republic-[Applause] and it aroused our fathers like a trumpet's blast. He was the first to perceive the destiny of the new world. No other pamphlet ever accomplished such wonderful results. It was filled with arguments, reason, persuasion, and unanswerable logic. It opened a new world. It filled the present with hope and the future with honor. Everywhere the people responded, and in a few months the continental congress declared the colonies free and independent states. [Applause.]

A NEW NATION WAS BORN.

It is simple instice to say that Paine did more to cause the Declaration of Independence than any other man. Neither should it be forgotten that his attacks upon Great Britain were also attacks upon monarchy, and while he convinced the people that the colonies ought to separate from the mother country, he also proved to them that a free government is the best that can be instituted among men.

In my judgment, Thomas Paine was

THE BEST POLITICAL WRITER THAT EVER LIVED.

"What he wrote was pure nature, and his soul and his pen ever went together." Ceremony, pageantry, and all the paraphernalia of power, had no effect upon him. He examined into the why and wherefore of things. He was perfectly radical in his mode of thought. Nothing short of the bed-rock satisfied him. His enthusiasm for what he believed to be right knew no bounds. During all the dark scenes of the revolution, never for a moment did he despair. Year after year his brave words were ringing through the land, and by the bivouac fires the weary soldiers read the inspir ing words of "Common Sense," filled with ideas sharper than their swords, and consecrated themselves anew to the cause of freedom.

Paine was not content with baving arous ed the spirit of independence, but he gave every energy of his soul to keep that shirit aliye. He was with the army. He shared its defeats, its dangers, and its glory. When thesituation became desperate, when gloom settled upon all, he gave them the "Crisis." It was a cloud by day and a pillar of fire by night, leading the way to freedom, honor and glory. He should to them, "These are the times that try men's souls." The summer soldier, and the sunshine patriot, will in this crisis, shrink from the service of his country; but he that stands it now deserves the love and thanks of man and woman.

"THE RIGHTS OF MAN."

This work should be read by every man and woman. It is concise, accurate, ration-al, convincing, and unanswerable. It shows great thought, an intimate knowledge of the various forms of government, deep in sight into the very springs of human action, and a courage that compels respect and admiration. The most difficult political problems are solved in a few sentences. The venerable arguments in favor of wrong are refuted with a question -answered with a word. For forcible illustration, apt comparison, accuracy and clearness of state-ment, and absolute thoroughness, it has never been excelled.

The fears of the administration were aroused, and Paine was .

PROSECUTED FOR LIBEL. -1 and found guilty; and yet there is no sentiment in the entire work that will not chal n this crisis, shrink from the service of his ountry; but he that stands it now deserves he love and thanks of man and woman. To those who wished to put the war off Thomas Paine, but to human nature itself.

TO YOTE AGAINST DEATH.

To vote against the execution of the king was a vote against his own life. This was the sublimity of devotion to principle. For this he was arrested, imprisoned, and doomed to death. There is not a thelogian who has ever maligned Thomas Paine that has the courage to do this thing.

When Louis Capet was on trial for his life before the French convention, Thomas Paine had the courage to speak and vote against the sentence of death. In his speech I find the following

SPLENDID SENTIMENTS:

"My contempt and hatred for monarchical governments are sufficiently well known, and my compassion for the unfortunate, friends or evenies, is equally profound.

"I have voted to put Louis Capet upon trial because it was necessary to prove to the world the periidy, the corruption, and the horror of the monarchical system.

"To follow the trade of a king destroys all morality, just as the trade of a jailer deadens all sensibility.

"Make a man a king to-day and to-morrow he will be a brigand.

"Had Louis Capet been a farmer he might have been held in esteem by his neighbors, and his wickedness results, from his position rather than from his nature.

"Let the French nation purge its territory of kings without soiling itself with their impure blood.

"Let the United States be the asylum of Louis Capet, where, in spite of the over-shadowing miseries and crimes of a royal life, he will learn by the continual contemplation of the general prosperity that the true system of government is not that of kings, but of the people.

"I am an enemy of kings, but I cannot forget that they belong to the human race,

"It is always delightful to pursue that course where policy and humanity are unit.

"As France has been the first of all the nations of Europe to destroy royalty, let it be the first to abolish the penalty of death. [Appiause.]

"As a true republican, I consider kings as more the objects of contempt than of vengeance.

Search the records of the world and you will find but few sublimer acts than that of Thomas Paine voting against the king's death. He, the hater of despotism, the abhorrer of monarchy, the champion of the rights of man, the republican, accepting death to save the life of a deposed tyrant-of a throneless king! This was the last grand act of his political life--the sublime. conclusion of his political career.

All his life he had been the disinterested friend of man. He had labored not for money, nor for fame, but for the general good. He had aspired to no office: He had no recognition of his services, but had ever

the throne, and it occurred to him that he would TAKE A LOOK BEHIND THE ALTAR.

[Laughter.]

The result of this investigation was given to the world in the "Age of Reason." From the moment of its publication he became infamous. He was calumniated beyond measure. To slander him was to secure the thanks of the church. All his services were instantly forgotten, disparaged, or denied. He was shunned as though he had been a pestilence. Most of his old friends forsook him. He was regarded as a moral plague, and at the bare mention of his name the bloody hands of the church were raised in horror. He was denounced as the most despicable of men.

Not content with following him to his grave, they pursued him after death with redoubled fury, and recounted with infinite gusto and satisfaction the supposed horrors of his death-bed : gloried in the fact that he was forlorn and friendless, and gloated like fiends over what they supposed to be the

agonizing remorse of his lonely death. It is wondertul that all his services were thus forgotten. It is amazing that one kind word did not fall from some pulpit; that some one did not accord to him, at least -honesty. Strange that in the general denunciation some one did not remember his labor for liberty, his devotion to principle, his zeal for the rights of his fellowmen. He bad, by brave and splendid efforts, associated his name with the cause of progress. He had made it impossible to write the history of political freedom with his name left out. He was one of the creators of light; one of the heralds of the dawn. He hated tyranny in the name of kings, and in the name of God, with every drop of his noble blood. He believed in liberty and justice, and in the sacred doctrine of human equality. Under these divine banners he fought the battle of his life. In both worlds he offered his blood for the good of man. In the wilder-ness of America, in the French assembly, in the sombre cell waiting for death, he was the same unflinching, unwavering friend of his race; the same undaunted champion of universal freedom. And for this he has been hated; for this

THE CHURCH HAS VIOLATED EVEN HIS GRAVE.

This is enough to make one believe that nothing is more natural than for men to to devour their benefactors. The people in all ages have crucified and glorified. Whoever lifts his voice against abuse, whoever arraigns the past at the bar of the present, whoever asks the king to show his commission, or questions the authority of the priest. will be denounced as the enemy of man and God. In all ages reason has been [Laughter]-regarded as the enemy of religion. Nothing has been considered so pleasing to the Deity as a total denial of the authority of your own mind. Self-reliance has been thought deadly sin; and the idea of living and dying without the aid and consolation of superstition has always horrified the church. [Laughter.] By some unaccountable infatuation, belief has been and still is considered of immense importance. All religions have been based upon the idea that God will forever reward the true believer, and eternally damn the man Continued on Righth Page.

LIFE WITH THE SPIRITS.

By Ex-Clericus.

[Continued from last Number.]

AN EVANGELIST OF THE NEW FAITH. The continuation of my narrative will now, for a while, be given in extracts from letters written at the time, as being the most convenient and correct method of presenting events, and if these events should fail to exhibit any especial novelty to Spiritualists of to-day, it may not be uninter-esting to them to know how honest and in-vestigating minds were affected by the striking novelties attending the carly progress of our faith.

Under date of P-----, Vt., Feb. 6th, 1853, I thus wrote: "The effect upon this generally quiet community, is somewhat strik-There are many believers here now, and many more engaged in active investigation. A large public circle has been formed which meets often. ... Of course, a due share of opposition is not wanting here, as elsewhere. This, I am sorry to say comes mainly from the ministers, and their more bigoted adherents. The conduct of these reminds one vividly of the state of things in a distant country about 1800 years ago, as among these there appears to be no small consternation in view of the fact that they who have turned the tables upside down, have come hither also. And they also are constrained to say that, 'verily notable wonders have been performed;' but they are quite sure that Beelzebub the prince of devils,' is at the bottom of the whole business; or at least, they do not seem to know what else to say,

"But by far the most interesting part of my experience here, has come from the ac-quaintance I have formed with Austin E. Simmons, of Woodstock. He is a young farmer of excellent character, with simply the common school education of New En gland. He is naturally diffident, and with-out promise as a public speaker. Previously to his being developed as a medium, he had had the smallest possible experience in this respect; and yet, for some months past, he has been accustomed to stand before large audiences on an average from four to six hours daily, as a medium for speaking in a trance. The discourses that thus come through him, are exceedingly various, both in matter and manner. Often, as is perfectly apparent, several spirits speak through him/during one trance, his meetings being generally from one and a half to three hours in length. The spirit control over him seems to be almost perfect, and hence the wonderful results. I have just made an arrange ment to have him go with me to Massachu setts for a few weeks of spirit-preaching."

DOING THE WORK OF AN EVANGELIST.

Accordingly not long after we commenced our journey down the valley of the Connecticut, on our preaching tour, with results as described in the following extracts from letters written soon after the close of our interesting trip:

"Friend Simmons and myself left out quiet homes in Vermont, on Tuesday the Sth inst., to go forth as co-workers with invisible friends, for the purpose of proclaim ing the truth and love of the Heavenly Spheres. It was with some reluctance and self-sacrifice, especially on his part, that the step was taken. Our invisible helpers how-ever, were so urgent in their requests, and so kindly did they strive to remove our doubts, and to encourage us in the some-what singular and doubtful experiment, luctance and indecision; and so we went boldly forth to our work To give the details of this trip would occupy too much space, and at the risk of overtaxing the time and patience of the reader. I shall therefore pass these by and give only some general descriptions of what tool place with us, still in extracts from letters: "The discourses given in public were exclusively of a religious and reformatory character. An intense dissatisfaction with the condition of the moral and theological world was the leading charactistic of them all. It would seem that to the more ad-vanced inhabitants of the Spirit-world, the Christian religion appears to have become, degenerated in our own day, even as was the Jewish religion in the time of Christ; and as with him, so with these ministering spirits-they come "not to destroy, but to fulfill"-or, at least it is but to destroy the gods of men that they come, whilst the true God and all his genuine revelations are treated with respect and reverence. "A great variety of style was prominent ly observable in these discourses; and this although the medium himself is naturally endowed with but small powers of imitation. And this is indeed one of special won ders of his condition. When he stands up as a medium for spirit-teaching almost ev ery variety of style is represented through him. In more than one instance have I recognized the genuine Irish accent, attended by some of the most prominent peculiarities of Irish oratory; also at times the deep tones and tonching pathos of Indian speech have been given forth through our medium. In one instance of the latter kind, the charac-teristics were of so marked a description as to indicate with a certainty almost the presence of a representative of the American Red Men. And the 'talk' which thus came to us was exceedingly appropriate and beautiful, although the spirit pervading it, was no longer the spirit of violence and bloodshed, but of peace and love. Sometimes, but not always, the name of the spirit speaker would be given us; and on several occasions the individual had been previously recognized by persons accustomed to hear the same voice whilst its owner was still in the bodily form. An old Calvinistic minister-the first of the place where the incident occurred -- a venerated christian preacher and pastor recently de ceased; and a well known member of congress who had passed on during the year, were all recognized by members of our audi ences. In one of these instances-wishing to know how far the same impression prevailed among the hearers-it was requested that all who had recognized the presence and manner of a particular public speaker. now of the Spirit Home, should manifest it by rising, when some twenty-five or thirty arose in different parts of the house. "Our audiences were generally respectful and attentive, though in one or two in-stances slight symptoms of rowdyism were manifested, though there was not enough of this to seriously interfere with the con-dition and success of the speaker."

put into his usual trance-condition; and in this way some perfect gems of spirit thought have come to me. I regret exceed-ingly that I have not been able to retain these with sufficient vividness to enable me to import them to others. On one consulty these with sufficient vividness to enable me to impart them to others. On one occasion of this kind, a circle of spirit sisters, under the guidance of a dear friend of my own, came near, and with the delicacy and love-liness of angelic life, spoke to me of the pe-culiar condition and mission of their sex as it is in the spheres, and as it should be on the court. On spother a loving spirit came the earth. On another, a loving spirit came and discoursed of the imperfect and low and discoursed of the imperfect and low condition of the marriage relation, as it pre-vails in the earth-life; whilst the exceeding beauty and purity of this relation as it is found in the spirit life, was unfolded in its wonderful loveliness. On these, as on the occasions of public speaking, it devolved upon me as best I could, to give my friend a brief stratch of what had been said through brief sketch of what had been said through him; for it is his misfortune not to be able to remember for himself. Indeed during the speaking, his condition seems to be one of absolute unconsciousness, and his return to the normal condition is like the awakening from a dreamless sleep."

INCIDENTS.

At nearly all of the places where our meetings were held, I myself had been more or less known as a public speaker in the pulpit; and at two of the places I had for a limited time occupied the position of a reg-ular preacher and pastor. Of course the people at these places were not a little astonished when I thus made my appearance among them with a young farmer from Vermont to speak from the spirits instead of speaking myself.

It was my custom, however, to go on to the platform with the medium and to introduce him with a few explanatory remarks. I did this at Greenfield at the first two or three meetings we held there. But on one occasion as we were about leaving our private room for the town Hall where we held our meeting, the medium was sud-denly controlled, and some one of his spirit guides addressed me saying that it had come to knowledge of the controlling band. that many of the people were inclined to the opinion that much of the mental power of our speaking came from me by virtue of some kind of mesmeric connection between my mind and that of the medium. The request was therefore made that I should not go to the meeting of that evening that a demonstration might be given that my presence was not at all necessary to the success of the speaking. So I remained away, the result being that the public effort was fully equal to any that had previously been made.

I will mention one other interesting and characteristic incident which occurred at Worcester. Here was the home and ministerial field of Rev. Dr. H., a long established and influential preacher of the liberal Christian faith. He was a kind, personal friend of my own, and had manifested a liberal spirit toward me since my wanderings into the new heresy of modern Spiritualism. I therefore called upon him with my young friend, as a matter of friendly courtesy, not expecting any especial mediumistic demonstrations to be given. But while conversing together in the minister's study, our medium was suddenly entranced. and a very able and close fitting address-apparently from some departed brother minister-was given, in which Dr. H's own recent thoughts were reproduced and reexamined in a manner so clear and striking that in a subsequent conversation with me he expressed the opinion that the medium nust in son пате recently published sermon of his, and thus become able, consciously or otherwise, successfully to reproduce his thoughts. The truth of the case however, was that even the existence of such a man as Dr. H. was unknown to the medium previous to the time I had proposed that this call should be made.

with me, was unexpectedly inspired to understand what these mediums said, and could report it to me. This begun to look like business. My interest in the matter was fully alive. There were plenty of good mediums in the city, and 'I followed up the investigation. I wrote to a friend, residing about one hundred and fifty miles from the city, about my new found light. The friend replied that for many years he had been grouping around among the churches, trying to find out something about the immor-tality of the human soul, but he had not found out anything, and if he thought he could gain additional light in Buffalo, he would come at once. I went to a medium to hear what his spirit friends would say about his coming. They wrote out a com-munication, inviting him to come to be there by a certain night, and he should be abundantly satisfied of the truth of spirit intercourse.

He was promptly on hand at the appoint ed time. During the first evening after his reaching the city, while we were conversing about spiritual subjects, my friend was entranced, and saw his father, mother, brother, and other deceased friends. The symbolic teaching given him was exceedingly fine. After he retired for the night he had several visions given him. In the morning, he could not eat any pork, or use tobacco, both of which he had been accustomed to use, nor am I aware that he has been able to use them since. He remained with me-three days-much of the time entranced, receiving and explaining his visions. Receiving proof through himself was a great surprise. He left for home, fully satisfied—a wiser and happier man.

I immediately purchased the works of Senator Talmadge and Judge Edmonds, and no hungry wolf ever devoured a lamb with more voracious appetite, than my mind drank up the contents of these vol umes. Mentally, orthodoxy had been starving me, and for this spiritual food my soul was quite ripe. For a number of years folfowing, my business called me to reside from four to eight weeks in the larger towns of Ohio, New York, New Jersey, Connecticut, Rhode Island, and Massachusetts. My business gave me access to good society, and I had ample opportunity to continue my investigations in private families, with mediums that were above suspicion. My soul was full of questions. I criticised, analyzed and compared testimony, and I found that mediums in private families, whether residing one or five hundred miles apart, in their answers to questions, were in unity on all the important theological questions upon which I desired to be fully informed.

In one occasion I went to Oswego, N. Y knowing no person in the city. My wife went with me. We took rooms at one of the best public houses. The second evening after we reached there, just after sundown ten strangers called at our rooms, coming one by one. Within forty minutes all had come in, and it soon transpired that they had come from different parts of the city without concert of action-were all mediums, and had been impressed to come and welcome us as strangers to the city. Spiritual manifestations soon commenced, and continued until near twelve o'clock. If I had never seen anything of the kind before I saw enough that night to satisfy any reasonable person of the absolute truth of spirit communion. A Huxley or any scientist witnessing the same, would never conscientiously be able to say that the human organism is nothing more than a musical trument blaved upon by material forces and that the music ceases forever when the organic structure falls asunder. For the last twenty-one years, I have taken and perused weekly from two to three spiritual journals, and I have read most of the books published on the subject. My course has been to purchase spiritual books and lend them until they would bear no more itinerating service, and then lay them by, that I might read them over again in the sunset days of life. Recently I was avain reading the works of Judge Edmonds. I was deeply interested in the second vol-ume, especially in its teachings, touching the condition of dark and unprogressed spirits in the future life. While I was reading this volume, F. O. Matthews, the popular English medium, from London, wrote me a letter of sixteen pages, giving me an account of that class of spirits, as he saw them clairvoyantly in the spirit life. Mr. Matthews seemed somewhat at a loss to know why he should have been controlled to write me such a letter; but I readily understood that my spirit friends intended it to supplement the teachings of Bacon and Swedenborg, as given through Judge Ed-monds and Dr. Dexter. 1 highly valued the letter coming through Mr. Matthews, knowing him to be a young man that rep-resents the very soul of English honor and integrity. During the centennial year, Mr. Matthews was frequently at my house, and I found him one of the best test mediums I have ever had the pleasure of meeting. At one sitting, in an hour and thirty minutes, he gave myself and wife thirty-five tests clearly indicating the presence of that number of different spirit friends. A lady acquaintance of ours desired to meet Mr Matthews, incognito. She came thickly vailed to my house and no introduction was given. Mr. Matthews knew not who she was or where she came from; but in one hour and fifteen minutes he gave her thirty tests, which she said were correct. A very worthy friend of mine, with whom Mr. Matthews made his home for several months during the centennial year, told me in great earnestness, that he thought Mr. Matthews to be the purest minded young man he had ever been acquainted with, and that he believed that the angels of God had kept him pure and good for some very important purpose. With all my varied opportunities of in-tercourse with the Spirit-world, and having been an industrious student of spiritual philosophy for over a score of years, to my mind it certainly constitutes a very natural religion, elevating, noble, grand, far-reach ing, and the most rational of all religions It matters not, though some say it is simply a science, so long as I understand all that constitutes real religion, must have its origin in cause and effect, and therefore scientific. Speculations that are fabulous and theological myths not resting on prin ciples, of course would not come within the pale of scientific statement, as there can be o law to regulate nonentities. But science should mean certitude of knowledge, an exactitude of statement, and apply as much in the domain of intellect and nierals as in physical matters. It would be absurd to say that God had made law to govern ma-teriality, but left mind and morals, amenable to no rules of action. If there are any men and women living who know that their lives should be pure and noble, it is those acquainted with the teachings of the spiritual philosophy. Of the thousands of inspired voices proclaiming these heavenly teachings, there is onepess ance has been for a year or more, in Eng-of statement in the fact that we must work land, in search of a great estate, with "mil-

out our own salvation; and if we leave un-done here that which relates to our moral elevation, that which should be done, then in grief, regret, tears and remorse, we must do the work amid the lower schools of the future life. This new religious movement of the angel world, is strong enough in vitality to set aside all wild, ill-advised theo-ries of erratic, unbalanced minds. In all new tidal waves of religious perception, coming from the realm of causes, a percentage of erratic minds float to the surface, but like floadwood in a freshet, they gener-ally stop off among the low-land swales and sand banks.

A few years since, some persons misdi-rected and infatuated, proudly in conven-tion at Chicago, flaunted their black flag of social freedom, and would have trailed the white banner of Spiritualism in the dustbut where are they now? The most scarlet lady leaders are hid away in the Roman Catholic church, purchasing indulgences and absolutions-commodities which they perhaps need—while the lesser lights have "stepped down and out," with no probabil-ity of finding their way back into public confidence during their earthly pilgrimage. connuence during their earthly pagrinage. Doubtless, at the present time there are some honest, well meaning persons, who really think that we should pursue our in-vestigations in kindly regard for the ten-der sensibilities of mediums, and in a way which would leave the doors open for deception and fraud; but these persons are surely mistaken! Spiritualism has no need of any such doubtful assistance. It will avail a vendor of counterfeit money nothing to show that three-fourths of the time he passes good money. He will go to prison all the same. And where does the difference în moral turpitude come in, if a medi um, one-fourth of the time gives fraudulent manifestations for money, and the balance of the time genuine? What difference there is, would be against the impostor acting the role of medium. He not only dishonestly filches from money interests, but he trifles with the most sacred feelings, hopes and desires that reach out beyond the grave. He should no more be countenanced than the burglar or the highway robber-the damage which he does may extend much further than that of either of the others.

It has been written in the record: "It must needs be that offenses come; but wo to the man by whom the offense cometh.' It matters not how furious the assault of those in error, their cause must fail. In the West, an enraged wild buffalo attacked an onward-bound express train. The cow-catcher lifted him from the track-the train went forward; but the buffalo soon lay stiff and cold. Error, attacking the truth, it is a mere question of time when error shall die, while truth, justice and righteousness go on rejoicing in their triumphs, lifting up and elevating humanity forevermore.

Bordentown, N. J.

Words of Wisdom.

to the Editor of the Religio-Philosophical Journal.

From the admirable letter of Mrs. E. L. Saxon, published in your issue of the 10th inst., I clip the following salutary words of wisdom and of warning, and commend them to the saving consideration of development to the serious consideration of developing mediums, and of all who are in the habit of consulting spirits through mediums, as well. This little paragraph is worthy of being reprinted over and over again:

"I do not decry Spiritualism; I am an earn-

FEBRUARY 7, 1880.

lions init." under information purporting to come from Lord Bacon, through a medium. I know nothing of corroborating facts which he may have obtained from mundane sources, and therefore do not presume to pronounce the enterprise a foolish one, though I fear it will prove to be so.

If communications upon these subjects can be relied upon, about every other farm has a "crock of gold" buried upon it, and about every fifth person has an interest in some unknown estate, awaiting a claimant.

Some of these communications are, of course, mere inventions of the medium or pretended medium; but much careful observation has satisfied me that a large proportion of them are genuine, in the sense of being conscious fabrications of the medium; and often they are accompanied by tests strongly indicating that they actually come from disembodied spirits. I am well aware that communications coming through the organism of an entranced medium are very liable to be deeply colored by the "unconscious cerebration" of the medium. The opinion, prejudices and preferences of the medium are very liable to crop out, although there may be the strongest evidence that the medium is wholly unconscious of what he or she is saying. Sometimes about threeforths of all that is said evidently comes from the unconscious brain of the medium, and yet the residue evidently comes from a source outside of the medium's knowledge.

Other consequences, still more deplorable than any above alluded to, often flow from a blind following of the advice of real or supposed "spirit guides." How many families have been ruined by the separation of husband and wife under the influence of spirit advice? How many men have been reduced from competence to penury, by undertaking to manage their business according to spirit direction 9

It is quite natural to suppose that com-munications coming through independent writing or speaking, come wholly from a writing or speaking, come whomy from a source outside of the medium's brain; but whether this be so or not, we sometimes find delusive predictions and promises, and untruthful statements as to the matter of fact, coming through these channels, as well as through the organism of a medium.

As I have said before, these untruthful and delusive communications, often lamentably mischievous in their tendency, do not appear to me to be given in bad faith, or with any evil intent. How, then, are we to account for them? I have a somewhat nebulous theory on the subject, based upon much personal observation, which I will here briefly suggest, and which I hope to more fully elaborate in a future communication.

My theory is, that many spirits, when they come into our atmosphere, come in an abnormal condition; something like that of a mesmerized subject in the physical form. Their memories, on many subjects, are evidently very defective, their perceptions ob-scure and unreliable, and their imaginations wonderfully fertile. I first got this idea from James Nolan, speaking in the iupendent voice, at seances with Mrs. Hollis, several years ago. I have received similar ideas since, in communications purporting to come from other spirits, through differ-ent mediums; and I believe something of the kind is to be found in Dr. Crowell's new book, although I cannot now cite the chapter or page. I do not recollect ever to have heard, through a supposed spiritual communication, that spirits sometimes come to. us so far psychologized as to lose a con-1811638 OF U жи юеш the inference that they may do so is fairly deducible from what I have received. It is no uncommon thing for an insane person to converse fluently and rationally upon all other subjects except that of his own identity, while on that subject he is as "crazy as a loon," believing himself to be Jesus Christ, the apostle Paul, or some other noted historical or mythical personage. Years ago, when mesmerism was more practiced than it is at the present day, I have often seen a mesmerizer have a dozen or more subjects so completely under his control, as, by the mere exercise of his own will to cause them to see in an ordinary walking stick a frightful serpent, or in the bare floor a pool of water, etc., etc., and to so far lose a consciousness of their own identity as to imagine themselves to be Washingtons, Napoleons, or any other persons whom the operator might will them to become, and each. for the time being, to act for the character he was willed to as-sume. May it not be possible that disembodied spirits, coming into our atmosphere often come/in a psychologized condition somewhat similar? I do not put forth this theory as one established by evidence, but merely as one in which I have some reason to think there may be a shade of truth. If so, it may account for many of the delusive, and often mischievous communications purporting to come from spirits, without imputing conscious fraud to the medium, or any evil or deceptive intent to the communicating spirit. It may account for the many driveling platitudes, purporting to come through honest trance mediums, from such spirits as George Washington, John Quincy Adams, Theodore Parker, and a host of other departed great men, who if their real authors, must have progressed backward at railroad speed since entering the spirit-land. It may even account for many of the phenomena witnessed at materializing two-shilling shows, where figures believed to be genuine materializations, appear, claiming to be Jesus Christ, the Virgin Mary, St. Peter and Pharaoh's daughter, or where Sarah, the wife of the patriarch Abraham, puts in an appearance under the familiar cogno-men of "Aunt/Sally." Whether there is any shadow of truth in the theory above suggested or not, the fact of the great danger of "handing the reins of reason over to the invisible denizens beyond the threshold," remains the same. J. J. C.

OUR PRIVATE SEANCES.

"But that which interested me most was what took place in our private rooms with no one but ourselves and invisible friends present. Here our intercourse with the Spirit-world was most delightfully real. When thus by ourselves, a kind, loving and social disposition was constantly manifeated by our spirit friends. Sometimes our communication would be by writing through Mr. S.; but oftener he would be

To be Continue4. 5 From Presbyterianism to Spiritualism.

BY W. CHURCH.

To the Editor of the Religio-Philosophical Lemmal: I discover that personal spiritual experi-

ences seem to be in order in your paper, furnishing good reading matter. Religious experiences, as I remember them, among orthodox christians, were not without interest. To hear a brother rise and tell what he saw, or thought he saw, as one corner of heaven was rolled up, that he might see some of the things therein contained, seemed a little fanciful then, but with the light which Spiritualism throws upon such affairs, quite understandable now.

My experience has not been very remarkable, as I am without spirtual gifts; yet there have been points of interest. At about twenty-four years of age, I joined the old school Presbyterians. To the deacons assembled to examine candidates, I had nothing strange to state in way of evidence. I desired to lead a religious life, and thought I could best do it in company with those trying to do the same thing. There were three deacons -two of small intellects, and one of large brain. The small-souled deacons looked gloomy and uncertain about my experience, but the one of larger intellect, said it was good. Six or seven persons were examined at the same time. One lady gave in evidence similar to my own, but the others had witnessed some special phenomena. In less than one year, all had gone back to the "beggarly elements of the world," except the lady and myself.

For some sixteen years I was a faithful attendant on church ministrations-rain or shine,I was there—the beautiful snowflakes did not chill my determination to go where religious duty called me. But in the midst of all my close attention to the means of grace; zealous as I was to lead a religious grace; zealous as I was to lean a tenginus life, in spite of my efforts to believe the Scriptures plenary, and the dogmas of the church infallibly true, little by little, distrust crept like an unwelcome thief, into my mind, and eventually I found myself void of belief. I felt like "one who treads alone some banquet hall deserted," but the old-soul garments were gone, and I could not woo them back.

In this condition of theological undress in the winter of 1858, business called me to Buffalo to remain about two months. The first Sunday morning, when the church bells commenced ringing, I felt that I would-like to go to meeting. The society of men without religious aspirations had no charm for me, still I did not desire to listen further to orthodox sermons. I thought Spiritual. ism was a delusion, but I proposed to a lady relative to go with me to the spiritual hall. She consented-it was a new thing to both of us.

To my astonishment, at the hall was being enacted a kind of pentecostal scene. Inspired persons rose in different parts of it, and gave what seemed to be spirit messages. Several spoke in foreign languages; these I did not understand, but the lady relative

est believer in it, both its good and its evil phases; but I have seen more lives shipwrecked by following the indiscriminate advice of mediums, than I care ever to see again. Woe be to him who hands the reins of reason over to the invisible denizens beyond the threshold. None but a fool will follow spirit guides unless reason sanctions the action. God forbid I ever become such a driveling idiot as to do so, or cease to warn others who do."

These words are from the pen of a medi um of great experience, who (although whol-ly unknown to me) gives evidence through out her letter, of a vigorous and well-balance ed intellect. Her experience, as disclosed in her letter, accords perfectly with much that has come under my personal observa-tion, and still more that has come to my knowledge through reading.

I have observed that a newly developed medium, is almost sure to come under the influence of a most sanguine control, who thinks his medium an unparalleled prodigy and confidently predicts and promises the most wonderful manifestations through his or her mediumship. These predictions and promises do not appear to me, as a general rule, to be made in bad faith or with any evil intent. They rather appear to me to spring from an enthusiastic and oversanguine control, as destitute of reason ing powers as the mortal who would be de-luded by his wild, and often very absurd predictions.

Sometimes the medium, possessing no natural talent for music, is led to believe that he or she will be developed into a musi cal prodigy to whom Mozart would be proud to pay homage. Under these delusive promises, I have known an estimable lady, f very slight musical powers, either natur al or acquired, to live for years in the hope astonishing the highest musical circles the world with her performance, without having made any perceptible progress in that direction.

Often the medium, by similar delusive promises, is led to entertain the most sanguine hopes of becoming a distinguished writer, orator, healer, or inventor, to be in like manner disappointed, after wasting precious years in vain pursuit of the promised boon.

Not only are mediums thus liable to be deceived by predictions and promises never to be taifilied, but those who are in the habit of consulting the spirits, through mediums, are equally liable to be led astray, if they hand the reins of reason over to the invisible denizens beyond the threshold."

One of the most common delusions to hich mediums and those who consult them are subject, relates to buried treasures, which may be found by digging in the earth, and immense estates which may be recovered by legal process.

A year and a half ago, a considerable party of cultivated ladies and gentlemen, of at least average intellectual endowments, stimulated by a most absurd account, through a medium, of buried treasures on an island in the Chesapeak bay, at consider-able expense (which some of them were illy able to bear) mede a voyage from this city to that island, camped out upon it siderable time, digging at night to avoid ob-servation. Although they had the medium with them, to point out the very spot where the treasure lay, all their excavations proved fruitless, and they returned, it is to be hoped, wiser, if not better, men and wo men.

A learned and able lawyer of my acquaint-

Washington, D. C.

It is not the magnitude of the sphere in which we live, but the patience and fidelity with which we work in it, that our reason will honor.

To think kindly of each other is good; to speak kindly of each other is better; but to act kindly one towards another is best of

A true friend is one who will tell you of your faults and follies in prosperity, and assist you with his hand and heart in adversity.

Happy is he who has learned to do the plain duty of the moment quickly and cheerfully, wherever and whatever it may be.

The diamond fallen into the dirt is not the less precious, and the dust raised by high winds to heaven is not the less vile.

It is not until we have passed through the furnace that we are made to know how much dross was in our composition.

FEBRUARY 7, 1880.

RELIGIO-PHILOSOPHICAL JOURNAL.

A Young Florentine Controlled by a Spirit.

Italy has been singularly free from the phenomena or delusions of spiritual mediumship, as known in America, England, and France, especially their writing or literary phase. The few material manifestations that have occurred from time to time have either attracted no special notice, or been received with utter incredulity. Indeed, there has really been nothing in this line sufficiently curious and evident as to cause the faintest ruffle to either of the two corrents that now reflect the drift of the Italian mind, viz., absolute skepticism or blind faith, and which form the conflicting poles of social thought and political action here. Quite recently, however, in Florence, there has occurred a psychological phenomenon which is certainly now and strange in this country, and, from its character and pretensions, cannot fail to interest elsewhere, whatever may be the opinions as to its real cause and aim.

A year ago a young man of twenty-five years of age, named Giuo Fanciulacci, in the service of M. Riblet, the well-known French antiquary, of Florence, to his surprise, began to be afflicted at times with rapid and apparently objectless agitations of his limbs, as if an extraneous force to which, for a time, he paid no attention beyond that caused by the momentary annoyance. Finally, these movements concentrated themselves into his right hand, with a disposition to draw or write. It was driven with such rapidity and force that it frequently fractured the pencils used and tore the paper, throwing the materials about with much violence, while producing words either meaningless or undecipherable, and quaint, grotesque designs, with indescribable quickness of stroke. These phenomena at last subsided into something like order, and ended in legible writings in various tongues, and drawings of some merit and originality, all quite beyond the capacity of Fanciulacci in a normal state. These fits of nervous excitement came on at stated hours, generally at noon, and lasted as long as his strength held out, or until interrupted by other calls or his time. The chief physical marvel is the jerking rapid-ity with which the drawing or writing is produced, and the variety of styles of both following in quick succession, crowding, and, as it were, disputing for precedence and complete utterance. The designs are chiefly portrait heads, interspersed with conjectures and comparison caricatures and comical compositions, beginning with likenesses or limitations of the old Florentine masters, and ending with the styles of the French and other modern schools, each very individualistic and some strangely characteristic, although done in widely differing methods of execution. I

have before me on a large folio sheet an outlined head of the fourteenth century, in a few sharp, incisive, heavy strokes, with the appropriate costume, signed "Andrea Orcagna;" another, still better in execution, and very like old Florentine work, on which is printed, in corresponding strokes, "Paolo Ucello;" in the back there is a female head and bust, without name, in profile, which might pass for a rude sketch or first thought by Pollajuolo himself. Drawings of the later masters in their general styles are equal-

ly characteristic, and frequently accom-panied by written jests, moral or other saysion or discourse, intelligble and unexceptionable, if not very remarkable otherwise. If their author had ever practiced drawing or poetizing, these effusions might be note worthy merely for the spontaneity, rapidity, and variety of their production, and the divers languages used, even German and Chinese, of which he is entirely ignorant. But coming so, without any previous preparation on his part, they are singular psychological manifestations, and so far as I can judge, quite free from any intentional deception or bad faith. When the spell is on him, he asserts that he sees the ghostly forms of the old masters, poets, and eminent dead, and others not eminent, crowding around, all wanting to put in a word or line each on his own account, to make himself known for better or worse; for it must be confessed these manifestations would indicate a very "mixed lot" of spirits, if they be spirits at all. For a considerable time, however, there has been one influence more potent than the others which has got the upper hand and entirely monoplized the writing capaci-ty of Signor Fanciullacci. The result has been that in about 150 hours' actual writing time, at such intervals as, his daily vocations would permit, he has written down a consecutive poem of 100 cantos, embracing 12,000 verses or lines, in terzo rimo and forms used in Dante's time, with much of the antique phraseology, names of places. etc. Deceived or deceiving, as an impassive agent of some occult or uncomprehended power behind his own brain, he asserts that sees Dante sitting in a chair beside him, and feels the words flow in an unaccountable magnetic manner through his brain to his hand and pen. In fine, he believes that he is the amanueusis of the spirit of Dante, who is dictating a new poem, not mentioning the "Inferno," but describing his experiences in the celestial regions, scenery, conditions of being, his intercourse with the eminent dead, his subsequent visiting the earth, particularly Florence, in company with Michael Angelo, Giotto, and others of their stamp, explorations of the planets with Galileo, the organic nature of the sun, etc., scientifically viewed, his views of the fu-ture destiny of mankind, and the relations of his search after God in the company of Socrates, who leads him to Christ, in whose great spiritual presence he fears to speak, until Jesus, reading his thoughts, bids him utter them, and adds, "Dionell' immensita unico esiste." This programme fairly takes away one's breath. But there is something fascinating to the imagination in the very idea; and in listening to the reading of parts in the musical Italian tongue, with frequent beautiful similes, suggestions, and descriptions captivating the mind and ear, at first blush we are disposed to be more pleased than critical. In whatever light it may be viewed, the poem is a strange production, for its pufative author, unlike Chatterton, the suc-cessful forger, for a time, of Old English, is an illiterate youth, who believes in nothing except his own material life and gratifica-tions. How it will fare with the critics as poetry will soon be seen, as it is to be print-ed at the expense of a Florentine, who is thoroughly persuaded of its spirit-origin. I submitted a few lines of the great poom and some verses purporting to come from Ugo Foscolo, copied literally, to two excellent Italian scholars, one a poet himself, without giving them any clue to their source. The first said they were "good poetry," but not very intelligible as to meansource. ing by themselves, although one quotation

recalled Ugo Foscolo. The other was reminded by them of a third-rate poet of the last century, and the whole savored of an imitation of the old school of poetry. There were mistakes as to use or spelling of words, so that it was very difficult to get the

true import. Neither spoke of Dante in relation to them. It was a somewhat crucial test, to be sure, to take a few isolated lines. but as to the quality of the poetry, irrespec-tive of ideas, probably they will be found correct, and these poems in literary excel-lence stand no higher than the average of such productions of the spiritualistic school in England and America. That this phenomenon, in such a scale and with such pretensions, should break out thus suddenly in Florence, the most uncongenial of places for anything of this character, is not its least remarkable feature.—N. Y. Times.

Brooklyn Spiritual Fraternity.

PREAMBLE.

1. Convinced that an immortal future awalts us, for which the experiences and attainments of the present life are preparatory, and hence that it is in our interest as well as duty, to make the worthlest possible use of earthly existence.

2. That all human beings are capable of unlimited improvement, or of endless progress in wisdom, usefulness, beauty of character, and consequent happiness; and hence that it is our privilege to so live that each to-morrow may find us further than to day.

3. That for our aid in the discovery of truth and in the achievement of worthy lives, divine inspirations, angelic ministra-tions and various spiritual gifts are ever available to mankind, and hence that we should quench not the spirit, despise not prophesyings, but "covet earnestly the best cifts.

4. That converse with our spirit friends and other dwellers in the invisible realm, is a privilege to be sought, of high value to

those who use it wisely. 5. That all truth is divine or sacred, and is absolutely authoritative to the soul that apprehends it; yet, that, while we may aid another to the perception of truth and duty no one can determine for another-aside from mathematical and scientific demonstrations-what is truth and duty; hence that such individual must believe and act on his or her responsibility in all things.

6. That freedom is the birthright of every soul, and the indispensable condition of the highest progress, purity and perfection; yet true freedom is neither anarchy or license, but Implies restraint from all infringement on the freedom and rights of others.

7. That all wrong doing as well as right action, is sure to result in the appropriate consequences, sooner or later, in suffering or in joy, by the operation of inherent laws in our constitutions, physical and spiritual. 8. That the human race is one family, or brother and sisterhood, whose interests and welfare are forever one; and hence, that it is the self-evident duty and interest of each, not only to refrain from whatever would wrong or harm another, but, renouncing all merely personal aims, to live for the good of all, especially seeking to aid the unfortunate, the ignorant and the degraded of whatsoever class or condition.

9. That the universe is pervaded and controlled by a beneficent Power and wise Intelligence, sustaining to all finite intelligences, in some sense the intimate relation of Parent, who, as such, is worthy of our highest veneration and love; of whose being, works m to know but listle would learn all that may be known! to whose will, so far as ascertained, we aspire to be fully conformed as our greatest good; whose authorized revelation is Nature, and whose interpreter is science; and who is most acceptably worshiped by love and service to our fellow beings; and believing also that achievement of true lives, and of a higher civilization, in accord with these convictions, can be better attained by association than by merely individual action, and that we can work together with harmony and success only as we are agreed in the fundamental convictions from which our action springs, we, the undersigned as-sociate ourselves for mutual aid in the practical application of these convictions to our lives, and to the improvement of the community in which we dwell, also, for the fuller discovery of truth, and agree to be governed in our associative action by the fol lowing articles of association:

knowledge of the spiritual philosophy in the city of Brooklyn, by organizing associa-tions or otherwise, and who shall report to the Fraternity as occasion may require.

SPECIAL COMMITTEES.

X. Special committees may be appointed at any regular mee ing of the Fraternity, for any object requiring special action.

AMENDMENTS.

XI. These articles may be altered or amended at any regular meeting, provided notice of the alteration or amendment proposed, shall be given at two regular preceding meetings.

OFFICERS-1850.

President, S. B. Nichols, 467 Waverly Avenue; Vice-President, D. M. Cole, 75 Kalph Avenue; Secretary, Miss Kate Manning, 268 Union street; Treasurer, E. Butterick, corner Frankiin Avenue and Monroestreet.

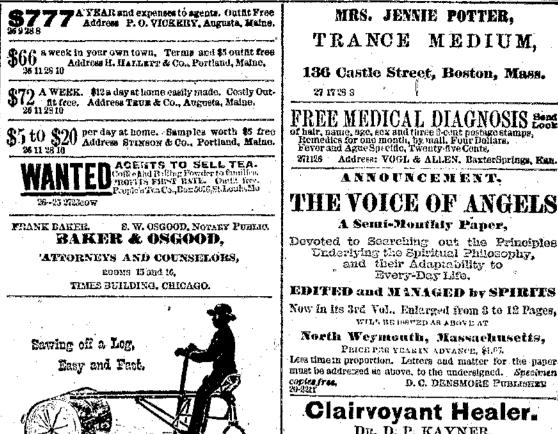
EXECUTIVE COMMITTEE. Wm. Colt. 26 Court street; Mrs. Mary A. Gridley, 417 Yates Avenue; Wm. I. Rymes, 268 Union street.

Magazines for February not Eefore Meatloned.

Scribner's Monthly. (Scribner & Co., New York.) Contents: The Portrait of Peter the The Flag of Peter the Great; A Great: Wheel around the Hub; Boozy little Bat; New England Fences; Louisiana; Pres-ent Phases of Sunday School Work; Edison's Electric Light: "That Lass O' Lowrie's;" Peter the Great; Success with Small Fruits; John Bright; A Remembered Teacher: The Grandissimes: Porto Fino: A Valentine: A Knight of Dannebrog; Notes of a Walk-er; The Political Outlook; Topics of the Time; Communications; Home and Society; Culture and Progress; The World's Work; Brica-Brac. This the mid-winter number is perfect in all its points, being filled with interesting articles from able writers, and fine illustrations; 125,000 copies have been printed to supply the demand. The frontispiece is a portrait of Peter the Great, being the one out of four hundred which he preferred.

St. Nicholas. (Scribner & Co., 743 and 745 Broadway, New York.) Contents: Frontis-piece: The Princes in the Tower; Child Songs: Jack and Jill: Prairie Squirrels; Winter; Saved from Siberia; Daisy's Mistake; A Knotty Subject; Around and around a dusty little room; A Faithful Friend; Bobbing for Apples; How to entertain a Guest: Why Patty Spoke in Church; Hear-ing without Ears; The Hylas; A Story to be Written by the Boys and Girls; Mary Elizabeth; Snow-Sports for Giris and Boys; The Raven Uncle; A Picture with a Moral for Boys and Dogs; Editha's Burglar; Master Treborius; Some Wonderful Automata; "Seeing is Belleving;" Out at Sea: The Children's Tally-ho; An Only Child; Among the Lakes; Quite a History; Our Music Page: For Very Little Folk; Jack in the Pulpit; The Letter-Box; The Riddle-Box. As usual this number is all that could be expected, and the stories and illustrations are extremely interesting.

The Phrenological Journal. (S. R. Wells & Co., New York) Contents: Rev. Elijah D. Murphy, Pastor of the New York Port Society: Entheasm; Studies in Comparative Phrenology: Sayings, and who first said them; William M. Lowe, Senator from Alabama; Agreeableness; Ancient popula-tions of North America; An Old Custom which ought to be revived; The Young Folks of Cherry Avenue; Remarks on House Drains, Chill and Fever South; Clean Beds; Notes in Science and Agriculture; Poems; Editorial Items; Answers to Correspondents; What they say; Personals -Wisdom-Mirth-Library-Publisher's Department. Andrews' Bazar. (W. R. Andrews, New York.) This number appears in a new dress and will be found interesting. The literary features are good; subjects relating to dress are given extended and practical notice, and has something for everybody. Its children's department is conducted with skill. Single copies 10 cents. Subscription price, \$1.00 per annum.



Our latest improved sawing machine cuts cif a 2-hot log in 2 minutes. A \$100 PRESENT will be given to two men who can saw as much in the old way, as one man can with this machine. Circulars sent free. W. GHLES, 711 Vot L. Marsh., Chicago, Ill.

. CAUTION.-Any Sawing Machine having a seat for the operator, or treadies for his feet, is an infringement on our patents, and we are prosecuting off infringers, so newane who you buy of.

27-19-25eow

15 Ponnals Gained in Three Weeks, Dand CCBED of CONSUMPTION. Messrs, Craddock & Co., 1022 Race St., Philadelphia, Pa.

GENTLEMEN :-- Please send me twelve bottles of DR.H.JAMES' CANNARIS INDICA. and each of Pills and Ointment, for a friend of mine who is not expected to live; and as your medicines cured me of CONSUMPTION some three years ago, i want bus to try them. I gained fifteen pounds while taking the first three bottles, and I know it is just the thing for him. Respectfully, J. V. HULL, Lawrenceburg, Anderson Co., Ky,

The remedy species for its if. One lattle will subside the starts for its if. One lattle will subside the starts of the start of a single symptom of **Constraint Fi**ore is not a single symptom of **Constraint f**iore it that if does not the space at once, and it will break up a fresh cold react break. State per plot bother. Address Lattice to the cost of a later St., Philadelphia, Pa-272123 loow

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

"Our family think there is nothing like the Positive and Negative Powders"-se rays J. H. Wiggins, of Beaver, Dam, Wis, and so asys everybody.

Ruy the Positives for Fevers, Conghs, Colds, Bronchitle, Astiana, Dynapsia, Dysentery, Diarrhea, Liver Compilate, Hourt Discon Ridney Courbains, Nervousness, Headache, Fe-male, Discones, Incompanians, Nervousness, Sicepiessness, and all continuent docted discuss

ANNOUNCEMENT. THE VOICE OF ANGELS A Semi-Monthly Paper, Devoted to Searching out the Principles Underlying the Spiritual Philosophy, and their Adaptability to Every-Day Life. EDITED and MANAGED by SPIRITS Now in its 3rd Vol., Enlarged from 8 to 12 Pages, WILL BE HOPED AS ABOVE AT North Weymouth, Massachusetis, PRICE PER YEARIN ADVANCE, \$1.67. Less time in proportion. Letters and matter for the paper must be addressed as above, to the undersigned. Specimen copies free, D. C. DENSMORE PUBLISHES Clairvoyant Healer. DR. D. P. KAYNER, The Well-Known and Reliable Clairvoyant, Eclectic, Magnetic and Electric Physician, Effectic, integrating the last twenty-spren years curve of difficult cases have have much in rearry all parts of the Uni-ted Estates, has his office at Raum 52, on the same floor with the Religio-Parlosophical Journal office, and these desiring clairvoyant examinations and edited for the recovery of health, that can be velied upon, should not fail to consult this at once. Letters should be written, if possible, by the nationt, giving fail name, ago and exe, with a small lock of bair hantled only by them, and enclosed in a clean place of paper. FEES-FOT Examination and written instructions, \$3.00. If meldes treating successfully all other forms of decase he makes a speciality of Caucer, Cutarrh, Plas and Disease of Feeders. Elastic Trusses, for the cure of Hernia, applied, or far-nished by moil. Address, Room 52 Merchants Building, N. W. Cor. Lasallo and Washington Sts., Chicago, Ill.

MRS. JENNIE POTTER.

Would You Know Yourself CONSULT WITH A. B. SEVERANCE, THE WHILL KNOWN

Psychometrist and Cinirveyant.

Come in person, or send by letter a lock of your hair, or hand writing, or a photograph, he will give you a correct de-lineation of character giving instructions for solidim prove-ment, by telling what faculties to cultivate and what to re-strain, giving your preserving to balance and synthus con-dition, giving your preserving to fragments and synthus con-encidium you can develow ates if any. What business or pro-fession you are best calen, ated for, to be accessed in this. Ad-vice and conneel in business marticer, also, advice in reference to unarriage, the adaptation of one to the other, and, whether you are that are in anhappy marticed relations, how to mare their path of life smoother. Further, will give an examination of diseased, and correct diagnosis, with a written prescription and instructions for home treatment, which, if the pathent follow, will faprove their health and condition every time, if it does not effoct euro.

DELINEATIONS.

HE ALSO TREATS DISEASES MASSETICALLY AND OTHERWISE.

The "Chicage Progressive Lyceum" bolds its seesions regularly each Sunday, at helf-pist twelve o'clock, at the Third Unitarian Gaurah, comper Monroe and Lafila streets. All are invited.



£ CURING

NAME OF ASSOCIATION.

The Brooklyn Spiritual Fraternity. OBJECT AND AIMS.

ARTICLE I. To study the laws and forces relating to man's nature, and to demonstrate so far as demonstration is possible, the continuity of life beyond the grave, and the laws of spirit existence and manifestation. MEMBERSHIP.

H. Any true man or woman who is striving earnestly to live a pure, moral life, and who sympathizes with the objects above stated, may become a member of this Fraternity. All proposals for membership are to be submitted to the Board of Directors, and if approved, and on their signing these articles of association, they shall be considered as elected to full membership.

DÚES.

III. Every member of this association shall pay into the treasury the sum of twenty-five cents, quarterly, for the purpose of defraying necessary expenses.

FELLOWSHIP.

IV. We will fellowship with any and all men and women who are earnestly striving to live moral and upright lives, who will fellowship with us, of whatever name, race or faith, be they Jew, Pagan or Christian.

OFFICERS.

V. The officers of this association shall consist of a President, Vice President, Secretary, Treasurer, and an Executive Committee of three persons who shall constitute the Board of Directors, who shall be elected annually, at the first meeting of the association in January of each year, and shall hold office for one year.

MEETINGS.

VI. The board of directors shall hold meetings the first week in each month for the transaction of business.

PUBLIC MEETINGS.

VII. A public conference meeting shall be held every Saturday evening, for mutual benefit and instruction, and such other meetings as the Fraternity may direct from time to time.

PHENOMENA.

VIII. There shall be elected a committee on mediums and mediumship, whose business it shall be to aid all true mediums in development, and to test, when opportunity offers, their powers; and whose duty it will be to study and classify phenomena. This committee shall meet weekly, and report progress to the Fraternity every month.

MISSIONARY WORK.

IX. There shall be elected annually a committee of five, whose duty it will be to study the best method of extending the

Prof. Tice's Weather Forecastes and American Almanac. (Thompson, Tice & Lillings-ton, 520 Pine street, St. Louis, Mo) This gives the condition of the weather for every day in the year, with explanations of the causes governing it and its changes; price per copy twenty cents.

Babyland. (D. Lothrop & Co., Boston, Mass.) This magazine is for youngest read-ers, and will be found quite entertaining and instructive.

Magazines for January Just Received.

The Medical Tribune. (Alex. Wilder, M. D., F. A. S., and Robert A. Gunn, M. D., New York city.) Contents: The National Board of Health a Failure; Color Blindness; Damiana; The Refractory Liver Hushed; The Burr in the Heart; Iris Versicolor; Homæopathists Repudiating Specific Medica-tion; Eclectics with the Trojan Horse in Wisconsin ; Physicians Compared with Dentists; Handy Antiseptic Surgery; Surgical Notes from Practice; Singular Result from Damiana; Spirit of the Press; New Publications.

The Antiquary, a magazine devoted to the study of the Past, Vol. 1, No. 1. (Edward Walford, M. A., No. 62 Paternoster Row, London E. C., England.) Contents: Prologue; The Value and Charm of Antiquarian Study; Instructions from James II, to the Earl of Tyrconnell; David Mallett and the Bal lad of William and Margaret; Historical memories of Tewkesbury Abbey; Folk-lore and the Folk-lore Society; Last Relics of the Cornish Tongue; The Canterbury Coins of Edward I, II, III; Old Parochical Registers of England; The Seige of Colebester, from an Old Broadside; Franking Memoranda; The Schoolmaster-Printer of St. Albans: An "Indian Money Cowrie" in a Brit ish Barrow; The Public Records of England; Reviews; Meetings of Antiquarian Societies; The Antiquary's Note-Book; Antiquarian News-Correspondence-Antiquary Exchange Column, etc. Subscription price \$4.10 per annum, postage paid.

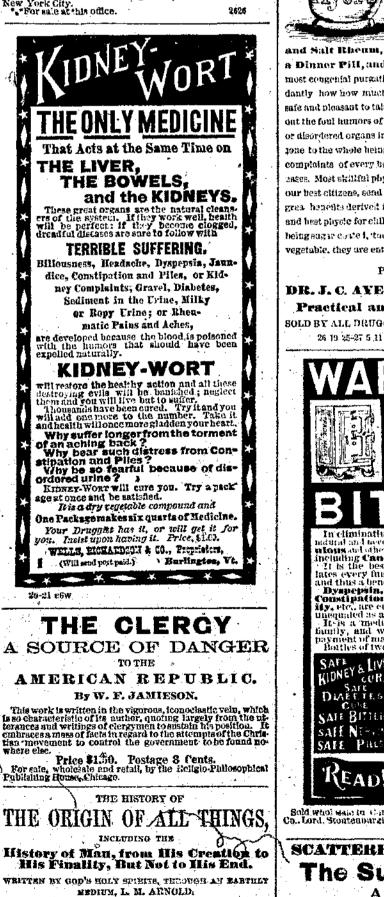
The Health and Home. (P. Sweet, M. D., 245 Tremont street, Boston, Mass.) A Family and Medical Newspaper devoted to the best interests of mankind. This number contains a suplemental "Our Home" devoted to Merry-Making, Fun, etc.

THE GOSPEL OF NATURE BY SHERMAN & LYON,

Authors of " The Hollow Olobe,

Authory of "The Houtor Diole," This book contains many starting ideas that are calculated to dispet the mystilleaf on and unravel the numerons difficul-ties by which thinking minds have been entry and contectin-ing the great problems of human existence. The contenta are divided into ten different subjects, as follows: The Sour of Things, Intelligence: Int here: Discords; Progression; Jes-tice; The Science of Death; The Contentation of Logarszic spirit Abodes; spirit Biography. Cluth, 82,60. For sale, whetesate and retail, by the Religio-Philesophical Publishing Honse, Chicago.

and all activited acute discuss. Buy the Negatives for Paralysis, Destress, Amanocis, Typicoid an Product Severs. Buy a box of Positive and Negative (half and half) for Collis and Fever. Malied, postpaind, for five a box, or six boxes for \$5.00. Sead monoy at my risk and expénse by Registered Letter or by Money Order. Pamphiets mailed free. Agenta wanted, Sold by Druggists, Address Prof. Payton Spence, 133 East 16th street, New York City. **For sale at this office. 2625



CLOTH, PP. 469 PRICE \$2.00, POSTPAID.

Costiveness, Jaundice, Dyspepsia, Indigestion, Dysentery, Foul Stomach and Breath, Readache, Rryslpelas, Piles, Rhenmatism, Eruptions and Skin Diseases, Billiousuess, Liver Complaint, Dropsy, Tetter, Tumors

and Salt Rheum, Worms, Gout, Neuralgia, as a Dinner Pill, and Parifying the Blood, are the most congenial purgative yet perfected. Their effects shann dantly how how much they excel all other Pille. They are safe and pleasant to take, but powerful to care. They purge out the foul humors of the blood ; they stimulate the singeish or disordered organs into action ; and they impart health and ione to the whole heing. They care not only the every day complaints of every body, but formidable and dangerous discases. Most skillful physickins, most eminent dergymen, and our best citizens, send cortlicutes of cares performed, and ofgrea benefits derived from these Pills. They are; the safest and hest physic for children, because mild as well as effectual. being sugar contest, they are easy to take; and being purely vegetable, they are entirely harmless.

PREPARED BY

DR. J. C. AVER & CO., Lowell, Mass., Practical and Analytical Chemists. SOLD BY ALL DRUGGISTS & DEALERS IN MEDICINE. 26 19 25-27 5 11 17 28-28 9 16



 \odot

F-3. .

Keligio-Philosophical Journal

-					_		-				
JC	HN	0.	BUNDY			-		.=	-		Editor
J.	B.	FR.	ANCIS,	-	a	*	٠	٨	esoci	ste	Edito

Terms of Subscription in advance.

Onè	CODI	one 1	year,,		.ş.,.õV
6F .	66	6 1	20849		\$1.25
			early sui		
er:	s. sent	t in at	t one tin	1e3 \$	10.00
Clut	bs of	Ten	Yearly	y Sub-	
801	ibers.	sent	in at on	e time .	:
an	dan e	extra	copy to t	lie get-	
ter	- 1222 0	f 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.

REMETTANCES should be made by Money Order, Registered Letter or Draft on New York. Do not in any case send checks on local banks.

All letters and communications should be addressed, and all remittances made payabis to, JOHN C. BUNDY, CHICAGO, ILL.

Entered at the postoffice at Chicago, Ill. as second class matter.

LOCATION: 92 and 94 LaSalle St., Northwest corner of LaSalle and Washington Sts.

CHICAGO, ILL., FEBRUARY 7, 1880.

The Brooklyn (N. Y.) Spiritual Fraternity Give a Reception to Col. and Mrs. Bundy.

At the last meeting of the Brooklyn Spir itual Fraternity, it was announced that Col Bundy and wife would be in the city, and it was voted to invite them to an informal reception at Downing Hall, Friday even ing, January 30th. In accordance with this invitation, the friends gathered in goodly numbers, enough to fill the Hall, notwith standing that it was a stormy evening. The writer as President of our Fraterni

ty took charge of the meeting, and invited Deacon D. M. Cole to make a few opening remarks. Bro. Cole said:

We have met here to-night to take by the hand, and to know Col. Bundy and his wife, and to express our cordial and hearty sympathy in his public work. In his course the Colonel has called down upon himself the anathemas of the vampires and all who sympathize with them, and the attacks made upon him by editors of some of the so-called spiritual papers, and others who accept every fraud as genuine phenomena. but our friend and guest has never swerved from the work, and his efforts to purify the ranks from impostors, should receive the hearty God-speed of every honest man and woman interested in Spiritualism. Col. Bundy, in behalf of this Fraternity, we bld you hearty welcome, for we, too, are striving to do here in Brooklyn what you are doing in the greater field, and our sympa-thy and our work are with you and all other men and women, to lift up the standard of Spiritualism, and to expose fraud and imposture in high or low places, and our earnest prayer is that you may be blessed both in basket and store.'

The Editor-at-Large.

cure him from dangerous combustion by a

manifestations as is a novice in mining to

load himself down with worthless pyrites,

thinking them gold, are in far greater dan-

ger of continuing victims to their delusions

than is the dabbler in applied sciences;

the latter is working only with the brain,

the former takes his experiences to his

heart and there establishes them as gods to

play at will with his emotions and, losing

sight of the fact that these idols are of his

own manufacture, he soon comes to deem

them infallible, and wee be unto him who

shall venture to lay hands upon one of them

be it ever so lightly, for, prove the idol

never so clearly a delusion and a snare,

oblige its worshiper by sheer force of his

better judgment to tear it from its pedestal

and throw it aside as worthless, and he will

curse the destroyer. He accepts enlighten-

ment under protest, and though eventually

profiting by the wreck of his idol, he never

can find it in his nature to quite forgive

the idol breaker; the loss has wrenched his

I confidently believe that in good time

Spiritualism will evolve a spiritual science,

but thus far can we truly call it as a whole

more than a science in hypothesis? Spirit-

ualists are familiar with a multitude of

phenomena; these strange manifestations

are presented to our senses through the

agency of spiritual laws and forces. These

phenomena are the foundation on which

Spiritualism rests, and when made to serve

their proper use are of the first importance.

yet they are to spiritual science no more

than the alphabet to the written language.

Without the letter signs we cannot write

words; by the combination of twenty-six

letters we have formed a written language

of over one hundred thousand words capa-

ble of such skillful arrangement as to pro-

duce the most magical and opposite effects,

from tears to the wildest laughter, from

deadly fear to the most sublime courage.

So, too, with spoken language; the various

sounds used in articulating vowels and con-

sonants are the basis of oral communica-

heart strings and they heal but slowly.

too rapid combination of particles, as might A plan has been proposed by which the take place in the union of exygen and phosphorus; or from explosions such as work of combating the opponents of Spirmight occur in triturating such simple artiitualism, and extending its influence, is given a somewhat organic form. It is organic eles as chlorate of potassa and sulphur toinasmuch as those who accept it, and the gether. Without a knowledge of these many who do not ostensibly, can all work primary principles, as well as those governtogether for a common purpose. The outing the more dangerous and deadly comline of that plan is somewhat vaguely expounds, an individual could not properly be pressed, and at first I thought it on that accalled a scientific chemist. Yet when we count objectionable, but after more mature come to deal with spiritual science, we as a deliberation, this very vagueness is its highrule find the least experienced and freshest est recommendation. It marks out a course investigators the most forward in grappling for no one. It says to no one, do this or do with the problem, the readlest to pronounce that, but leaves each one to do that work judgment and the last to acknowledge themwhich his judgment deems as necessary. selves in error. These people who, as likely to mistake fourth-rate jugglery for spirit

If it be asked, "What is expected of me if I give my name to the plan?" It is answered, to do all you can in all directions, for the extension of the truth. No leader is to mark out your course, but you are left to the guidance of your own intuitions and reasons as to what you shall do. Of course, all this you could do without unity with others in this scheme; yes, you could, but you would be alone, without support, while united with others you will have their as sistance if you need it. Circumstances may arise which will render the hand of help a blessed reliance, and united here, you will be always sure of it.

It is carrying into practice the great principle taught by spirits these thirty years, of fraternity, love and unity.

Furthermore, the thoughtful reader will perceive that this plan of work is one in which every Spiritualist in the world may heartily join. Not for a moment would we take from the duties Brother Brittan has assumed, and which he is so well qualified to meet. His work is needed, and the work of every one who accepts the truth of Spiritualism is also needed.

If Spiritualism be true, it is the grandest truth in the universe! If man is immortal. and the doctrine of the future life as taught by spirits, be true, all other facts sink into insignificance before this fact of facts, and the whole science of nature must be writ ten from a different standpoint.

All Spiritualists accept this truth, all acknowledge its grandeur and infinite importance; yet how many after its acceptance. rest content and never put forth an effort to eradicate blinding errors or extend the acceptance of their belief. Too many fall into a supine fatality and take the world as it is, waiting for the grand tide of progress to bear them onward.

They tell us the truth will take care of it self and needs no organization, no effort Error will perish and the truth will be triumphant, do whatever you please. Never was there a greater mistake: for, in the history of the world, error has as often triumphed as the truth.

The truth has no power as an abstraction.

writers should work unmindful of reward. knowing that sooner or later it will come. In conclusion, I understand the plan as being only a suggestive outline, dimly shadowing what may be possible, and calling for the best suggestions and thoughts of all Spiritualists. As such I endorse it, and am willing to labor until the shores of mortal life fade into the immortal, and I am fully united with those who have with such broad charity supported my erring steps on earth. Let us then be in earnest in our efforts, with the devoted love, the catholic charity, the self-forgetfulness of our spirit friends, seeking only who shall give the best record of the gifts which are his.

HUDSON TUTTLE.

Iowa Doctors.

A kill to regulate the practice of medicine has been introduced into the Legislature of Iowa, that, it is said, will shut out all practitioners who are without a diploma from a recognized medical college. Two years ago, an effort was made to carry through a similar act, but owing to the efforts of Mr. Jeffries, of Council Bluffs, with the aid of the RELIGIO PHILOSOPHICAL JOURNAL, and the good sense of the legis lators, it was defeated. The M. D.'s are now bringing all their powers to bear to crowd it through the present session, and if the people of Iowa would continue free to employ whatever physician they desire, they must be up and doing at once, and not wait for one person to fight the battle alone.

We here append a form of petition which should be circulated in every neighborhood as soon as possible, and sent without delay direct to the member from the district in which the signatures were procured, with a request for him to present the same at once to the legislature, as the sense of his colleagues.

Liberty to do right is the dearest boon of the citizen. To permit yourselves to be trammeled by laws which infringe those rights without using all proper means to prevent it, is making voluntary slaves of yourselves. To quietly see laws enacted, which deprive any class of citizens of vested rights without a protest, is to commit dangerous power to unscrupulous hands, which may in the end overwhelm those who failed to act. To allow class legislation in favor of physicians, is to establish a precedent in favor of legislation for church establishments, and in the end the total enslavement of the people to favored classes. Every one should understand this and work to prevent the consummation of the foul plot. Write out the protest at the head of a sheet of paper, and get signers. Do not wait for your neighbor to do it, but see that it is done yourself, and done without delay. Let the next week roll in its hundreds of thousands of signatures, and you will roll

ture were \$1,639. Of course, this is nearly all clear profit, but just what the net amount will be is not known, as all the bills are not yet in.

Anniversary of the Birth of Thomas Paines

At the meeting last Thursday evening at Central Musical Hall, Col. Ingersoli was introduced to the vast audience by Gen. I. N. Stiles, who spoke as follows:

"This is the one hundred and forty-third anniversary of the birth of Thomas Paine -a patriot, a philosopher, the author of 'Common Sense,' the defender of the rights of man, a friend of his kind, a philanthropist, a man. [Applause.]

"The mists and clouds in which religious bigotry has enshrouded his memory, have been dispelled by one who lives with us today, who is not unknown to you, who will tell you more of him to-night. He needs no eulogium. I need address him by no title. I need only mention his name-Robert G. Ingersoll.

The mere announcement that Col. Ingersoll is to lecture in this city, is sufficient to generate enough enthusiasm in his behalf, to fill all the available space in any of our largest theatres, regardless of the character of the weather. Eloquent, logical, witty, at times sarcastic and then tender and pathetic, he holds an audience in/breathless suspense, as he presents his well-condensed ideas on the subject under consideration. At his lecture last Thursday evening, in behalf of the Thomas Paine Monument Association, though the weather was unpropitious, every available seat was occupied, there being, it is claimed, about 3,500 gentlemen and ladies present,-the latter turned out in large numbers, many of whom were elegantly attired, indicating that the wealthy classes take a deep interest, not only in the lectures of Col. Ingersoll, but they cherish a deep affection for the memory of Thomas Paine, who said, "The world is my country, to do good, my religion."

There were several prominent divines among the audience, who did not come for. the mere purpose of contributing the price of admission; they were there for the ostensible object of taking items, and also to measure the hero of the occasion, that they might be able to more successfully thunder against him in their own pulpits, and also more thoroughly besmear the name of Thomas Paine with the unmitigated lies which theologians have circulated so freely against him. Rev. J. K. Applebee was present, and he seemed to relish very keenly the rollicking sallies of the distinguished orator, his genial countenance being occasionally illuminated with a smile at some of his well timed hits.

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

Frank T. Ripley's meetings were well at-

FEBRUARY 7, 1880.

Col. Bundy spoke as follows:

MR. CHAIRMAN, LADIES AND GENTLE-MEN: It affords me pleasure to meet you to-night, and the pleasurable emotions of the accasion are greatly intensified by my full realization of the fact that you are gathered here through devotion to the great and saving truths of Spiritualism; that you feel,

"It is not all of life to live. Nor all of death to die."

and that you desire truth, the whole truth and will be satisfied with nothing less.

I have to-day read and re-read the preamble and articles of association of the Brooklyn Spiritual Fraternity, and assure you that I most heartily indorse them. The nine planks in your platform afford standing-room for all liberal progressive, spiritual-minded people, and contain a code of ethics which can safely be followed by every soul seeking happiness and improvement in this life and the life to come.

. The members of this society seem to fully comprehend the stupendous fact that Spiritualism, in its broad and comprehensive sense, is the philosophy of life, and to have determined to throw their time, talent and influence in favor (of creating an increased interest in the practical benefits to be derived from careful study and conservation of the spiritual forces environing us. You seem to realize that the great and imperative demand of the age, is to render of practical utility to man, every force within the realm of this or the Spirit-world, of which we can gain a knowledge. You are also evidently aware of the necessity of bringing our people with their vast accumulation of heterogeneous spiritual facts on to the educational plane, and of evolving from our rich but chaotic store of spiritual data a spiritual science worthy of the name.

As Spiritualists we talk about the science of Spiritualism. All will admit that to be entitled to even limited consideration when dealing with any branch of science, one must have at least a perfect knowledge of the rudiments, and a passable familiarity with its more complex phases. Take chemistry, for instance; before the student can with safety be inducted into the workings. of the laboratory, he must be well up in his text books and possessed of a theoretical knowledge of chemicals and their several properties, as well as the effects resulting from combinations of different chemicals. He must needs have a knowledge of the various agents and re-agents required, of the time and manner of using them, and the necessary temperature in each stage of his procedure, in order to make a successful analysis. The combining powers of different elements must be understood to se-

tion; skillfully combined they sway the fortunes of the race. With a vocabulary of less than ten thousand words, an Ingersoll can hold multitudes of enraptured listeners for hours; with a command of not more than five thousand, a Moody so vividly portrays the torments of the damned and the saving power of the blood of the Lamb as first to horrify and frigaten, and then convict and convince large numbers. Yet these simple letters and vocal sounds standingalone and independent of each other are of little worth: their value increases in direct ratio with the ability to utilize them. Spirit phenomena, improperly and ignorantly treated, are often worse than useless; they may even be dangerous if their correlation is unknown, or if allowed to overshadow things of more pressing importance to the observer, distracting his attention from matters of vital interest to his worldly affairs. The various physical phases of spirit phenomena have, primarily, but one use i. e., to convince those minds which can best be reached through the concrete by giving such objective evidence as shall satisfy them that man has a continuous ex-

istence beyond the grave and can at times, under conditions, manifest himself. The moment the investigator is certain these phenomena are of spirit origin their mission is complete, and if he persists in their pursuit, he is in danger of sinking into a mere wonder monger, and often deteriorates, mentally, morally, physically and spiritually, if the pursuit is long continued

The manifold facts and forces in Spirit. ualism evolve the philosophy of life; to the correlation and conservation of these, Spirtualists should bend their energies, seeking to make practical and useful their new ly acquired power. This work is indeed now the aim of many; it should rapidly become that of all. Instead of continually dwelling upon the mysteries of the Spirit world and the expected glories there awaiting us, thereby losing proper interest in the every day affairs of life, let us constantly seek how we can render ourselves, and those about us better, happier, more healthy and prosperous by the aid of our spiritual knowledge.

To the attainment of these desirable ends your society is evidently striving. I am glad indeed of the privilege of meeting you and telling you how cheerfully and heartily I shall co-operate with you. I thank you heartily for your courteous greeting, and the strong hearty words of cheer and encourage ment I have heard.

Remarks were also made by Dr. Wm. Fishbough, E. V. Wilson, Mrs. Dr. Rae and others. Among those present, were Dr. Eugene Crowell, Thomas S. Tice, Judge Wm. Coit, E. Butterick, Abram Kipp, Dr. John C. Wyman, Mrs. A. B. Smith, Mrs. D M. Cole, Mrs. S. B. Nichols, and many others, and the occasion was one to be long remembered by those in attendance, and we hope that Col. and Mrs. Bundy will go back to their western home strengthened to do t' eir work in the future as in the past. 467 Waverly ave. 8. B. NICHOLS.

It only gains power through the minds which receive it, and he who expects to rise simply because he has the truth, without an effort, is doomed to disappointment.

It is as natural for men to organize in groups for associative effort, as it is for them to breathe. By such association they are drawn closer together, and give mutual aid. They not only help others the better, but themselves also. The error of organization is in bringing together beterogeneous material. It should be like the beautiful process of crystallization, which purifies and brightens, leaving every element to obey its own laws.

A friend, an eminent lecturer, asked yesterday, "Why is it that so many who occupied front ranks, have gone over to the Unitarians, Universalists and Methodists?" Evidently because there has been nothing offered by Spiritualism to meet their associative want. We can all unite as brothers and sisters in a common cause. We subscribe to no belief, no creed, no dogmatic assertion: set up no leader, but give our best efforts, each in his own way, and seek and expect the aid of all those who are united with us. If the necessity arises of writing for the secular press, or the opportunity is offered, those who first learn the necessity or that there is opportunity, can avail themselves of it, or suggest the same to some one who will. If charitable efforts or works of love are required in the countless changes of life, the helping hand, the sympathizing heart shall be given.

Really, this plan which at first seemed vague, broadens out into a great deal more than being editor-at-large. It covers the whole field of Spiritualism, and is about the only ground on which Spiritualists can unite into associative effort--association, not organization, is the word. True, every earnest Spiritualist has been an editor-atlarge and a missionary. Now is offered the opportunity of blending together in this work in a manner entirely new, and partaking in no manner of old church forms or creedal plans.

We can all work as earnestly as we please, and do all we please, and as we please, and in that work and effort be assured of the co-operation and fraternal fellowship of our co-workers. Thus far the great majority have done such work gratuitously, so far as pecuniary recompense is concerned-but paid a thousand-fold in spiritual growthfor giving is the sustenance of spiritual culture, and the heart of love is like the sun, flooding the universe with warmth and light yet receiving nothing. "Doing all for oth ers," is the fundamental principle of spiritual ethics in its last refinement, however impractical it may appear to our earthly vision.

I do not understand the plan of work however, to call lecturers to speak unpaid. It is their duty to speak, and of their hearers to pay them justly. But lecturers or

back the tide of wrong, and save your State free from this great iniquity, for your children.

REMONSTRANCE PETITION.

To the Honorable, the Senate and House of Representatives of the State of Iowa:

WHEREAS, an attempt is being made to get certain enactments passed by your honorable body, conferring upon one class of citizens legal rights and prorogatives which are in direct conflict with the constitutional rights of other citizens, and which would be a violation of the people's rights to employ, to aid them when sick, the physician of their choice, with the same freedom they would be allowed when well to employ whomsoever they choose to assist them in the other affairs of life.

Now, therefore, the undersigned, citizens of the State of Iowa, most respectfully, but emphatically remonstrate against the passage of any law looking to such a result, or any class legislation whatsoever.

It must be obvious to your honorable body that while there are three distinct, diverse and antagonistic systems of medicine at present existing in our State, asking legal recognition, there is presumably something wrong in them all, and that hedging out by enactments in their interests alone, al other systems or modes of practice will not only injuriously affect the public at large, but the physicians themselves, by removing the competitive inducement to merit success by proving themselves, by their works more worthy of confidence and esteem, than those whom they seek by legal enactments to suppress.

Besides the people constituting the ma jority of the citizens of this State, do not ask for this law; they are opposed to it and to all enactments which impinge upon their just liberties or infringe upon their natural and "inalienable rights," in the interests of a favored class: Therefore, we, your petitioners, earnestly protest against this at tempted interference with individual and equal rights by a class of our citizens who now are seeking through the enactment of a special medical law, which will enable them to control the practice of medicine within this State, for their individual benefit, to the great injury of the rights and privileges justly pertaining to all other class es of citizens; and as in duty bound, we will over remonstrate.

The Patriotic Paine.

The Paine Monument Association received its completion in organization on Satur day last, by a meeting held at 4 o'clock in the Grand Pacific hotel. Prof. Van Buren Denslow was elected chairman. A committee of three, appointed to prepare at once a plan of organization, reported a constitution which was adopted with some slight modifications. It provides that the organization shall be known as the Paine Monument Association; that its object shall be the erection of a monument to Paine in one of the parks of the city. How long the Association will continue in existence is not known. It may be one year, or less, or more. No amount has yet been fixed upon as the one to have for an aim in attaining. but \$5,000 will probably be not far out of

tended at Sheboygan Falls, Wis: He did a good work there.

We shall publish in our next issue an interesting biography, of that most estimable lady and author, Mrs. Emma Tuttle.

Bishop A. Beals has closed his engagements at Whittier and Hainsville, Ill. He lectures at Chebanse next Sunday.

Col. Bandy, accompanied by his wife, is at present sojourning in New York City. Their reception there by prominent Spiritualists, was most cordial.

E. G. Granville is now making arrangements to lecture in Southern Kansas and Missouri. He can be addressed Box 1144, Kansas City, Mo.

C. B. Lynn will lecture in Worcester, Mass., during February (address 66 Austin street): in Vineland, N. J., during March; in Philadelphia during April; in Stafford, Conn., during May and June.

Sunday, Feb. 1st, that eminent trance medium, J. W. Colville, lectured at Halles' Hall, Cleveland, Ohio. On the 2nd he spoke at Newell's Hall, 8491 Pearl St. On the 8th he holds forth again at Halle's Hall.

A. J. Fishback will give a course of lectures in Milton, Ill., commencing on February the 18th, and continue for five evennings. From there he goes to Time, four miles west of Milton, and will deliver five lectures.

A curious experiment can be seen in this city, at the office of the Prosser Car Co., 129 Lasalle street. A truck representing the old car, weighing twenty pounds, is drawn by a weight of ten ounces attached to a cord over a pully. A Prosser car filled with wheat to weigh the same, is drawn by a weight of one ounce only.

The stock of this company is becoming more valuable every day, and our readers who can conveniently, are advised to drop in to their office, and carefully examine the whole subject. A small sum invested now may in the near future become of great value.

Capt. H. H. Brown spoke for the Society at Willimantic, Conn., on Sunday, the 25th of January. He gave there an address on the eve of the 29th, upon the "Life and Times of Thomas Paine," and spoke for the society again on Sunday, February 1st. Address him for work in that vicinity, either there or at 252 Steuben street, Brooklyn, New York.

Col. I. Eaton, of Leavenworth, Kansas; has been spending several days in the city. His experiences in connection with Spirit. ualism, are highly interesting. The account of the marriage of his spirit daughter to theson of ex-president Pierce, was re-published in France and Germany. He is highly mediumistic himself and whenever in the presence of a good medium, he is as a natural consequence overwhelmed with tests. the way. The announcement was made He had a sitting with Mrs. Simpson last that the receipts from Mr. Ingersol's lec. week, with the most satisfactory results.

FEBRUARY 7, 1880.

Continued from Eighth Page. LIBERTY?

[Applause.]

Is it a small thing to quench the thirst of hell with the holy tears of piety, break all the chains, put out the fires of civil war, stay the sword of the fanatic, and tear the bloody hands of the church from the white throat of progress? Is it a small thing to make men truly free, to destroy the dogmas of ignorance, prejudice, and power, the poisoned fables of superstition, and drive from the beautiful face of the earth the fiend of fear?

It does seem as shough the most zealous christians must at times entertain some doubt as to the divine origin of his religion. For eighteen hundred years the doctrine has been preached. For more than a thousand years the church had, to a great extent, the control of the civilized world, and what has been the result? Are the christian nations patterns of charity and forbearance? On the contrary, their principal business is to destroy each other. More than five millions of christiaus are trained and educated and drilled to murder their fellow christians. Every loation is groaning under a vast debt incurred in carrying on war against other christians, or defend ing itself from christian assault. The world is covered with forts to protect christians from christians, and every sea is covered with iron monsters ready toblow christian brains into eternal froth. [Laughter] Millions upon millions are annually expended in the effort to construct still more deadly and terrible engines of death. Industry is crippled, honest toil is robbed, and even beggary is taxed to defray the expenses of christian murder. There must be some other way to reform this world. We have tried creed and dogma and fable, and they have failed-and they have failed in all the nations dead.

Nothing but education-scientific education can benefit mankind. We must find out the laws of nature and conform to them,

WE NEED FREE BODIES AND FREE MINDS, free labor and free thought, chainless hands and fetterless brains Free labor will give us wealth. Free thought will give us truth. [Applause.] We need men with moral courage to speak

and write their real thoughts, and to stand by their convictions, even to the very death. We need have no fear of being too radical. The future will verify all grand and brave predictions. Paine was splendidly in advance of his time, but he was orthodox compared to the

infidels of to-day. [Laughter.] Science, the great iconoclast, has been very-busy since 1809, and by the highway of progress are the broken images of the past. On every hand the people advance. The vicar of God has been pushed from the throne of the Cæsars, and upon the roofs of the Eternal city falls once more the shadow of the eagle. All has been accomplished by the heroic few. The men of science have explored heaven and earth, and with infinite patience have furnished the facts. The brave thinkers have aided them, The gloomy caverns of superstition have been transformed into temples of thought, and the demons of the past are the angels of to day.

Science took a handful of sand, constructed a telescope, and with it explored the starry depths of heaven. Science wreated from the gods their thunderbolts; and now, the electric spark freighted with thought and love, flashes under all the waves of the sea Science took a tear from the cheek of unpaid labor, converted it into steam, and created a giant that turns with tireless arm the countless wheels of toil. [Applause.]

Thomas Paine was one of the intellectual

a history of the life and writings of Thomas Paine, if you have been furnished with materials in respect to his religious opinions, or rather of his recantation of his former opinions before his death, all you have heard of his recanting is false. Being aware that such reports would be raised after his death by fanatics who infested his house at the time it was expected he would die, we, the subscribers, intimate acquaintances of Thomas Paine since the year 1776, went to his house. He was sitting up in a chair, and apparently in full vigor and use of all his mental faculties. We interrogated him upon his religious opinions, and if he had changed his mind, or repeated of anything he had said or wrote on that subject. He answered, "Not at all," and appeared rather offended at our supposition that any change should take place in his mind. We took down in writing the questions put to him and his answers thereto, before a number of persons then in his room, among whom were his doc-tor, Mrs Bonneville, etc. This paper is mislaid and can not be found at present, but the above is the substance, which can be attested

by many living witnesses. THOMAS NIXON, DANIEL PELTON. *

An old man in Pennsylvania told me once that his father hired -

AN OLD REVOLUTIONARY SOLDIER

by the name of Thomas Martin to work for him. Martin was then quite an old man; and there was an old Presbyterian preacher used to come there, by the name of Crawford, and he sat down by the fire and he got to talking one night, among other things, about Thomas Paine-what a wretched, infamous dog he was; and while he was in the midst of this conversation the old soldier rose from the fireplace, and he walked over to this preacher, and he said to him : "Did you ever see Thomas Paine?" "No." "Well," he says, "I have. I saw him at Valley Forge. I heard read at the head of every regiment and company the letters of Thomas Paine. I heard them read the 'Crisis,' and I saw Thomas Paine writing on the head of a drum, sitting at the bivouac fire, those simple words that inspired every patriot's bosom, and I want to tell you, Mr. Preacher. that Thomas Paine did more for liberty than any priest that ever lived in this world."

And yet they say he was afraid to die! Afraid of what? Is there any God in heaven. that

HATES A PATRIOT?

If there is, Thomas Paine ought to be afraid to die. Is there any God that would damn a man for helping to free three millions of people? If Thomas Paine was in hell to night. and could get God's attention long enough to point him to the old banner of the stars floating over America, God would have to let him out. [Great applause.] What would he be afraid of? Had he ever burned anybody? No. Had he ever put anybody in the inquisition? No. Ever put the thumb screw on anybody? No. Ever put anybody in prison so that some poor wife and mother would come and hold her little babe up at the grated window that the man bound to the floor might get one glimpse of his blue eyed babe? Did he ever do that?

Did he ever light a fagot? Did he ever tear human flesh? Why, what had he to be afraid of? He had helped to make the world free. He had helped create the only republic then on the earth. What was he alraid of? Was God a tory? It won't do. [Great laughter.]

One would think from the persistence with which the orthodox have charged for the last seventy years that Thomas Paine recanted, dence of some kind -must besome evi to support those charges. Even with my ideas of the average honor of the believers in superstition, the average truthfulness of the disciples of fear, I did not believe that all those infamies rested solely upon poorly attested falsehoods. I had charity enough to suppose that something had been said or done by Thomas Paine capable of being tortured into a foundation of all these columnies What crime had Thomas Paine committed that he should have feared to die? The only answer you can give is that he denied the inspiration of the Scriptures. If that is crime, the civilked world is filled with criminals. The pioneers of human thought, the intellectual leaders of this world, the foremost men in every science, the kings of literature and art, those who stand in the front of investigation, the men who are civilizing and elevating and refining mankind,

have trampled crowns beneath their feet that they might do something for mankind [Applause] and for that reason I love Thomas Paine.

I thank you all, ladies and gentlemen, every one-every one, for the attention you have given me this evening. [Storms of applause and cheers 1

Rev. A. J. Fishback, formerly a prominent Universalist minister, heartily endorses the scheme, as set forth under the heading, "To Spiritualists."

We republish "The New Fire Department, and a Word to the Clergy," with several additional verses, by that distinguished poot, Warren Sumner Barlow.

Last Sunday morning Mrs. Ophelia Samuels lectured to the First Society of Spirit. ualists, corner of Monroe and Laffin streets. She is a very entertaining speaker.

Mr. and Mrs. Simpson started for New Orleans, Thursday, February 5th, They will remain there until the 15th. They have many warm friends in that city, who will be glad tó see thom again.

Dr. J. K. Bailey spoke at Plumb Jreek, Mitchell Co., Kans., Jan. 18th; at Clifton, Jan. 22nd and 25th. He reports good audiences and interest there, and in his work. generally. May success attend all earnest and efficient labors; and this can only be with proper support by the friends of the cause. Dr. B. can be addressed until further notice at Clinton, Mo.

Business Antices.

HALL's Vegetable Sicilian Hair Renewer cleanses the head from dandruff. Give it a trial.

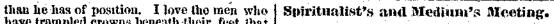
FROM A DISTINGUI-HED PHYSICIAN. - Prof. Green, a distinguished alloyathie physician, wrote-to the Medical Record of Atlanta, Ga., to the effect that after all other means had failed, he sent for the Ridney Cure, (Safe Kidney and Liver Cure), and to his astonichment cured a serious case of Bright's Disease by administering it, and afterwards found it equally beneficial in other cases. He advised his brother physicians to use it in preference to anything also for kidney disorders. 37 23 24

HOARSENDSS .- All suffering from Irritation of the Throat and Hoarseness will be agreeably sur-prised at the almost immediate relief afforded by the use of "Brown's Branchial Troches."

SUMMER'S HEAT relaxes the system and renders us liable to attacks of diarrhous, dysentery, bloody-flox, cholera-morbus, cramps in flomach, colle, and other painful and dangerous affections for which Dr. Prered's Compound Extract of Smart-Weed-compounded from the best French brandy, Jamaica giuger, smart-weed, or water pepper, anodyne, soothing and healing gums and balsams, is a most potent specific. It is equally effections in breaking up colds, fevers, and inflammatory attacks. Every household should be supplied with it. Fifty cents by druggists.

REGULATE THE SECURITONS -In our ordervore to preserve health it is of the utmost importance that we keep the secretory system in perfect con-dition. The well known remedy Kidney-Wort, has specific action upon the kidneys, liver, and has specific action upon the kidneys, liver, and howels. Use it instead of dosings with vite bit-ters or drastic pills. It is purely vegetable and is prempt but mild in action. 27.23

AGAIN VICTORIUUS .- At the International Dairy



A Spiritualist's and medium's meeting will be held by Dr. Wm Wiggin, Sundays, at 8 p. m. at 598 West Mallison street. There will be trance speaking, tests, etc.

New Advertisements.

EMMA JEFFRIES, of San Francisco, Trans e Speaker, Test and Business Medium having referred from her beturning tour, can be consulted at her volume, 52 West Madison street. Circles: Tureday and Frid greenings, at 8 p. m. 27 23

ELECTRICITY is LIFE, Dr. DYEG' Galvanto Gures Rhoemannan, Ne rainta. All Nervou Liver and Sumach D seases by Absorption, while it renews vitadity, and maturo, stronguiens the nerves, makes the weak strong by its astonichi g clearly as powers. It is safe, pleasar, cos-lan, sure. Price unit \$2, Sone free, Dy mail. Fir fore-lara, costanoniale, &c., address by a Barrenty and Paul Co., Rox 616, Branteholo, Vi. 31 23 25

In the Sick Room. A SERIES OF PAPERS ON

DOMESTIC NURSING, By MISS E. R SCOVILL, of the Masshchustate, General Haspital, in THE CHRISTIAN UNION,

27 Park Place, New York. Per somum, \$3.49; clereymen, \$2.59; sample copies free, \$7.23

COOK'S GRAND EXCURSIONS to **EUROPE!**

1880 For the Summer of 1880 ANNUAL MAY PARTY. GRAND ANNUAL EDUCATIONAL VACATION PARTY.

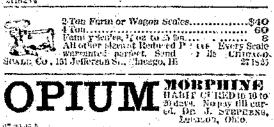
ANNUAL MIDSUMMER PARTY. Pompile t containing full particulars, with MAP OF Ton 1.4 Tickets, for Independent Tracelers, by all routen Cook's Excutsionist contains faren for over 1,600 ours, by mail, inconte, Address,

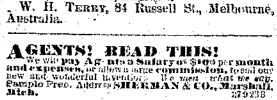
THOMAS COOK & SON. 261 Broadway, New York ; P. O. Box 5197.

272324

27 30 45 5







News Agents, for the Sale of the Religio.

Philosophical Journal.

WHOLESALE AGENTS.

Cincinnati, Ohio,

New York City.

County, N. Y.

mento, Cal.

Mo.

Δ.

Ohio.

delphia, Penn.

don, England.

Road, Derby, England.

St., Philadelphia Penn.

8gø, 111.

City.

City.

THE CINCINNATI NEWS CO., 181 Race St.

THE AMERICAN NEWS Co., 39 and 41 Chamb

ers St., New York City. WESTERN NEWS Co., 47 Randolph St., Chic-

RETAIL AGENTS.

W. S. BARNARD, 71 Horatio St., New York:

S. M. HOWARD, 51-E-12th St., New York

ATEIN & ABRAHAMS, 58 West 31st Street, also Grand Hotel, Broadway and 31st Street

CHAS. R. MILLEE, East New York, Kings

H SNOW, Box 417, San Francisco, Cal. W. A. & C. S. HOUGHTON, 75 J. St., Sacra-

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

M. W. WAITT & Co., Victoria, B. C. Evans, Van Epre & Co., Cleveland, Ohio.

F. A. Rogans, 16 Woodland Ave., Cleveland,

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

THE CENTRAL NEWS STAND, 205 Chestaut

G. W. BALDWIN, Houston, Texas. J. D. SAWYER & Co., Galveston, Texas. THOS. LEES, 105 Crosse St., Cleveland, Ohio.

FOREIGN NEWS AGENTS.

JAMES BURNE, 15 Southampton Row, High Holburn, London, W. C. England, W. H. HARRISON, 38 Great Russell St., Lon-

J. J. MORSE, Elm Tree Terrace, Uttozeter

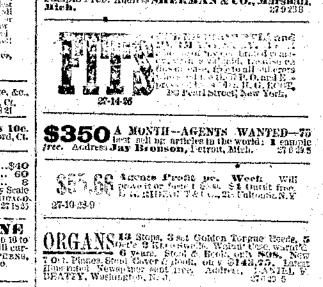
Tuos. J. BLYTON, 53 Sigdon Road, Hackney Downs, London E., England.

WARD, Salt Lake City, Utah.

Z. S. Moore, Jackson, Michigan,

I. ROSENSTOCK, Fulton S , opposite car sta-bl 3, Brooklyn, N. Y.

DR. J. H. Ruones, Philadelphia Penn.



heroes, one of the men to whom we are in debted. • His name is associated forever with the great republic. He lived a long, laborious, and useful life. The world is better for his having lived. For the sake of truth he accepted hatred and reproach for his portion. He ate the bitter bread of neglect and sorrow. His friends were untrue to him because he was true is himself and true to them. He lost the respect of what is called society, but kept his own. His life is what the world calls failure, and what history calls success. [Applause] If to love your fellow-men more than sell is

goodness, Thomas Paine was good. If to be in advance of your time, to be a pioneer in the direction of right, is greatness, Thomas Paine was great. If to avow your principles and discharge your duty in the presence of death is heroic, Thomas Paine was a bero.

At the age of seventy-three

DEATH TOUCHED HIS TIRED HEART.

He died in the land his genius defended, un der the flag he gave to the skies. Slander can not touch him now; hatred can not reach him more. He sleeps in the sauctuary of the tomb, beneath the quiet of the stars.

A few more years, a few more brave men, a few more rays of light, and mankind will venerate the memory of him who said :

"Any system of teligion that shocks the mind of a child cannot be a true system.

"The world is my country, and to do good my religion."

[Applause]

The next question is:

DID THOMAS PAINE RECANT?

Mr. Paine had prophesied that fanatics would crawl and cringe around him during his last moments. He believed that they would put a lie in the month of death. When the shadow of the coming dissolution was upon him, two clergymen, Messrs. Milledollar and Cunningham, called to annoy the dying man, Mr. Conningham had the politeness to say: "You have now a full giew of death; you cannot live long; whoever does not believe in the Lord Jesus Christ will assuredly be damned." Mr. Paine replied: "Let me have none of your" popish stuff Get away with you. Good morning." On another occasion a Methodist minister obtruded himself, Mr. Willett Hicks was present. The minister declared to Mr. Paine that "unless he repented of his unbelief he would be damned." Paine, although at the door of death, rose in his ben and indignantly requested the clergyman to leave the room. On another occasion, two brothers by the name or Pigott sought to convert him. He was displeased, and requested their departure. Afterward, Thomas Nixon and Capt. Daniel Pelton visited him for the express purpose of ascertaining whether he had, in any manner, changed his religious opinions. They were assured by the dying man that he still held the principles he had expressed in his writings.

Afterward, these gentlemen, hearing that William Cobbett was about to write a life of Paine, sent him the following note:

I must tell you now that it is of great importance to find out whether Paine recanted. If he recanted then the Bible is true-[Laughter]--you can rest assured that a spring of wher gushed out of a dead dry bone. If Paine recanted there is not the slightest doubt about that donkey making that speech to Mr. Baalam -hot the slightest-[Laughter] faid if Paine did not recaut, then the whole thing is a mistake. I want to show that Thomas Paine died as he had lived, a friend of gian and without superstition, and if you will stay here I will do it. [Applause.]

THE LETTER.

NEW YORK, April 24, 1818 -- Bin: Having he claimed for himself. [Applause.] I love Deceased was a Spiritus dut, a kind mother, beloved by all been informed that you have a design to write every man who has thought more of principle who know her.

ARE ALL UNBELIEVERS

in the ignorant dogma of inspiration. Why should we think that Thomas Paine was afraid to die?. and why should the American people malign the memory of that great man? He was the first to advocate the separation from the mother country. He was the first to write these words: "The United States of America." [Great applause.] Think of maligning that man! He was the first to lift his voice against human'slavery, and while hundreds and thou-sands of ministers all over the United States not only believed in slavery, but bought and sold women and babes in the name of Jcsus Christ, this infidel, this wretch who is now burning in the flames of hell, lifted his voice against human slavery and said: "It is robbery, and a slaveholder is a thief; the whipper of women is a barbarian; the seller of a child is a savage." No wonder that the thieving hypocrite of his day hated him! [Great ap-

nlause. l I have no love for any man who ever pre-tended to own a human being. I have no love for a man who would sell a babe from the mother's throbbing, heaving, agonized breast. [Applause.] I have no respect for a man who considered a lash upon the naked back as a legal tender for labor performed. [Laughter and applause.] So write it down, Thomas Paine was

THE FIRST GREAT ABOLITIONIST

of America. [Applause.] Now let me tell you another thing. He was the first man to raise his voice for the abolition of the death penalty in the French convention. What more did he do? He was the first to suggest a federal constitution for the United States. He saw that the old articles of confederation were nothing; that they were ropes of water and chains of mist, and he said, "We want a federal constitution so that when you pass a law raising 5 per cent. you can make the States pay it." Let us give him his due. What were all these preachers doing at that time ! [Laughter, applause, and cheers.]

He hated apperstition: he loved the truth. He hated tyranny; he loved liberty. He was the friend of the human race. He lived a brave and thoughtful life. He was a good and true and a generous man, and he died as he lived. Like a great and peaceful river with green and shaded banks, without a murmur, without a ripple, he flowed into the waveless ocean of eternal peaces I love him; I love every man who gave me, or helped to give me the liberty I enjoy to night; 1 love overy man who helped put our flag in heaven. I love every man who has lifted his voice in any age for liberty, for a chainless body and a fet-terless brain. I love every man who has given to every other human being every right that

Fair, held in New York, December 1879, a com mittee of the most expert butter makers made the most careful tests of all the different. Butter Collors. The result was the unaminous award of the only prize to Wells, Ruchardson & Lo's Perfected Butter Color. Again this original and perfect color scores a victory as it-always does when there is honest and fair compatition with any of its competitors. Sold by Druggists and Merchauts, Take no other. 27.2:

CLAIBVOYANT 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 us well as the body. Enclose One Dollar, with name and age. Address E.F. Butterfield, M. D., Syracuse, N. Y. CURBS EVERY CASE OF PILES. 27-18

MRS. D. JOHNSTON, Artist, 165 Farwell Ave., Milwaukee, Wis. Water Color Portraits a specialty.

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

SEALED LETTERS answered by R. W. Flint, 25 E. 14th street, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not an 21-2511. swered.

Dr. D. P. Kayner, the oldest Medical Seer now in the field, can be consulted daily for Clairvoyant examinations and prescriptions, from 9 to 11 and to 4, at Room 52, Merchant's Building, N. W. cor. La Salle and Washington Sts., Chicago. Exami-nations made in person or by a lock of the patient's hair. Magnetic, Electric, Medicinal or Surgical treatment directed and applied as the case de-mande. See advertisement in another column.

CONSUMPTION CURED .--- An old physician, retire ed from practice, having had placed in his hards by an East India missionary the formula of a sumple vegetable remedy for the speedy and perman ent cure for Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt if his duty to make it known to his suffer-ing fellows. Actuated by this motive and a desire to relieve human suffering, 1 will send free of charge to all who desire it, this recipe, in German, French, or English, with full directions for propar-ing and using. Sent by mail by addressing with stamp, naming this paper, W. W. SHERAR, 149 Power' Block, Rochester, N. Y. 27525 feew

THE WONDERFUL HEALER AND CLAIRVOYANT. MRS. C. M. MGRHISON, M. D .- Thousands, acknewledge Mas. Monaudh's unparalleled success in giving disgnosis by lock of hair, and thonsands have booh cured with magnetized remedies prescribed by her Medical Band.

PLAGNOSIS BY LETTER.-Encloselock of patient's hair and \$1.00. Give the name, age and sex. Remodies sent by mail to all parts of the United

States and Canadas. Circular containing testimonials and system

of practice, sent free on application. Address, MRS. M. C. MORRISON, M. D. 25.20tr P. Box 2519, Boston.

Married.

In Auburn, N. Y., January 29th, 1890, by Rev. J H. Har ter, Mr. B. J. OLNSTED, of Binghamton, N. Y., and Miss H. M. DOANE, of Owego, N. Y. J. H. H.

Lassed to Spirit-Life.

Payed to spirit-life, at the residence of her sons, usar Walton, Mich., on the 20th last., HANNAM LEAVELL, In the Food

year of her sgo.

FREE CIFTI Los 19 5 mg Medsamption, Bronchitis, Asthma, Sure Throat, or Nasa somption, pronoming, Astana, Euro Tatost, or Nasat, Gatarrit, et is elegantly printed and illustrated, of pages Land, isik. It der bere the means of saving trang valuable lives, Send abaix and potentice addres, with six rents per-sive for maging. The boot is invaluable to perform statistic with any discass of the Nose, Throat or Lungs, Address, Dr. V. S. WOLFF, Cinctanath, Onto. E. State the paper in which you saw this advertisement. 27-1 ff.

EVERY AGENT

Ferning work whatever, and every neve a whoran catatacast all should send 6 r particulars of a regrear condimation, with The Contributor are its insucated a deviation, of which the B step Prist says, "That takely a birrievide that is the to ob-the book" our new L9 spatial Prospecture can be carried in the poster, and whatever you are working with, be our odd and to your profits by taking this also. Sould stamp for Pager, to matto access and description of our Combination and e court Profits Prist description of our Combination and e court Profits Prister the JAS. H. EARLE, No. 5 Hawley St., Buston, Mass. 25 22 23



AN

IMPARTIAL PUBLICATION

IMPARTIAL FUBLICATION. The Court Stenegrapher's cill as report of the entired pro-ce dings of the peculiar while, consisting in part of testimony introduced ty both, consecution and cafence, the pleas of op-poing courses, the Jadge's charge fir the Jury, and the ver-dist, Trgether with an appendix containing the alreged the one charge against Mrs. Stewart put the Committies as origo-hally publiched in the Gazette op in which the sorie-hally publiched in the Gazette op in which the sorie is based, soora test in any of a most pessive and starting coharacter not hereofore dischesed, and other matter of inner st. The residency and disclosures contained therefor must forever. which the mound question of Mrs. Stewart's guilt or inner-cencess as a pritual medium. This raise, which is deschese to abract, only real attention inner Spirinasities, will be contained therefor most forever. much the mound question of Mrs. Stewart's guilt or inner-cencess as a pritual is desches and of is see astronor. Only as many will be primedian about 100 if an objection with the mound shares will be a first of a set astronor. This reader to the two weeks. Wil hen two days after the verdit. Ifs rendered the took will be much to all set astronors. Only as many will be primed as will be of the set astronors. And yr as many will be primed as will be in a set of the set astronors. And yr as many will be primed as will be in a set of the set astronors. And yr as astronor the set of will be much to all set as a probably con-time about two weeks. Will hen the of the set astronors. And yr as many will be prime to be will be on the set astronors. And yr as astronor the set as the will be run about 100 if 200 parts, at or was. Strewart on date is probable or otherwise traits order. Price, prinded 200 ere to a strander or otherwise traits order. Addrese, J. F. Joyyör, Publisher, Tirre Huate, 1nd. 27 2226

27 22 26

PRE-NATAL CULTURE,

Being Suggestions to Perents relative to Systemutic Methods of Moulding the Tendencies of offspring before Birtii.

By A. F. NEWPON.

"The best work over written on the suidect. Everyledit should own, read, and he g ided by its valuables nggestions." - Mrs. Dr. Winslate, Eddress of The Alpha. "It is well and carefully and conselentionsly written, and wid he of service to a great many people."-Dr. Holbrook, Endor of Heruid of He 4th. Price, paper, scients.

""For sais at the office of the Eeligio-Philosophical Pub-lighting House, Chicago.

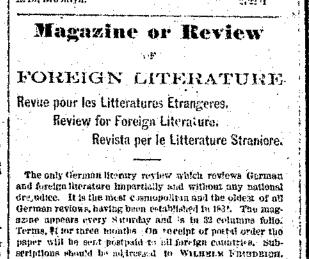
DR.J.R.NEWTON

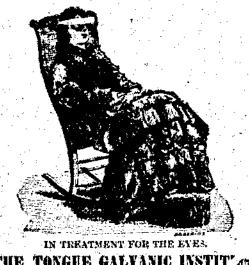
(VIRES all Ultronic Discussion by marmetized letters, (1) By falls aroms the most obstantic discusses yield to his green wouldne powertanescally the hyperson if the discus-Requisements are reasoned in the restance of the second in any cussions before the addicional fuel in periods of the cost of an any cussions before the addicional fuel in periods curve is not effect. In a second with the addicional fuel is a period curve is not effect. In a second with the second for the matching of the rest of the second for the interval of the restance in the track of the second for the second for the second for the track of the second for the second for the second for the track of the second for the second for the second for the track of the second for the second for the second for the track of the second for the second

ويحتصف ورواف والمستعمل المعقم فيقع

MISS. FANNER M. BROWNS

Medical, Busicios and Tost Medicas, าสม ร้อง ของ จะมีอย่างไข่ เข้ารู้นู้, และแอก รัสมายิ่งผู้ ซึ่งออก 9 งาย ของรู้สุดที่ สุทธิ์ ผู้ของมาส์ รับแล้ว หมู่สามและ มีสร้างหลัง มีอย่าง มีอย่าง เรื่องข้า and them it is 5 pm. In Stream on it. Bet Deficed and Lak-lagetheavenue, Brook as N.Y. Deprives of the energy is it controller's burg, be earlied to proceeding. Stick and two 5.5 eff stamps. Every generations are as the first of the device containing a strengthear the law is a state at the stream of the device containing strengthear burgers are as it is not to be as a stream of the strengthear burgers are stream of the stream of the device strengthear burgers are stream of the stream of the device of the stream of the stream of the stream of the device of the stream of the E.B., Brooklyn.



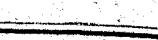


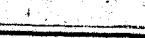
THE TONGUE GALVANIC INSTIT'TE FOR THE TREATMENT OF CHRONIC DISEA SES

This potentiar though successful nucle of iteraturent has (in iterature form) even in use in Cheese for many years though bron into its present state of purity for many perastions in the past year. In a filter is the nucleon from the original state of the state of

The Balvana process of the following discases can aba rption. Many wellauthenileate transfer for the following discases can heref fred to, faund by: dindress, Dratuess, Rever Sores, White Swellings, Discases of the Kidloy, Female Wean as, DS swellings, Discases of the Kidloy, Female Wean as, DS Swellings, II scaredard The Kidney, Fernals Weas nest, Dys-pepsis, swell as the strice scrip use of the increased boily. Ender new manage strices erop uses of the increased boily. Ender new manage strices with new such increase and boily. We ster intwist exact to it. troute the free field ices we are properly increased to it. troute the free field interaction of show offices a script to it. troute the free field where of show offices a script form any wishing to hundle the ment. Adaption for a work of the script to hundle the ment. Adaption for a work of the script transfer to ment. Adaption for a work of the script for the ment. Adaption of the field of the field of the ment. Adaption for the script for the desting to have a contrast. So dist the script for the field of the script of the script for the field of the script of the script of the field of the script of the script of the field of the script of the script of the field of the script of the script of the field of the script of the script of the field of the script of the script of the field of the script of the script of the script of the field of the script of the script of the script of the field of the script of the script of the script of the field of the script of the script of the script of the field of the script of the script of the script of the field of the script of the script of the script of the field of the script of the script of the script of the field of the script of the script of the script of the script of the field of the script of the script of the script of the script of the field of the script of the script of the script of the script of the field of the script of the script of the script of the script of the field of the script of the script of the script of the script of the field of the script of the scr

27.17 28 5





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

The New Fire Department; and a Word to the Clergy.

DE WAEREN SUMNER BARLOW.

Awake from your slumbers, all nations of earth. All kingdoms, all kindred, of whatever birth; For the fires of perdition, enlivened with groans, Whose glaring red tongues, ever thirsting for

bones, Whose billows of death, while sternity rolls, Are extending their arms to encircle our souls; To bring us with Satau within their embrace,---The endless abade of nine-tenths of the race! Yes, wake from your slumbers, and bathe in the light!

Englidic your armor, prepare for the light; Gut losso from oppressors, their mandates defy, Believing that none but a coward can die!

A little Department of Firemen was formed Which bravely the battling elements stormed; The red, seething fountain was hotly assailed, Till the pulpits affrighted, all rallied and railed, And wolfe such a tumult their foes to defect. That Satan took courage within his retreast

Still the war was exciting throughout all the land. Though few were the heroes that took the brave stand:

For the orthodox churches-though strange let me tell-

Were cohorts with Satan in fighting for hell!

This new combination with sulphur and smoke, So tingled the senses that many awoke, Desorting their quarters, emboldened by doubt, Resolved, if hell could, it should be put out! Now joined the Department its numbers to swell-"The New Fire Department," to battle with hell.

Their weapons were forged on the anvil above. Were hammered by Wisdom, and tempered by

Love; Thus, armed with the powers of invincible might. They battled for truth with the symbols of light.

The churches, affrighted, were all in a blaze, Where Satan was welcomed, reflecting the rays Of the bottomless pit, who with anxious desires Joined hands with the clergy in saving the fires!

In spite of all dogmas, all mandates and creeds, The battle was waged for humanity's needs; Yet earth seemed enveloped with sulphur and

smoke, Till many an orthodox deacon awoke And joined the Department, now strong in its youth .-

. The New Fire Department to battle for truth.

The conflict waxed stronger, as years went space Enlisting the hopes and the fears of the race; While priests, in their frenzy to curb new desires Preached long windy eermons, inflaming the fires, Till the sulphurous fumes, with intensified heat, Drove many a priest from his creedal retreat,— Drove many a bigot to dire unbelief, While even this freedom afforded relief, By breaking the shackles, the truth to explore, And finding a God whom the angels adore, Whose Fatherly kindness no language can tell, Remote from the fumes of an orthodox hell!

When he tally hel rings the captain's clear tones While the clashing of armor commingles with

groaps: Onward, still onward, not knowing defeat! Onward, brave heroes, but never retreat! Onward, thrice onward, the flames are abating! But halt for a moment; the angels are waiting To bring the glad tidings, in merciless joke, That all we are sighting is orthodox smoke ! !.

A WORD TO THE CLERGY. Oh. ye preachers! tell us kindly

New York City Notes-Mrs. Brigham, E. V. Wilson, A. J. Davis and Prof. Adler.

DT CAPT. H. H. BROWN.

During the last three weeks, I have had the pleasure of renewing my association with the ing to know that the three societies are all well supported, and I hopefully look forward in the near future to the doubling of this number. The First Society with Mrs. N. T.J. Brignam as its pastor, is too well known to need comment. It holds its own well. Here is a home for all who in the churches find themselves unsatisfied, and yet with deeply religious natures, seek and need something that a philosophical and scientific platform can never give them. It is an easy transl tion from the church to her ministration, for, sen sitive, gentle and deeply religious herself, she never jurs rudely the sensibilities of any one. Handling tendorly the creeds (with the gloves of christian Spiritualism) and giving new interpreta-tations to texts, she admirably fills a much needed place in the evolution from authority to reason, and her auditors bringing their old bottles, have them filled with new wine, and it is well, for even if by and bye the bottles break they will learn the added lesson, that no bottles are needed to hold the wine that is daily, nay momentarily, distilling throughout all nature around us. By and bye they will gladly let old bottles and stoves go, but not now! Success ever attend the gentle teacher.

Once in two weeks Dr. J. V. Mansfield has at the close of her evening address, given admirable tests, and so well has he filled this field, that we wish he could be prominently before the public there-not to supplement some Sunday society lecture but in an independent scance, daily for the good of the seeking outside world. By and bye I shall

have something more to say of the Doctor. Different, and so different as never to antagon-ize with the First Society, is the Second Society at Republican Hall. Radical, and having for its purpose the furnishing of a variety of thought, it has given an admirable selection thus far. Wheeler, Shepard, Allyn, all finished their engagements while I was away. E. V. Wilson has returned for his third engagement, and I am glad to see him with nearly his old time vigor. An old veteran, theological dogmas and creeds get no mercy at his hands, and because of his very positiveness and frankness, he is a power that wins the respect even of enemies. Why is it that he is allowed, like so many more of us, to be monopolized by the East? [Here is one proof of a point I made long ago: The multiplicity of the workers increases the demand for the work i New York and New England have the greatest number of workers and a the same time they monopolize them, and the other sections allow them to hold even those who have a western reputction when once they get here. here. Why? The answer is a bread and butter one. They are better paid, and owing to less traveling expenses their income is more. The e de mand for phenomena is great to day, and Bro. Wilson has a supply for that demand, and with returning health, we hope he will soon get out of

his financial embarrassment. Bro. Kiddle has spoken twice for this Society to crowded houses, at ten cents admission. Many were drawn out of sympathy for the man, owing to his treatment by the press and School Board of New York City. Then, there has been a large amount of free advertising for him, and it stimulated a curiosity that drew many others. As a speaker, to start out as the ordinary spiritual lec-turer did, he would prove a failure,-lacking in himself all the elements for compelling, as a re-former must, a hearing for positive thought. Those who have read his book, can judge of the man. Spiritualists in their babyhood can find food therein, but those who have had a few years experience with our phenomena, can teach would be teacher. In stimulating investigation among church members and business circles. . his book has been one of the most important of late years, and because of his reputation and personal influence, he is aiding the cause greatly, and it is by these indirect means the man and the book become valuable, rather than by wisdom of the thoughts uttered.

To turn from this crowded hall to the quiet audi ence in Steck Hall, where the Harmonial Society and friends gather every Sunday to listen to A. J. human. Man no longer is an ox chained to the cart of labor, but a charioteer holding the relus." It is with reluctance I leave this, but will only quote one more passage, and this from one of his published discourses entitled, "Conscience," to allow him to tell you his religion:

"What we desire we have declared; a religion so simple that the most ordinary understanding can grasp it; so authoritative the most obdurate heart must how to it, and yetso high and pure that even the aristocracy of intellect—those rare souls that dwell upon the highs of humanity, shall find in it satisfaction; may, shall confess that the scope of its demands far transcends what even they can

hope to realize and we have found what we desire. We are like men who have come upon a great treasure, and who do not weary to publish again and again the news of their good fortune. We are like those who have been tossed on the mad sea, and who now stand high on the rocks whence the surges no more tear them. We are like those who have feared the loss of some dear friend, and to whom their friend is restored ev. en from the brink of the grave. Do they ask us for our religion? The pursuit of absolute justice, ab-solute purity, absolute love-that is our religion P

Clairvoyance.

The following srticle is from The Inventors' Record, in which it bears the title, "Startling Discovery: the Alleged Separation of Mind from Matter during life"

We have received from a respected correspondent particulars of a remarkable experiment re-sulting in phenomena which must lead to revelations of a very startling character.

Our correspondent claims to have discovered a new application of magneto-electricity, by which the mind of a patient has acquired the power of apparently releasing liself from the trammels of matter, and of transporting itself to places distant from the body, which remains in a condition of re-pose, resembling the effect produced by anæsthetics. Whilst under the electric influence (the man-ner of which our correspondent will not at pres-ent disclose) the mind can be directed to any spot ent disclose) the mind can be directed to any spot or scene, and is susceptible of the same impres-sions and conditions as would be experienced in the person of the patient himself. Scenes thus visited, and impressions thus received, are not only quite accurate, but the patient, when releas-ed from the electric influence, retains a perfect re-membrance of information so acquired.

Our correspondent informs us that his patient, on recovering from a prolonged state of coma, in sisted most strenuously in the as-urance that he had visited a scene and noted every detail of an event many miles away. He appeared to be so thoroughly convinced this was no mental defision that careful inquiries were instituted, which led to a surprising corroboration of all the circum-stantial minutize. Utterly astonished at such an unexpected manifestation of mental faculties beyoud the limits of any abnormal power of the ordinary senses, our correspondent was induced to repeat the experiment, selecting another patient inacquainted with the marvelous occurrence related. On returning to sensibility this patient al so described events he had mentally witnessed,all which proved to be accurate in every particular. In order, however, to place the phenomena beyond doubt, our correspondent subjected himself to the electric treatment with the same result, and, to the deciric treatment with the same result and, after repeating personal tests, has arrived at the conviction that the body can be so acted on by electricity as to develop qualities and activity of mind marvelous in their range, and vast in their mportance.

Is there any connection between such phenom-ena and the recognized facts classed under electrobiology? Are we really approaching the solu-tion of a great problem of life, which will reveal mysterious forces in nature heretofore unknown? The great philosopher Humboldt tells us that 'a presumptuous ecepticism which rejects facts without examination of their truth is, in some respects, more injurious than unquestioning credulity," and we know that "there are more things in heaven and earth than are dreamt of in our philosoner

Mr. Alfred Russel Wallace, in an essay on miracles, has related many instances of miracu-lous clairvoyance. He tells us that Sir Walter C. Trevelyan once received a letter from a lady, in ned the Walter sent the letter to a doctor who had a pa tient professing this strange power. The patient immediately described the watch accurately, depicted the furniture of the house, named the thief, and declared that she could recognize the culprit's handwriting. Her statements were doubted, for they fixed the theit on a favorite servant; but sub-sequent events proved every word to be true. Our correspondent, whose eminent position in the medical and scientific world entitles his opin. ion to great respect, promises to make known the exact method employed to produce this extraordi nary phenomeron, which he considers is suscepti-ble of very simple scientific explanation, and which he believes it is in the power of every person to develop in himself. Should this fact stated by our correspondent be ultimately substantiated by further evidence, it is almost impossible to becaute the extent to which such a discovery must revolutionize all modern thought and action. The contingencies of temp-orarily quitting at all our encumbrances of the flesh, and defying time, space, and all the immuta-ble laws of the material universe, require a ces-perate flight of imagination to conceive. We shall find ourselves face to face with a new era of philosophical inquiry. A light will fall athwart the dark untrodden paths where lie the mysteries of conscious life, and we shall break from our finite bonds to stand in the presence of the Infinite.

Communication from G. Wordswith,

To the Editor of the Religio-Philosophical Journal:

Perchance 1 have a copy of your RELIGIO-PHILOSOPHICAL JOURNAL, No. 2, September 13th, 1879, and am so much improssed with its value that I wish to become a subscriber, hoping thus to learn more of its teachings. I have for twenty years and more been the victim of peculiar im-pressions, and have had a great trial myself, and have seriously exercised my friends, in trying to fight them off as cyll spirits, etc. Now I believe they are spirits of light, striving to rive the veil of an early education, and open my heart to the clear sunlight of truth.

The main object of my life thus far, has been to do good, but how easily we are perverted; and I have often thought in the business of life that I am a middle man, and it is, if I know my own heart, my desire to be a medium of truth, and do the will of heaven.

There is a stigma upon the term "Spiritualism," and I prefer pneumatism for the reason, and under that sign must we conquer. I have long ago sub-scribed to all the the creeds of the Congregational church. It is no doubt a good foundation from which to rise, but it does not satisfy these times, and I must seek closer communion with my heav. enly Father. A hinge is needed between the socalled christian church and Nature's God, for the manacles of superstition were never more firm unon any people than they are to-day upon many; aye, most of those, who call themselves christians. The word is still, "Let there be light," and a light comes with power, but before it can permeate and Hlumine the universal heart, there must be a solution of grace divine removing the rust of ages and softening some of the asperities of humanity.

I am a novice in every respect, having never witnessed any manifestations, and do not understand the vocabulary of your faith and teachings, having learned more by the perusal of No. 2, above alluded to, than I ever knew before of so called Spiritualism. I have always been taught to be afraid of it, but I ask for truth and believe it will afraid of it, but I ask for truth and believe it will make me free. I believe that Jesus Christ was its chief and its best exemplar. With the mass of those who call themselves christians, Christ is a great mystery; they do not take him in—"receive him"—while vainly trying to take him ou, thus falling far short in the grand fruition of his life. In common parlance I should say."Pray for me;"

meanwhile I subscribe for your paper, hoping thus to open an avenue and prepare a way where by the truth as it is in God may roll in upon me that I may be illuminated, and may become even a reflector and "door" to others. I shall be glad, so fast as I am .able to comprehend the truth, to join the circle of your disciples and teachers, and when'in rapport to breathe with them the influence of the divine spirit.

It has been my good fortune to have put in my bands the "Principles of Light and Color," by Bab bitt. I am free to say it is "the grande-t book that was ever written by one man, and its study will prepare the thoughtful to see themselves in a light that is true, and open the way for their development without end. It teaches the basic principles of life, the laws of atomic and chemical action, and its knowledge would revolutionize the "philosophies" of man, and prepare the way for that millennial reign which is even now upon us,

if our hearts were only nure and right. "Another "eye opener," for which I give thanks, is the "Parozsia," by Dr. J. P. Warren, editor *Christian Mirror*, Portland, Me. It is a critical study of the Scripture doctrines of Christ, his presence, reign, etc., preparing the way for an entire revision of the realms of eschatology. The Doctor is even now called heretical, but what of that when some of our primitive and most illustrious predecessors were called mad. Dr. War-ren's "Puronsia" will be a sword among the churches, as will Dr. Babbitt's great book revolutionize the arts and science. The fact is, the pall that scenes of Calvary spread o'er earth, is rifted by this new light of pneumatology, and the shroud is also rising, so that universal man will soon be able to see the light so long time on the way from the throne of God.

As I said, I am a novice in this new field of thought, and I wish to be instructed, and pray the good spirit may direct towards me the kindly influences of truth, and that you will advise me in my readings, etc., that I may make good pro-Not long since my sweet wife "passed on" to the spirit land, and I am left journeying alone, but I have every reason to believe she is not far away; and what a blessed thing it is to hold communion

A Taste for Tobacco Banished by the Spirits.

To the Editor of the Religio Philosophical Journal:

D. K. Dille speaks of his experience in being cured of the use of tobarco, under the head of "A Startling Cure." The point that detracts some-what from the startling part, is that he was then prostrate on a sick bed. It is not unusual for those who have been sick, to find their system so chang-

who have been sick, to find their system so chang-ed as to abhor tobacco upon their recovery. I was cured by spirit power of the use of tobac-co, and of all desire for it while in perfect health. I had been an inveterate user of the weed for many years, with the exception of one, when I abstained entirely from it, but I never lost my appetite for it, and voluntarily commenced its use again, thinking I would suffer less by doing so, than from the constant cravings for it. The manner of my quitting was as follows: I attended a circle one night and being somewhat skeptical. I asked if the spirits could influence others the same as they apparently did the medium, and if so, why they apparently did the medium, and if so, why not affect me? I was answered at once, "Too much tobacco." I was at that time averaging a dime's worth of fine cut per day, besides smoking from

worth of fine cut per day, besides smoking from three to ten cigars. I asked, "Can you assist me in getting rid of the habit?" I was answered "Yes." I then asked if I should quit the use at once, and was told to do so, and they would manage the rest, and that I should be cured within one week. To my surprise, the next morning I had no desire for tobacco, although I had previously, always put my hand in my pan-taloons pocket to get a chew, before putting them on. After eating my breakfast, I smoked a cigar and continued for three days to smoke, one after each meal, but had no desire for more, and then I found myself unable to smoke a whole cirar, the found myself unable to smoke a whole cigar, the tobacco becoming so distasteful to me. On the seventh day I purchased a clear in the morning and smoked less than one-quarter of an inch of it, when I could smoke no more. I tried it again sev-eral times during the day and with the same result. Since that time I have no desire for tobacco. I can smell of it and handle it without being ex-cited for or against it, although I must admit that the presence of habitual smokers, are distasteful to me. SETH TURNER.

J. A. Hyatt writes: Please find enclosed remittance for another year's subscription for the dear JOURNAL, the best paper of all; it works for truth and puts down error.

Notes and Extracts.

None are all good. None are all evil. The devices of evil create their own retribu-

Bival creeds have no foundation save that of theory, no vertebra save that of tradition and habit.

According to Andrew Jackson Davis, method is an emanation from principle, and principle is an evolution of an idea.

In mesmerism the powerful, concentrated will of the operator throws a subtile force from his own body into that of his subject.

Nearly all systems of religions claim that the great aim of their ministrations is to educate the people, but do they do it?

Men of great and stirring powers, who are de-stined to mold the age in which they are born, must first mold themselves upon it.—Coleridge.

Spiritual education differs from material in -it extends through every crevice of life, has to do with every nerve and fibre of the whole being.

It should be borne in mind that Spiritualism is in its first decade. It has not lived through one generation; yet its warp and woof is gathered ħrm.

Spiritualism has positive demonstration for its bulwark, and appeals to the senses, the reason, the memory, the heart, in support of its claims to credence.

Affinity exists between humanity and the spirit circles; and, according to thought, to dis-position, and to will is the character and tendency of our associations.

Elementary existence like ours on the earthter, and is a hursery, so to speak, for discipline in thought and conduct. The pulpit-hypocrite's stock in-trade is a wordy faith, and the Spiritualist's stock in trade is de-monstrated, palpable facts, the imitation of which cannot long escape detection. **Religion** is not an arbitrary or imaginary thing, but founded upon eternal trath and right, or it never can have any foundation at all. Religion is the practice of virtue.-Clarke. The five best missionaries of the world, and they who will most faithfully fulfil their trust, are the faculties comprised under the names of Thought, Reason, Judgment, Common-sense, and Investigation. Spiritualism has driven the axe of reason deep into the roots of the Upas tree, whose poisonous effluvia has been dealing out death and misery for ages. Reason, the light sent into the world, s beginning to shine upon the pathway of man. kind There is but little difference between the hypocrisy of the holy man who preaches the gospel on the Sunday and faithfully serves His Satavic Majesty in various ways during the week, and the lever rogue who prefends to be a medium, but is only an unprincipled charlatan. Spiritualism-pure, genuine, and rightly understood—is yet destined to subvert the fossil theories of orthodoxy, and give to man a new and living faith, encircling him with the highest moral influences while on earth, and tangibly linking him with the higher and purer life beyond. Spiritualism numbers among its believers and adherents men of intellect, position, and pro-bity-men who would scora to sell their manhood or their konor for the pottage mess of being identified with a sensation, and who have publicly and privately proved and acknowledged the reason of the hope that is in them. Several of the Paquan tribes wear artificial tails, made of grass, but do not encumber them-selves with clothing. The editor of *Nature* sug-gests that the "link" which Darwin could not find became extinct in New Gainea at a comparatively recent period, and these descendants keep up the ancestral tradition by thus simulating their dis-tinguishing characteristic. Mediums are often made to suffer for the practices of others. A circle has much to do with the manifestations presented. A circle where the predominant element is of that low order of cunning which makes pretensions of great learning, will attract spirits who are so fully up to the tricks of the trade as any member of that order, while the medium may be honest. Spiritualism is to day like a fountain, send-ing forth its waters for the healing of the nations. The streams which flow out from this fountain and go rippling down to the valleys below, purify themselves by this process of friction and chemi-cal affinities, the impure deposite sink to the bottom, and the pure water flows on, making music that charms the soul and leads it to do homage to the power which supplies the fountsin. A new experiment was recently tried with some degree of success through the mediumship of Mr. W. G. Haxby at a seauce of the Dalaton Associa-tion. Mr. Haxby stood amongst the sitters, one of whom held both of his hands, and while the medium was thus secured a "form" came from the inner room, a peculiar, luminosity accompanying its movemente, the "spirit" uttering a few words to attract the attention of the aitters. The object of the experiment was to supply an additional de-monstration of the separate existence of the spirit form and the medium. Two instances of what is termed the passage of matter through matter are reported in connection with Mr. Haxby's medium-ship at the rooms of the Daiston Association on 16th ult., when the back of a mahogany chair was threaded on to the coupled hands of the medium and Mr. Thomas K. Howden, who testifies to not having relaxed his hold of the medium's hand. At the same scance, when the medium had been carefully secured by a sliken cord by Mr. R. Bedmer, F.O.S., it was found that the slik had apparently been passed through the solid woodwork of the middle rail in the back of the chair, although the the knots showed no signs of having been tamper. ed with .- Spiritual Notes.

If these doctrines once were true, And you never preached them blindly/ Are they not as good as new?

If the people do not like them, You should preach them all the more, Till they love stornal burnings, And your angry God adore!

We feel your inmost soul would fain rebel Against these fabled thoughts of God and hell; Though still the warp and woof of many creeds Were ever illy cuited to our needs.

Then why will you, in this effulgent age. Repose beneath the shadows of the pa And drink from stagnant, pestilential pools, And feed upon the husks of bygone years-With which you long have dwarfed immortal souls. When manua fresh from heaven's perennial fields And waters pure from pearly fountains flow In rich abundance, suited to your needs?

Nay, more; for when our famished souls repined Upon the barren borders of despair, And fain would feast on heaven's o'erarching fruit You, like the dog within the manger filled, That never ate a morsel of the bay, But drove the patient hungry ox therefrom; Thus you, would fain debar the light of heaven, Would dictate, circumscribe, and limit man To your dogmatic and repulsive creeds,--The willing slave to ignorance and fear! Thus curb and stultify the powers of thought, Ignore the very elements of life, And force the world to worship at your shrine! If you while caged within your narrow sphere Still close your eyes upon the realms of light, Pray do not seek to hold expanding souls Within the confines of your dark abode: But ever from the boundless fields of thought, Let each select what seemeth wise and best, And freely breathe the atmosphere of heaven.

But strange your appetites should still desire This foul decoction of a putrid fire, Which spurs the purpose of your wild behest, And keeps alive the demon in your breast, Creates a hell of mythologic woes, Whose fancied fires were kindled for your fees; While God, traduced by your invective rule, Excites less reverence, than ridicule.

But if your morbid tastes still crave such food, We hope it somehow may result in good; Yet fain believe from Nature's ample store, You may yet learn to mine her golden ore,-To g ther precious geme, and day by day Retain the good, and cast the dross away; Till light adorns and animates the soul, And proves the cultured powers of self control; Through which the most benighted souls will rise And reach the shining pathway of the skies. Thus you, at last, will join the glad refrain, A proof that not a soul was made in vain! Paterson, N. J., Jan. 16th, 1680.

Bishop H. L. Ends, of Kentucky, writes: The reason I prefer the JOURNAL to other spir-itual papers, is because most of them seem to be too tender footed or tender hearted to be willing to expose hypocritical pretenders, who practice fraud to make money on the credulity of their neighbors, sepecially if such frauds be ladies. A building on fraud or false pretense is worse than no building at all. Go on wienowing the chaff from the wheat, and angels will bless your la-

Allen P. Hall writes; Go on with your blows against the humbugs who attach them-selves to our, ship like barnaeles. Act out your noble motto, "Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing."

W. II Dorris writes: Myself and wife could not do without the JOURNAL. Go ou, you are do-ing right; hew to the line, let the chips fall where they may.

Mary L. Mineer writes: We have taken the Journal, until it has become identified as one of the family, and it always bears upto us most pleasant and wholesome messages.

W. H. Bartlow writes: The JOURNAL is ever a welcome visitor; con't, think of getting along without it.

Davis, is like going from the street to the parlor. But a few more than a hundred gathered to hear the Scer, but they were earnest, thoughtful men and women: those who had passed those stages of Spiritualist's development in which curiosity impatience and combativeness predominate, and reached that where the reason and conscience, re ligion and science are at equilibrium. They were for irnth and growth. It was growth to sit there and then, I like Mr. Davis most always-even where I don't agree with him, and I was glad to see for myself the first practical steps towards a harmonial organization. The gathering came nearer to my ideal of a spiritual meeting than any before attended. Religious without cant, pro-gressive without bigotry, iconoclastic without an-nibilation, both mind and heart are fed and the man made better. Then Mrs. Davis adds a bene-diction to all, by the geniality and goodness she carries with her. Let him speak to the few to-day; to morrow he will speak to the many, when those who now "draw" will be forgotten.

I am glad to see that in the RELIGIO-PHILOSOPH ICAL JOURNAL Of the 17th inst, you published an abstract of one of Prof. Felix Adler's addresses but no abstract can do him justice. He should be better known to the spiritualistic public. The practical work I have long waited to see Spirit ualists inaugurate, his Society has begun. There our philosophy is brought down from clouds and made "to dwell with men." Strong must be the inducement to keep me away from his discourse Sunday mornings, when at home, and only to hear and report in the JOURNAL, did I forego for two Sundays this pleasure. The printed page cannot represent him, for the charm of voice and manner is gone. Quiet, calm, conversational save in mo ments of unexpected impassioned oratory, he holds you enchanted. His language is well chosen and his addresses are models of rhetoric. I never heard an extemporaneous speaker who chose words so well and to whom I would recommend the young to go as to a model. The mantle Theo Parker wore in desire, seems to have fallen on him and he is doing practically what Parker dreamed. Sometime after I have become more familiar with the Kindergarten, the Industrious school just about to be opened, and the Ethical class for adults, I will report of them through the Joun NAL, in hopes thereby to stimulate others to go and do likewise. Talking takes practical form, with him, and by efforts to rightly train the children of the working classes, he hopes to solve the social problems that meet us and will not down and threaten disorder if not solved. To day, Jan 18th, his address was upon "True Education," and the question to be answered was, "How shall we make the working classes contented?" His anewer was; "By a proper course of industrial, intellectual and moral education," and he said, it is the province of a religious society to establish schools upon such improved methods of instruction as will shame the public into advance steps. I will not attempt to follow him, but let me give a few ideas to show you the man more truly:

"The very utterance of the cry for justice is an incalculable gain." "Many a young heart'is stimplated and inspired

with courage by every hold utterance." "The middle ages were the ages of ignorance, hence of theology, but the time for the policy of

ignorance is gone by,"

"Ignorance is the filth of the soul. Religion has been kept as a bugaboo to frighten the mass.

es. "The selfish have in their wealth, made a dumb-show of religion, because as long as they could masses contented with dreams of the make the masses conterted with dreams of the pleasure of the other world, they would not be dis turbed by them in their enjoyment of the pleas-ure of this world. But the working people are becoming tired of the 'goody-goody' songs of the

church and are beginning to demand their share of the joys of this world." "The true way to reward labor here, is to ennoble it. Make it a noble thing to labor, and the road it the man that industrial is through that industrial concetion, that ball make all work mental, and the hand the servant of the brain; causing mental operations to shine, through manuel operations, thus making danual labor a mental operation. Teaching man to un. derstand the laws underlying all his work and thus making him a conscious being. The brute obeys the same laws unconsciously, and man is only human as he is conscious of the operation of efforts you are law. To-day labor is brutish. We would have it fellow-mortals.

Cured by Spirit Power.

The perusing of a communication by R. Weldon on the protection of Doctors, caused me to reflect past suffering, which was caused by their upon my mercurial treatment, which nearly ruined my physical body. I cannot withhold my testimony against their injurious practice, inasmuch as they seem determined to establish compulsory laws, to compel the afflicted to give them their patronage and prohibit all others who may not have obtain ed a diploma for healing the afflicted, either by magnetism or otherwise, as reason or common sense may dictate. For more than twenty years, at various times, the dear angels have come to my aid. About three weeks ago, I was prostrated with a severe billous strack, and my daughter im-portuned me to call in medical aid. From the commencement of my sickness, I was impressed not to call in a doctor, but trust in the powers above, and after two days of severe suffering, they came to my aid. There seemed to be a perfectly formed to my and. Infere seemed to be a perfectly formed circle of beautiful angels, who seemed to descend from the heavens above, clothed in gar-ments of transparent hue. One of the number laid hands upon my head, and all pain instantly vanished. I seemed as if in a trance. I was so heaven and I should be a loud thet my doughtan happy, and I shouted so loud, that my daughter came to my room, supposing that I was suffering from an increase of pain; but I was healed.

Will the doctors also demand a diploma of thi heavenly concourse of loving angels? Oh! ye wise ones of earth, ye are treading on forbidden ground, and the time is near at hand when the wisdom of the earthly wise will perish, and the wisdom of angels will rule on the earth. When the worldly wise shall be able to reverse the river, and cause the waters thereof to flow back to its fountain head, or by raising their puny arms, shall cause the sun to cease its shining, then, and not-till then, may they hope to cope with the powers from the celestial world.

My experience for many years, proves to me, that right conditions are only required, to enable the sickly and suffering to receive aid from that source which is divine, and that, too, without money or price. Not only in sickness have spirits come to my aid, but in times of danger they have made their presence known. Perhaps in some future time, I may give a detailed account of their heavenly premonitions. I am satisfied that we cannot expect aid from the pure and the good, unless we strive to become like unto them. HENRY MOON.

Mrs. W. H. Comstock writes: Many have eknowledged in reading the Religio-Philosoph ICAL JOURNAL, that Spiritualism is not what they thought it was. Thank God that I am a Spiritualist, and I wish all my friends were, too, for it would free their minds of all fear and dread of death. God and angels will bless you for the noble efforts you are every day making for the good of

with saints. I may at some future day, write you from the land of oranges and flowers.

G. WORDSWITH, Apopha city, Orange Co., Florida.

A Prophetic Dresm.

I am not superstitions, but rather disposed to discredit anything for which I have no evidence. However, I had a dream some twenty years ago, which had so singular a fulfillment, that I am puz zled to understand it. I had been residing in this place (Jackson, Ohio,) about a year, when a friend and his wife visited me, and intended to stay over, night. I had intended to go some three miles into the country on that afternoon, to buy some potatoes from a farmer. I intended to walk, as it was a pleasant spring afternoon. My friend said he would go with me.

Some three months before this, in the winter, I dreamed that I was in a strange place, in the woods, on a high ridge, and the sun was getting low in the west. The wind was gently blowing, and made a lonesome, meaning sound, as the tall, slender white-oak trees swayed to and fro. I went down the west side of the hill, and looking to my left, in a southerly direction, saw a man up a hollow, with a sorrel horse hitched to a sled. He vas loading blocks of wood upon the sled. These blocks were such as are split off logs before being hewn, to build log-houses in wooded countries. So much for the dream.

Late in the afternoon my friend and Istarted to go to the farmer's house. Neither of us had ever been there. We were told to go on a road leading westward about a mile, when the road turned south, but we must keep due west along a fence until we came to a wood, then proceed over a high hill, still going west, when we would come to another road, which would lead us to the førm.

When we got upon the top of the hill the sun was low in the west, the tail white oak trees were swaying in the gentle wind, and the moaning sound was pleasant to hear. Like a flash it struck me that I had been there before. I knew that in reality I had never been nearer that place than the taken, over two miles distant. But ny dream was all plainly before me. I stopped and related my dream to my friend, and told him about seeing, in my dream, the horse, sled, and man loading the blocks. We could not see the place in the hollow from where we could not see the place in the hollow from where we stood, but we proceeded down the weatern side of the hill, the place now being per-fectly familiar to me. When nearly to the foot of the hill, there were man, horse, sled, and blocks, just as I had told my companion. "My Godi" said be "there there are are he, "there they are!"

Was this mere accident, or what was it? The dream and its singular fulfillment seem utterly without design or meaning. All'I can say is, that I have told it exactly as it took place. DAVIS MACKLEY, in *Phrenological Journal*.

H.C. Hull writes: Nothing can be more com. forting to me than the nappy thought of immor-tality; what a grand thought it is to see this life reaching away into infinite space and infinite time; mind meeting mind, love and affection meeting love and affection, memory and memory blending away over in the Summer land, where all is bright and beautiful. It is this which makes life a grand blessing.

When in Chicago I purchased the "Arcana of Spiritualism," by Hudson Tuttle. Surely the angels must have been with him when he wrote its grand and elevating pages. It has been a com-fort and a joy to me. It cannot fail to elevate all who are fortunate enough to read its angel mes. 6826.

So many in the churches are becoming liberal in thought, we know that superstition and ignorance must fade away, dogmas, baptism, wafers, wine, all must give place to spiritual blessings which alone can elevate the race.

S E Hizzins writes; I feel an interest in the grand and noble work your paper is accomplish. ing, and shall do all in my power to assist it on its mission.

FEBRUARY 7, 1880. RELIGIO-PHILOSOPHICAL JOURNAL. THE LYCEUM STAGE: THE Every Kulle made by MA II E B & GROBH, 4 Monre St. BROBH, THE APOCRYPHAL A COLLECTION OF CONTRIBUTED, COMPLET AND OBIGINAL NEW TESTAMENT; CHICAGO & NORTH-WESTERN nre St., Tolspo Hand Forg com Razoz RECITATIONS, DIALOGUES, FAIRY PLAYS, Being all the Gospels, Epistics, and other pieces, now extant, attributed in the first four conturies, to Jesus Christ, les (With full Music Motes), edapted for Lorenum and School Er-hibitions, by G. WHITPIELD MATES. Fom Razor Warenlaceshy Sir solt or flawy Wowll send by RAILWAY This Kalfe to moll, NO 153 53 cents, Some Buile, 1 blade 550, Apostles, and their Companions, and not included in Price, paper covers, 25 cents. nail, postpa liko cut, for beavy 2 binde "xtra strong table for navd conta, Om avy3-5 860.0 **Oldest, Best Constructed, Best** the New Testament by its compilers. Translated * For sale, wholesale and retail, by the RELIGIO-PULLO-EOPHICAL PURLIMENTO HOUSE, Chicago, and now first collected into one volume, with COB18 Equipped, prefaces and tables, and various or 9 for \$1.00 notes and references. D.D. HOME'S NEW BOOK. RAILWAY OF THE GREAT WEST, Price, S1.25, Postage, 10 Cents. THE LIGHTS AND SHADOWS It is to-day, and will long remain the . For cale, whole and reall, by the RELIGIO-PILLO BOPHICAL PUBLICEING HOUSE, Chicago. Leading Railway of the West and Survey Ladley 2 blade, 56 cts.; Gents 2 blade, 75 cts.; 3 blade, 1100; North-West, SPIRITUALISM. S-blade Concress, \$1,59; Roye' light 2 hlade, 25 ets ; 1-blade, like cut, 35 ets.; heavy 1 blade, 50 ets. Pruner's Medium, 55 cents. Our Best, 3 milles long when upon, every blade tested, oil temper, \$1. Budding Knives, 65 ets. [liestrated List free. Address as above. Inquire of our Postmaster about us. [21 51"23 feow] It embraces ander one Management THE BY D. D. HOME. 2,380 MILES OF ROAD **Religion** of Spiritualism. A large, beautifully printed and bound volume PRICE. S 1.50. and forms the following Trunk Linear PRICE, S 1.50. TABLE OF CONTENTS. PART I-ANCIENT SPIRITY ALIGN-THE Fullbs of Ancient People, Assyria, Chaldea, Expri and Persia, india and China: Greece and Romo-Part II-Spiritualism of druish and Caristian Error; Spiritualism of the Bible: The Early Chris-tian Church; Spiritualism of the Bible: The Early Chris-Spiritualism; SintianSam of Cristian Great Secies; Part 11-Modera Spiritualism; Intraductory; Dichstors; Manda; "Peo-ple from the Other Workd"; Skeptics and Tests: Alamidities; "Our Father." * For sale whotesale and retail at the office of this paper. "Chicago, Connett Binds & California Line," "Chicago, Sioux City & Yankton Line," "Chicago, Sioux City & Yankton Line," "Chicago, Chipton, Judbaue & La Crosse Line, "Chicago, Freeport & Dubunue Line," "Chicago, Le Crosse, Winona & Minne-ata Line," "Chicago, Si Paul & Minneanois Line," "Chicago, Milwankee & Lake Superior Line," "Chicago, fireen Bay & Marguetto Line," Bx EUGENE CROWELL, M. D., "The Identity of Primitive Christianity and Modern Spiritue.ium," etc., etc. **Golden Medical Disc** Aware of Among the prime points of consideration in this work may be mentioned: What is Religion? Spiritualism is a Religion; - Contraction The Religion of Spiritualisin identical with the Religion of Dr. Pierce's Golden Madical Discovery cures all Humors, from the worst Serofuln to a common Eilotch, Pimple, or Eruption, Erysthelas, Salt-rheum, Fever Sores, Seaty or Bongh Skin, in short, all discass cansel by bad bload, are conquered, by this powerful purifying, and invigorating medicine. Esperially has it manifested its poteney in curing Tetter, Rose Rash, Boils, Carbun-fles, Sove Eyes, Scrofulous Sores and Swellings, White Swellings, Goitre or Thick Each, and Enfarged Glands. If you feel duil, droway, debilitated, have sailow color of shin, or yellowish-baown apots on face or bady, frequent headache or dizziness, had tate in mouth, internal heat or chills alternated with hot Bushes, irregular appetite, and tongae coated, you are athering from **Torpid Liver**, or "Bilionaness." As a remedy for all such cares Dr. Pierce's Golden Medical Discovery has an equal, as it effects petreet and radical cures. In the cure of Bronchitis, Severe Coughs, Weak Longs, and early stages of Con-sumption, it has atomished the medical faculty, and eminent physicians pronounce it the greatest medical discovery of the age. Sold by draggists. Je325, The following excorpt from its pages will give carnest of the Eaver of the whole: "Spirit-communion is the basis of Spiritualism. Through it a future life is demonstrated; while the nature and require-ments of that life, and our daty to others and ourselves, are alike made clear to every earnest, intelligent scall. By it the domands of the heart and the intellect are alike satisfied. If the teachings of Spiritualism conflict with certain dogmae of orthodox religion, they, on the other hand, conform all its cardinal and generally geknowindged truths. God, immor-tality, accountability, the necessary of good works, pure liv-ing, and charity, are as cardinal to Spiritualism as to modern unristianity." Spiritualism, the onthor holds, does not seek to make claim as asivatory agent "apon which we can elevate our daty, and points us to the way in which we can elevate ourselves; and if, with this knowledge, we full to walk rightcously, the greater is our condemnation." Eavor of the whole: CHAPTERS FROM THE BIBLE OF THE AGES, BOITED AND COMPILED. By G. B. STEBBINS. Selecten from Hindoo Vedas, Buddha, Confactes, Mencins, Experim Divine Pymander, Zorosster, Talmuda, Bible, Philo Juleaus, Orpheas Phito, Pythagoras, Marcus Aurellus, Epic-tetus, Semera, Al Koran, Scundhuayian Eddar, Swedenborg, Inther, Renan, Tallesin, Barchay, Mary Fletcher, Tyndal, Max Muller, Elias Hicks, Channing, Garison, H. C. Wright, Lucretta Mott, Higginson, T. Starr King, Parker, Finney, Davis, Emerson, Tuttle, Banton, Abbott, Prothinghom, and others. No use of taking the large, repulsive, non-consipilis. These Pellets (Little Pills) are scarcely larger than mustace The "Little Giant" Cothartie. The "Little Giant" Cothartie. Blout Stommach, Rush of Blood to Blood to Blood, take Dr. Pierce's Piensant Purgative Palleys Sold by druggists. WorkLeys Dispensaty Medical Association. Prost. others. "Slowly the Bible of the race is writ, Each ace, each kindred adds a verse to it." "I have read it with great interest and sincerely hope it may have a large circulation."—Hon. Beni, F. Waite, of Ohlo. "The selections in his book are made with great cure, cradi-tion and judgment."—Evening Journal, Chicago. PRICE, 15 CENTS. POSTAGE; FREE. .*. For sale, wholesale and retail, by the RELIGIO-PHILO-SOPHICAL PUBLISHING HOUSE, Chicago, LINONS Map of the Chicago and Northwestern Railway. HYGIENE OF THE Price, \$1.50, postage 10c. It is the only Road in the West running the celebrated Pulman Hotel Cars between Chicago and Council Binfis. It is the only Road running the Pullman Falace Sleeping Cars either way between Chicago and St. Paul, Green May, Freeport, La Crosse, Winona, Dahuque, Mctsregor Milwan-bee *, For sale, wholesale and retail, by the RELIGIO-PRIM. BRAIN, THE MYSTERY kee Tickets over this route are sold by all Coupen Ticket Agents in the United States and Canadas, Remember you ask for your Tickets via the Chicago & North-Western Railway, and take none other. MARVIN HUGHITT, Gen'l Mary's, Chicago, DL. 2749-29-27 The Cure of Nervousness, By M. L. HOLBBOOK, M. D. • OF **NAN** EDWIN DROOD, PART I. And PART SECOND of the The Brain: The Spinal Cord: The Granisl and Spinal Nerves: The Sympathetic Nervens System; How the Nerves Act; Has Nerveus Activity any Limit?; Nerveus Exhaustion; How to Cure Nerveusness; The Cure of Nerveusness (contin-ued); Value of a large Supply of Food in Nerveus Disorders; Fifty Important Questions answered; What our Talakers and Scientific say. MYSTERY of EDWIN DROOD. BY THE SPIRIT PEN OF WHO IS UNACQUAINTED WITH THE GEOGRAPHY OF THIS COUNTRY, WILL SEE BY EXAMINING THIS MAP, THAT THE RAIL ROADS .- TIME TABLE. CHARLES DICKENS, THROUGH A MEDIUM. Belentisis say. PART II. Contains Letters describing the Physical and Intellectual Habits of the following Men and Women, written by themesives: O. B. Frothingham—Physical and Intellectual Habits of, Francis W. Newman—Physical and Intellectual Habits of, Francis W. Newman—Physical and Intellectual Habits of, T. L. Nichols, M. D.—On the Physical and Intellectual Habits of the generation of the physical and Intellectual Habits of, T. L. Nichols, M. D.—On the Physical and Intellectual Habits of the generation of the physical and Intellectual Habits of the generation of the physical and Intellectual Habits of the generation of the physical and Intellectual Habits of the generation of the physical sector of the physical and Intellectual Habits of the Genus N. D.—Interesting Suggestions on Mental Health. Gerrits Smith—His Physical and Mental Health, Norton S. Townsend, M. D.—Mental Hygiene for Farmers: Edward Baltzon—Habits of the German Rudical; William Lloyd Garrison—Interesting Hints from; A. Bronson Alcott-An Interesting Letter from; E. G. Glesson, M. D.—A Plea for hunting for Over worked Braine: William E. Dodge — Suggestions from; Henry Hyde Lee—A Business Man's Suggestions in a Konto A. Foot-His Habits of Study and Work (aged SS); Mark Hopkins—A few Suggestions to Students; William Cullen Bryan—How the Conducted his Physical and Mental Life; William Cheer, Rev. Chan. Cheveland Habits from Boyhood to Old Age; Rev. Chan. Tode-His Workshop sa Meens of Recreasion; Rev. Chan. Toteveland Habits from Boyhood to State A. M. D.—How to Baniah Bad Feelings by Force; Barah J. Hale—A letter written when she was 0; Horzes and Say, Mark Man, Mow the Asit Letter Written when she was 0; Horzes and how she has lived; Mary J. Studley, M. D.—On Nervonspees in School Girls; Elizabeth Oakes Snith-On Herstan Bard Feeling in Frain. PÁRT IL CHICAGO AND NORTHWESTERN, Ticket Office-62 Clark street, Sherman House, and at depote. There are forty-three chapters in the whole Work embracing that portion of it which was written prior COUNCIL BLOFFS AND OMAHA LINE. Depot corner Wells and Kinzie streets. to the decease of the great author), making one com-Leave. Leave. 10:30 a m* Brachie Express. 9:15 p m* Sioux City and Yaukton Express. 9:15 p m* Dubnque Express, via Clinton. 9:15 p m* Bloue Express, via Clinton. 9:15 p m* Sicerling Express. 9:16 p m* Sicerling Express. 9:16 p m* Sterling Express. 9:16 p m* Sterling Express. 11:00 a m 9:16 p m* Sterling Express. 9:16 p m* Sterling Express. 11:00 a m 9:16 p m* Sterling Express. 11:00 a m. 9:16 p m* Sterling Express. 11:00 a m. 9:16 p m* Sterling Express. 11:00 a m. plote volume of about 500 octavo pages. Price : Cloth, \$1,00; Paper, 50, Postage Free. ** For sale, wholesale and retail, by the RELIGIO-PUILO-sophical PUBLISHING HOUSE, Chicago. Hudson Tuttle's Works. ARCANA OF NATURE: or, The History and Laws of Cres-tion, 1st volume, \$1.25; postage Scents. ARCANA OF NATURE; or, The Philosophy of Spiritual Ex-istence and of the Spirit World. 2d volume, \$1.25; postage, FREEPORT LINE. CAREER OF THE GOD IDEA IN HISTORY-price, \$125; 11:15 a p m *3:15 a p m *1:15 a p m *1:15 a m postage, 8 cents. CAREER OF THE CHRISTIDEA IN HISTORY-price \$1.25; CAREER OF HELIGIOUS IDEAS. Their Ultimate; The Re-ligion of Science, Edno., paper, 160 pp.; price, 60 cents, postage 4 cents. THE CROSS AND THE STEEPLE: Their Origin and Signif-leation, price Microny. STORIES FOR CHILDREN-by Hudson Tutle; price, 23 7:00 p m 9:15 a m The State of the second for the second state of the state 6:15 p m Junction Passenger...... COME. ORIGIN AND ANTIQUITY OF PHYSICAL MAN. Scientifically Considered; proving man to have been contemporary with the mastedor, etc.; price, \$1.55, gostage in cents. * For sale, wholeshe and retail, by the Introde-Parto-sophical PUBLISHING House, Chicago. Nors -On the Galena Division a Sudday passenger main will leave Elpin at 7:30a m., arriving in Calcaro at 10:15 a m. Returning, will leave Calcago at 1:15 p. m. 0 MILVAUREE DIVISION. Depot corner Canal and Kinzlo streats. Konsas Cy. THE SUNDAY QUESTION 8:09 8 5:07 8 10:05 1 AND SELF-CONTRADICTIONS CHICAGO, ROCK ISLAND & PACIFIC R. R. OF THE IS THE GREAT CONNECTING LINK BETWEEN THE EAST AND THE WEST ! MILWAUREE DIV'N LEAVES WELLS ST. DEPOT BIBLE Its main line runs from Chicago to Council Bluffs | SMOKING SALOON where you can enjoy your This Work also ed \mathbf{A} TRU

. . • , ******.

-

-1

A TRUE HISTORY	This Work also contains a Locture by Parker Filisbury on the Eabbath. THIS INVALUABLE PAMPHLET ⁱ SHOULD	4:10 p m * [Rebosin Passenger	and Omalin, passing through Joffer, Ottava, La Salle, Genesen, Moline, Rock Island, Davenport, West Liberty, Iowa City, Marenco, Brooklym, Grunoll and Des Molnes, the contral of Ioway	"Havana" at all hours of the day.
Man Called Jaqua Christ	HAVE A RAPID AND CONSTANT SALE. IF YOU HAVE NO NEED OF THE	11:00 p m*[Highland Park Passenger	with branches from Bureau Junction to Peorla Wilton Junction to Muscatine, Washington, Fair- field, Eldon, Belanap, Centreville, Princeton, Fronton, Callotta Concern, Langementer, and	Magnificent Iron Bridges span the Mississupt and Missouri rivers at all points crossed by the line, and transfers are avoided at Council Bluffs. Leavenworth and Atchnson, connections being made in Canon depois. This PRINCIPAL R. R. CONNECTIONS OF THIS GREAT THROUGH LANE ARE AS POL- LOWS:
Mail Galley Jesus Gilfist,	LIGHT IT SHEDS, BUY IT 164 SOME POOR "ORTHODOX"	9:30 a m*iGreen Bay Express	Ateliana (Kuoxyila) (Kuokyila) (Ateliana (Kuoxyila) (Kuokyila)	THIS GREAT THROUGH LINE ARE AS FOL- LOWS: At UHICAGO, with all diverging lines for the Uasi and South.
Embracing his Parentage, Youth, Original Dec-	FRIEND AND HE WILL BLESS YOU FOR IT,	4:45 p m*[Fond du Lac Passenger	Atenison ; Washington to Signarney, Oskaldosa and Kuoxville ; Keokak to Facunington, Bona- parte, Ecutonsport, Independent, Ekdon, Ottum- wa, Eddyville, Oskakosa, Pella, Monroe and Dea Mohea; Des Moines to Indianola and Winterset; Atlantic to Auduber, and Avaca to Harlas. This is positively the only Railroad, which swins, con- trade and anorthe in Brunch have burgers	At ENGLEWOOD, with the Late Shore & Micha- can Southern and Putsbarg, Ft. Wayne & Chicago
trines and Works, his Career as a Public Teacher and Physician of the People; also, The Nature	Price, 25 cents. Postage, 2 cents.	9:00 p mt St. Paul and Minneapolla Express (7:00 & m	and Kansas.	At LA SALLE, with Illinois Central B. R.
of the Great Conspiracy against him, with all the Incidents of his Tragical Death, given	*, 'For sile, wholesale and retail, by the RELIGIO-PEILO IOPHICAL PUBLISHING HOUSE Chicago, A NEW BOOK.	9:00 p m t LaCrosse Express	 This Company own and control their Sleeping Case, which are inferior to more, peripive you a double berth between Chicago and Councel Blags, Langenworth or Atobiest for Control Blags, and 	At LA NALL, with Illinois Central R. R. At PEORTA, with Illinois Central R. R. At PEORTA, with P. P. & J. P. L. & D. T. B. & W. H. M. Midkenburg T. P. & W. Reilfoods, At ROCK ISLAVE, with Western Union R. R. and Rock Schuch & Pearst Ruitbett, At DAVENTORT, with fire Davesport & Norsh- Wastern B. B.
on Spiritual Authority from Spirits who were Contemporary Mortals with him	A NEW BUUR.	*Except Studay, †Except Saturday, ‡Daly, ‡Except Monday,	Fifty Cents, and a section for Fire Dollars, while all other lines charge between the same points Three Dollars for a double berth, and Six Hollars	AL DAVENTORT, with the Darenport & North- Western R. R.
while on the Earth,-Given		CHICAGO, BOCK ISLAND AND PACIFIC. Depot, corner Van Buren and Sherman streets. City ticket office, 56 Clark street, Sherman House,	incu section. What will please you most will be the pleasure of enjoying your meals, while pressure over the beautiful prairies of Illianis and lown, in one of	At Piconta, with P., P. & J., P. L. & D.; L. B. & W., H. Midkudanad T., P. & W. Railronds, At Rock Islands Poorn Rulwedt, At DAVENPORT, with Western Enion R. R. and Reck Islands Poorn Rulwedt, At DAVENPORT, with fue Davenport & North- Western R. R. At West LIBERTY, whit Coe Burlington, Cenar Rapids & Northern R. R. At WEST LIBERTY, with Color Burlington, Cenar Rapids & Northern R. R. At GRINNELL, whith Central R. R. of Iowa, At DES MOINES, with Child Pacific R. R. At OKING, REFERENCE, with Child Pacific R. N.
through the Mediumship of ALEXANDER SMYTH.	Andrew Jackson Davis.	Tanno I Amiro	our magnificent Duing and Restingant Cars that accomming all Through Express Trains. You get	At OMAHA, with R. & Mo. R. R. R. (In Neb.) At Contrast, JUNCTION with Empired on Course
PREFACE. Under a sense of duty which I owe to mankind, and espe-	E:TTLED	10:00 p m Night Express.	an enfire meal, as now as is served in any first- class hotel, for seventy-fire coarts; or you can order what you like, and pay for what you get. Appreciating the fact that a majority of the peo-	A course of the second
cally to all those of the various Christian denominations. I feel myself impelled to issue this extraordinary book to the	"VIEWS	BLUE ISLAND ACCOMMODATION,	ple prefer separate Lpartments for different pur- poses (and the enormous passement business of this line warmatar, but we are the set	Walawh, and St. Louis, Keekuk & NW. R. Rds. At BUVLED, with Kan, City, St. J. & C. B. R. R.
world. It purports to be THE TRUE HISTORY OF JESUS OF NAZABETH: being the first and only work in which is por-	OF OUR	6:55 a m Accommodation	nounce that this to pay rans its PALACE SLEEPING CARS for Sleeping purposes, cridity PALACE DINING CARS for Schurg purposes,	At Arctitistic, with Atchison, Topeka & Sanit Re: Atchison & Neb. and Cen. Br. Union Phys. R. Rits, At f.E.A ENWOICH, with K. P. and L. Con, R. Rits,
trayed the true character and works of that much esteemed and beloved individual. In it, he is divested of all the myth ical surroundings and fabulous origin, as represented in all	HEAVENLY HOME."	4:15 p m Accommodation	PALACE CARS are rem through to PM	ORLA, MES MOINES, COUNCIL BLUFFS,
others. He is presented to the mental view of the present as as a natural man, whose traits of character were aniability,		11:30 p m *Accommodation	in all Ticket Agents In the United States in For information not obtainable at you	"Great Rock Island Reute," and sold by id Canata. " home ticket office, address,
insting, inuthfulness and benevolence; who finally became a martyr to his love and good intentions toward markind.	This volume is the long-promised "Sequel to the Stellar Key." It contains, besides the chapters published in the Banner, a large amount of adultional matter. It is divided	tSandaysonly.	A. KIMISALL. Gen'l Superintension.	E. NT. JOHN. Gen'l Tkt, and Passign Act.
The numerous incidents and startling facts pertaining to this History are given on Spiritual authority by a series of clair-	into three parts, and in each part the reader will find new and important questions discussed and amply explained. The	KANSAS CITY & DENVER SHOET LINE,		This we dealer the second s
audient communications and mental visions through the Me- diam and Author. The grouping of these characters, com- piling the incidents, description of the scenety and linears-	following contents indicate the great variety and importance of the anbjects treated:	Union Depot, West Side, near Madison street bridge, and Twenty-third street. Ticket offices at 20 Clark St., Grand Pacific Hotel, and Palmer House.	NO PAY !!! Dr. KEAN,	Vital Magnetic Cure,
tions, are given in the words and style of the Author, who has no other spolegy to make for any imperections that may be	CONTENTS: Giatrovance, its Origin, Powers, and Progressiveness, The	Leave. 12:30 p m* Kanses City and Denver Fast Express. vis, Jacksenville, Bl., and Louisiana. Mo	173 South.Clark St., Chicago, may be consulted, per- of charge, on all chronic or nervous diseases. Dr. J. KEAN is the only physician in the city who warrants cures or no pay. Finest illustrated book extant, 555 pages, beautifully bound, prescriptions for all diseases. Price \$1, postpaid, 278297	VITAL MAGNETISM
found, than that he has done his best to make it comprehen sive, important and interesting to all classes of readers. Some persons, not being favored with the new light of the age, will	Ciairvoyance, its Origin, Powers, and Progressiveness; The Buperior Condition described; Psychophonetics, their Devel- opment, Laws, and Wonders, Consciousness, its Sunshine, Delight and Storms; The Pirojai Power, its Laws, Servants,		pay. Finest illustrated book extant, 555 page, beautifully bound; prescriptions for all diseases. Price \$1, Rostpaid, \$28,947	Application to the Treatment of Mental and
probably discreditits Spiritual authority. If so, that will not detract from the merils of the work; for all those who shall	and Manifestations; Interior View of the Outer World; The Language of Correspondence; Skepticism, the Cause of true Knowledge; Emanations, their Origin and Importance; The	9:00 a m [*] Mobile and New Urleaus Express*8:00 p m 9:00 a m [*] Mobile and New Urleaus Express*8:00 p m 9:00 a m [*] Poorla, Burlington and Keokuk Fast Express		PHYSICAL DISEASE, BY A MAGNETIC PHYSICIAN.
feel interest to peruse it, will find that everything therein stated is based upon physical and moral facts and probabili-	i opinent, Laws, and Wonders, Consciounness, its Sanshine, Delight and Storms; The Pivotal Power, its Laws, Servants, and Manifestations; Interior View of the Outer World; The Language of Correspondence; Ekepticism, the Cause of true Knowledge; Emazations, their Origin and Importance; The Elevation of Men unto Gods; Primitive Believers in Spiritual- lam; Missionaries of a New Gospel; Authoritics for the Indi- vidual Guidance; Ceremonies, Old and New Forms; Cherub- im, meaning of the Word: Significance of the Human Body, Cheerfulness, an Alt-healing Medicine: Origin of Family Trees; Stolciam, Morals both Ancient and Modern; Innabe Justice, Origin of Conscience; The System of Nature Deperib- der The Bigth Circle of Sours; Magnetic Rivers in the Upper	 and a factorial statistical stati	Newspapers and Magazines For sale at the Office of this Paper.	In this volume of 216 pages the author furnishes the key to much which has here folore been locked up in mystery. It is a work which should be read by all who desire to understand the havs of life and their relations to others.
ties. In accordance, then, with the duties and engagements by which I am bound. I respectfully submit it to the public May it be productive of its great design, in dispersing from	Cheerfulness, an All-healing Medicinc: Origin of Family Trees: Stoltam, Morals both Ancient and Modern; Innais Justice, Origin ciConscience; The System of Nature Describ-	12:30 p m [*] Pekin and Peoris Express	Banner of Light. Boston. CENT. Boston Investigator. " J Olive Branch, Utica, N. Y. 10	Price Reduced from \$1.50 to \$1.25; postage 8 cents.
the minute of mentiond the deals along a feature those arrange	a second databased with the second second strend second seco	4 NALE TO TRANSPORT STOLEN WIRELE AND STOLED AND TRANSPORTATION AND AND AND AND AND AND AND AND AND AN	The Spiritualist and Journal of Fsychological Science. Lond B *	* 'For sale, wholesale and retail by the RELIGIO-PHILO- SOPHICAL PUBLISHING HOUSE, Chicago,
vidual who subscribes himself the MEDIUM AND AUTHOR.	tial Currents; How Spirits Ascend and Descend; The Pilgrim- age of the Human Race; A Description of the System of Na- ture; Pay chophonic Message from Pythagoras; The Universe, A maked Instrument, Concerning the holer and Astrol Can	JAMES CHABLTON, General Passeoger Agent. EXPLANATIONS OF REFERENCES*Daily except Souddays	FOUR ESSAYS CONCERNING	SYNOPSIS
CUATENTS. Dedication: Preface: Introduction-The Medium's Spiritual Experience: Confession of Saul of Tarsus: Early History of	res. Gorigin of Astrology, its Scientific Basis. Wouder of the treat. Central Sun. Multiplicity of Mental Sun Centres. An Arcsanum Concerning the Summer-Lands. Formation of the	EXPLANATIONS OF REFERENCES. *Daily except Sundays (RECOPT Saturdays, 1Daily, SErcept Mondays, IExcept Saturdays and Sundays, Texcept Syndays and Mondays, asundays only. Thursdays and Saturdays only. cSaturdays	SPIRITISM.	OF THE
Jesus; Saul declares his mind to Judas: John the Baptist at Rome; Rome of Lazarus-Martha and Mary; Jose and Mary's Declaration in the Garden; John baptizes high the Jordan; Saul	Miky Way. Origin and Motion of the Solar Systems. Beauty and Giory of the Planets. Appearance of Jupiter and Saturn. A Remain kable Custom in Jupiter, Inhabitableness of the Ex-	The Psycho-Physiological	WHAT IS SPIRIT?	COMPLETE WORKS
in his chainber-The Conspiracy; Judas and Cosbi; Saul and the Sybil; Jesuin his Grotto-The Dram; Jesua st Nararchi: Bethatida, the home of Simon or Peter; Plain of Genesarch Jonne of Genesarch and With de Soul and The do	ierior Fiancia. A Bell of Cosmical Bodies aroung Mars. The Summer-Land as seen from Mars. Reality of Life in the Sum- mer-Land. Concerning the Problem of Time and Space. Im- meres disacting the of Arynometers Remarked Res-	Sciences, and their Assailants.	WHAT IS MAN 9	ANDREW JACKSON DAVIS.
ing of the plot; feast of the Pasever-Jesus addresses the people; Calepias, Gamallel and Sau; Pool of Bethasida- deus teaches and heas the afficient. The Resultion Gara-	nemic the outcome and a spech of a former and the summary fer- sons in the Summer-Land. Spech of a former (Cline of New York. A Person Older than the Pyramids. A Diskidan Saire- on Ideas and Theories. A Natural Home not Made with Handa.	Being a response by Alfred R. Wallace, of Eugland; Prof. J. R. Buchanan, of New York: Darius Lyman, of Washing-	Organization of the Spirit-Body, Matter, Space, Time.	Comprising Twenty-eight Uniform Volumes, all Neatly Bound in Cloth.
Jenns discourses on the Sabbath; Jeans and the Samaritan woman-Interview with John; The Spirit Saul gives a general view of the gravels of Jeaus, his followers, his works, charac-	Earth's Distance from the Summer-Land, Individual Occupa- tion and Progress after Death. Despair of Persons who Knew is AH, Wonderful Scenes in the Summer-Land, Fight of	ton; Epes Sargent, of Boston; to the attacks of Prof. W. B. Carpenter, of Eugland, and others. Pp. 216, Paper Social		Postage 7-per cent, extra-If sent by Express, the Charges Payable on Delivery. Notare's Divine Revelations
CURY LEIN TS. Dedication; Preface; Introduction-The Medium's Spiritual Experience; Confession of Saul of Tarsus; Early History of Jesus; Saul declares his mind to Judas; John the Baptist at Home; Home of Lazarus-Martha and Mary; Jose and Mary's Declaration in the Garden; John baptizes in the Jordan; Saul in his chamber-The Conspiration, Jesus and Cosbi; Saul and the Sybil; Jesus in his Grotto-The Dream; Jesus at Nazareth: Bethasida, the home of Simon or Peter; Piain of Genesareth -Jesus addresses the multitude; Saul and Judas-The work- ing of the plot; Feast of the Passover-Jesus addresses the people; Calaphas, Gamallel and Saul; Pool of Bethasida- Jesus teachers and heals the afflicted; The Beautiful Gare- Jesus teachers and heals the afflicted; The Beautiful Gare- Jesus discourses on the Subbath; Jesus and the Bamaritan woman-Interview with John; The Spirit Saul gives a generat view of the stimation; The resultation of Lazary; Jesus discourses with it the Boctor of Law on Marriage; Jesus dis- courses with its don the Substath of Lazary; Jesus dis- courses with its Bottor of Law harriage; Jesus dis- courses with its don the Substath of Lazary; Jesus dis- courses with the Boctor of Law on Marriage; Jesus dis- courses with Stodemum; Jesus dischafted harriseta	a nongent can be accerninger, Disappearance of Hodily Organa after Death, Esting and Breathing in the Spirit Life, Ancient Temples and Religions visible. The Seven Lakes of Cylosinar, Attrantica Accentiagna in Senarata Localitation Pro-	Postage, 5 cts. This pamphlet contains unnesserable arguments sgaint the fallscipus and dogmatic assertions of Prof. Carpenter and should be read by all who desire to investigate the psycho- physiological sciences.	The author, Heinrich Tiedeman, M. D., Isa German scholar, he prosents many thoughts in reference to the subjects treat- ed that are worthy of careful consideration, Price Ocenia, postage 3 cents.	Natare's Divine Revelations
Beens at the Palace of the Sanhedrim; The assembling of Jesus and his followers; The entrance of Jesus and his follow- ers into Jerussiem; The Ennout and Refrare of Jesus	tiny of many Suicides. Heavenly Benefits for all Mankind. Domestic Enjoyments and true Conjugal Unions. The True Barmonial Life and Religion. The Eternal Cycles of Rynome.	physiological sciences. For sale, wholesale and retail, by the Bellgio-Philosophical Publishing House Chicago	*a For sale, wholesale and retail, by the RELIGIO-PHILO- SOPHICAL PUBLISHING HOUSE, Chicago.	The Reformer. "IV. The Thinker. V. Morie Staff-An Autobiography of A. J. Davis
courses with Nicodemus; Jeans defends the woman charged with adultery: Jeaus portrays the Scribes and Pharisees: Beens at the Palace of the Sanhedrim; The assembling of Jeaus and his followers; The entrance of Jeaus and his follow- ers into Jerussiem; The Banquet and Betrayal of Jeaus; Jeaus and Mary in the Garden of Gethesmane; Chamber of Gezlin-Jeaus accused; Jeaus before Pliate and Herod; Pro- ression to Golgotha; The lost Bracelet found; Herod and the Sybil-Astonading revelations; Saul and Judga-The reward of the Traitor; The last communication of the Spirit Saul to the Medium.	alon. Distribution of Cold and Heat on Planets. Pondersbilly of the Imponderable. Alleged Errors of Charvoyance. Con- cerning the Perpetuity of the Human Form. Diversifies of	DATES OF ADVEDTICING	THE WORLD'S	A Stellar Key to the Summer land.
 Synt—Astounding revelations: Saul and Judge—The reward of the Traitor; The last communication of the Spirit Saul to the Medium. 	Baces; Autor's Views commende by Schenet; Uright of Elec- tricity and Magnetism; Location and Functions of the Celes- tial Currents; How Spirits Ascend and Descend; The Pilgrim- age of the Human Race; A Description of the System of Na- ture; Psy chophonic Message from Pythagoras; The Universe, a Mesical Instrument; Concerning the Solar and Astral Cen- res. Gorigin of Astrology, its Scientific Basis. Wonder of the treat: Central Sun. Multiplicity of Mental Sun Centres. An Arcanum Concerning the Summer-Lands, Formation of the Milky Way. Origin and Motion of the Solar Systems. Beanty and Giory of the Planets. Appearance of Jupiter and Saturn. A Reina kable Custom in Jupiter. Inhabitableness of the Ex- terior Planets. A Bell of Cosmical Bodies around Mars. The Summer-Land as seen from Mars. Realty of Life in the Sum- mer-Land. Concerning the Problem of time and Space. Im- mense Sizoof the Isle of Akropanameds. Remarkable Per- sons in the Summer-Land. Speech of a former Citizen of New York. A Person Older than the Pyramilas. A Diskidan Satura on Ideas and Theories. A Natural Home not Made with Hands. Earth's Distance from the Summer-Land. Individuel Occupa- tion and Progress after Desath. Despati of Persons who Knew if Ah. Wonderful Scenes in the Summer-Land. Filent of Thought can be Determined. Disappearance of Bodily Organa- ster Desit. Esting and Breathing in the Spirit Life. Ancient Temples and Religions visible. The Sperin Laxes of Oylosimar. Attractive Assemblages in Separate Localitics for all Maukind. Domestic Enjoyments and true Conjugal Unions. The True Harmonial Life and Religion. The Eternal Cycles of Rougere- sion, Distribution of Cold and Heat on Planets. Ponderability of the Imponderable. Alleged Errors of Chalivoyance. Con- cerning the Perpetuity of the Human Form. Diversities of Spiritual Gifts. Weinsation of the Summer Condition. Feera- sion, Distribution of Cold and Heat on Planets. Rouderability of the Superstructure. Grigin of the Doertine of the Deit, Answer ten Social Structure. Origin of the	RATES OF ADVERTISING.	Sixteen Crucified Saviors;	The Finisker. Y The Thinker. Y Morain Staff—An Antohiography of A. J. Davis. 177 Morain Rectards Heiner Staff Morain Rectards File Staff Morain Rectards Heiner Staff A Stellar Key to the Summer-land. 177 Anabala, or Dirine Guest. 160 Approximation: 179 Answers to Ever-recurring Questions. 199 Children's Providential Control Providentices. 199 Harbinger of Health. 199 Philosophy of Special Providentices. 100 Philosophy of Spiritual Intercourse. 100 The Temple—on Diseases of the Brain and Netyes. 100
This book is one of the most intensely thrilling	Social Structure. Origin of the Doctrine of the Devil. Answer i to the Charge of Athensi. Laws of Distances in the Solar Sys- tem. Modern Phases of Andelly. Conversion or a Channes of	Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion.	CHRISTIANITY BEFORE CHRIST	History and Pailosophy of Even Harbinger of Health Harmonial Man, or Thoughts for the Are- Events in the Life of a Sect. (Memoranda, 1997)
works ever published. It has knyap been read with unabated interest by every person who has taken it up. There is not a dry sentence in the	Heavt. The only 3 rue Missionary Work. Personal Effortant Parification, Convulsions in the Orthodox Hell, Meaning of the Words Hell and Panishment, How to Make Progress in	NÖTICES set as reading matter, in Minion type, under the head of "Business," forty cents per line	New, Startling, and Retraordinary Revolutions in	Philosophy of Special Providences
/ whole three hundred and fifty-six pages. The ab- sorbing interest created by the first few pages is	New ideas. Theores volume is illustrated with diagrams of colositat objects, and contains nearly three hundred pages. It is a reg		New, Startling, and Extraordinary Revelutions in Religious History, which disclose the Oriental Orig- in of all the Dactriues, Principles, Precepts, and Miracles of the	Philosophy of Spiritual Intercourse
evenly sustained to the last line.	ular one dollar wook, but being a sequel and companion to "Stellar Key," it is published at the same price.	Agate type measures fourteen lines to the inch. Minion type measures ten lines to the inch.	Christian New Tostament,	The countain, with Jers of New Meanings
856 pages, 12mo, cloth, printed on heavy toned pa- per and well bound, for ONE DOLLAR, postage	In cloth binding, 75 cents, postage 8 cents; in paper	Forms of payment, strictly, cash in advance.	and furnishing a Key for unlocking many of its Sucred Mysterics, basiles comprising the history Of Stateon Orion to Compliant Gode	The Complete works of A. J. Davis, if order-
free. *,*For sale, wholesale and retail, by the RELIGIO.	covers, 50 cents, postage 6 cents,	Advertisements must be handed in as carly	Of Sixteen Oriental Crucified Gods. By KEESEY GRAVES. Rupp., clath, 539 pages-price, Bladt, possage 10 conta.	ed to one address, at one time, will be sold at a lib- eral discount.
PRILOSOPHICAL PUBLISHING HOUSE, Chicago, III	* For sale, pholesale and retall, by the RELIGIO-PHILO- COPRICAL PUBLISHING HOUSE, Chicago.	Advertisements must be handed in as carly as Monday noon, for insertion in next issue, carlies when possible.	*For sile, whatesole and retail, by the RELIGIO PHILO- sophical Publicating House, Cheago,	*For sale, wholesale and retail, by the RELIGIO-PHILO SOPHICAL PUBLISHING HOUSE, Chicago,

Continued from First Page

who doubts or denies. Belief is regarded as the one essential thing. To practice justice, to love mercy, is not enough;

YOU MUST BELIEVE

incomprehensible creed. You in some "Once one is three, and three must say: times one is one." The man who practiced every virtue, but failed to believe, wasezecrated. Nothing so outrages the feeling of the church as a moral unbeliever, nothing so horrible as a charitable atheist.

When Paine was born the world was religious, the pulpit was the real throne, and the churches were making every effort to crush out of the brain the idea that it had the right to think.

He again made up his mind to sacrifice himself. He commenced with the assertion, "That any system of religion that has anything in it that shocks the mind of a child cannot be a true system." What a beautiful, what a tender sentiment! No wonder the church began to hate him.

HE BELIEVED IN ONE GOD, AND IN NO MORE.

After this life he hoped for happiness. He believed that true religion consisted in doing justice, loving mercy; in endeavoring to make our fellow-creatures happy, and in offering to God the fruit of the heart. He denied the inspiration of the scriptures. This was his crime.

He contended that it is a contradiction in terms to call anything a revelation that comes to us at second-hand, either verbally or in writing. He asserted that revelation is necessarily limited to the first communication, and that after that it is only an ac-count of something which another person says was a revelation to him. We have only his word for it, as it was never made to us. This argument never has been, and probably never will be answered. He denied the divine origin of Christ, and showed conclusively that the pretended prophe cies of the Old Testament had no reference to him whatever. And yet he believed that Christ was a virtuous and amiable man: that the morality he taught and practiced was of the most benevolent and elevated character, and that it had not been exceeded by any. Upon this point he entertained the same sentiments now held by the Unitarians, and in fact by all the most enlightened christians.

In his time the church believed and taught that every word in the Bible was absolutely true. Since his day it has been proven false in its cosmogony, false in its astronomy, false in its chronology and geology, false in its history, and so far as the Old Testament is concerned, false in almost everything. [Laughter.] There are but few, if any, scientific men, who apprehend that the Bible is literally true. Who on earth at this day would pretend to settle any scientific question by a text from the Bible The old belief is confined to the ignorant and zealous. The church itself will before long be driven to occupy the position of Thomas Paine. The best minds of the orthodox world, to day, are endeavoring to prove the existence of a personal deity. All other questions occupy a minor place. You are no longer asked to swallow the Bible whole,

WHALE, JONAH AND ALL,

you are simply required to believe in God' and pay your pew-rent. [Laughter.] There is not now an enlightened minister in the world who will seriously contend that Sampson's strength was in his hair, or that

either that he had no painting or that it was some pitiable daub. Should he tell you that he was a most excellent performer on the violin, and yet refused to play unless your cars were stopped, you would think, to say the least of it, that he had an odd way of convincing you of his musical ability. But would his conduct be any more wonderful than that of a religionist who asks that before examining his creed you will have the kindness to throw away your reason? The first gentleman says: "Keep your eyes shut; my picture will bear everything but being seen." [Laughwill bear everything but being seen." ter.] "Keep your ears stopped; my music objects to nothing but heing heard." [Laughter.] The last says: "Away with your reason; my religion dreads nothing but being understood." [Laughter.]

So far as I am concerned, I most cheerfully admit that most Christians are honest, and most ministers sincere. We do not attack them:

WE ATTACK THEIR CREED.

We accord to them the same rights that we ask for ourselves. We believe that their doctrines are hurtful, and I am going to do what I can against them. [Applause.] We believe that the frightful text, "He that believeth shall be saved, and he that believeth not shall be damned," has covered the earth with blood. You might as well say all that have red hair shall be damned. [Laughter] It has filled the heart with arrogance, cruelty, and murder. It has caused the religions wars; bound hundreds of thousands to the stake; founded inquisitions; filled dungeons; invented instruments of torture; taught the mother to hate ber child; imprisoned the mind; filled the world with ignorance; persecuted the lovers of wisdom; built the monasterics and convents; made happiness a crime, investigation a sin, and self-reliance a blaspnemy. It has poisoned the springs of learning; misdirected the energies of the world; filled all countries with want; housed the people in hovels; fed them with famine; and, but for the efforts of a few brave infidels. it would have taken the world back to the midnight of barbarism, and left the heavens without a star. The maligners of Paine say that he had no

right to attack this doctrine, because

HE WAS UNACQUAINTED WITH THE DEAD LAN-GUAGES,

and, for this reason, it was a piece of pure impudence in him to investigate the Scriptures.

Is it necessary to understand Hebrew in order to know that cruelty is not a virtue, that murder is inconsistent with infinite goodness, and that eternal punishment can be inflicted upon man only by an eternal fiend? Is it realessential to conjugate the Greek verbs beore you can make up your mind as to the probability of dead people getting out of their graves? Must one he rersed in Latin before he is entitled to express his opinion as to the genuineness of a pretended revelation from God? Common sense belongs exclusively to no tongue. Logic is not confined to, nor has it been buried with, the dead languages. Paine attacked the Bible as it is translated. If the translation is wrong, let its defenders correct

The Christianity of Paine's day is not the Christianity of our time. There has been a great improvement since then. It is better now hecause there is less of it. [Applauce.] One hundred and fifty years ago the foremost preachers of our time-that gentleman who preaches in this magnificent hall-would have perished at the stake. Lord, Lord, how John Calvin would have liked to have roasted this man, and the perfume of his burning flesh would have filled heaven with joy. [Laughter.] A Universalist would have been torn in pieces in England, Scotland, and America. Unitarians would have found themselves in the stocks, pelted by the rabble with dead cats-[Laughter]-after which their cars would have been cut off, their tongues borcd, and their forcheads branded. Less than one hundred and fifty years ago the following law was

ing to the weak wailing of damned infants struggling in the slimy coils and poison folds of the worm that never dies. [Laughter and applause]

About the beginning of the ninetcenth century a boy by the name of Thomas Aikenhead was indicted and tried at Edinburgh for having denied the inspiration of the Scriptures, and for having, on several occasions, when cold, wished himself in hell that he might get warm. [Laughter] Notwithstanding the poor boy recanted and begged for mercy, he was found guilty and hanged. His body was thrown in a hole at the foot of the scaffold and cover ed with stones, and though his mother came with her face covered with tears, begging for the corpse, she was denied and driven away in the name of charity. That is religion, and in the velvet of their politeness there lurks the claws of a tiger. Just give them the power and see how quick I would leave this part of the country. They know I am going to be burned forever; they know I am going to hell but that don't satisfy them. They want to give me a little foretaste here. [Laughter.]

Prosecutions and executions like these were common in every Christian country, and all of them based upon the belief that an intellectual conviction is a crime.

No wonder the church hated and traduced the author of the "Age of Reason."

England was filled with Puritan gloom and Episcopal ceremony. The ideas of crazy fanatics and extravagant poets were taken as sober facts. Milton had clothed Christianity in the soiled and faded finery of the gods-had added to the story of Christ the fables of mythology. He gave to the Protestant church the most outrageously material ideas of the Deity. He turned all the augels into soldiers

-made heaven a buttle-field, put Christ in uniform, and described God as a militia general. [Laughter] His works were considered by the Protestants nearly as sacred as the Bible itself, and the imagination of the people was thoroughly polluted by the horrible imagery, the sublime absurdity, of the blind Milton.

Heaven and hell were realities-the judgment day was expected-books of accounts would be opened. Every man would hear the charges against him read. God was supposed to sit upon a golden throne, surrounded by the tallest angels, with harps in their hands and crowns on their heads. The goats would be thrust into eternal fire on the left, while the orthodox sheep, on the right, were to gambol on sunny slopes forever and forever. [Loud laughter.] So all the priests were willing to save the sheep for half the wool. [Laughter.] The nation was profoundly ignoraut, and consequently extremely religious, so far as belief was concerned.

In Europe liberty was lying chained in the inquisition, her white bosom stained with blood. In the new world the Paritans had been hanging and burning in the name of God, and selling white Quaker children into slavery in the name of Christ, who said, "Suffer little children to come unto Me."

Under such conditions progress was impos sible.

SOME ONE HAD TO LEAD THE WAY.

The church is, and always has been, incapable of a forward movement. Religion always looks back. The church has already reduced Spain to a guitar, Italy to a hand-organ, and Ireland to exile. [Laughter,]

Some one not connected with the church. had to attack the monster that was eating out the heart of the world. Some one had to sacrifice himself for the good of all. The people were in the most abject slavery; their manhood had been taken from them by pomp, by pageautry, and power. Progress is born of doubt and inquiry,

Paine denied the authority of Bibles and creeds, this was

HIS CRIME,

and for this the world shut the door in his face and emptied its slops upon him from the windows. [Laughter.]

I challenge the world to show that Thomas Paine ever wrote one line, one word in favor of tyranny-in favor of immorality; one word against what he believed to be for the highest and best interest of mankind; one line, one word against justice, charly, or liberty, and yet he has been pursued as though he had been a fiend from hell. His memory has been execrated as though he had murdered some Urish for his wife; driven some Hagar into the desert to starve with his child upon her bosom; defiled his own daughters; ripped open with the sword the sweet bodies of loving and innocent women; advised one brother to assassinate another; kept a harem with seven hundred wives and three hundred concubines, or had persecuted christians even unto strange cities. [Applause.]

The church has pursued Paine to deter oth. ers. The church used painting, music, and architecture, simply to degrade mankind. But there are men that nothing can awe. There have been at all times brave spirits that dared even the gods. Some proud head has always been above the waves. Old Diogenes, with his mantle upon him, stiff and trembling with age, caught a small animal bred upon people, went into the Pantheon, the temple of the gods, and took the animal upon his thumb nail, and, pressing it with the other, "he sacrificed Diog-enes to all the gods." Just as good as anything! In every age some Diogenes has sacri-ficed to all the gods. True genius never cowers, and there is always some Samson feeling for the pillars of authority.

Cathedrals and domes and chimes and chants. temples frescoed and groined, and carved, and gilded with gold, altars and tapers. and paintings of virgin and babe, censer and chalice. chasuble, paten and alb, organs, and anthems and incense rising to the winged and blest, maniple, amice and stole, crosses and crossers, tiaras, and crowns, mitres and missals and masses, rosaries, relics and robes, martyrs and saints, and windows stained as with the blood of Christ, never, never for one moment awed the brave, proud spirit of the infidel. He knew that all the pomp and glitter had been purchased with liberty, that priceless jewel of the soul. In looking at the cathedral he remembered the dungeon. The music of the organ was not loud enough to drown the clank of fetters. He could not forget that the taper had lighted the fagot. He knew that the cross adorned the hilt of the sword, and so

WHERE OTHERS WORSHIPED, HE WEPT AND SCORNED.

He knew that across the open Bible lay the sword of war, and so where others worshiped he looked with scorn and wept. And so it has been through all the ages gone.

The doubter, the investigator, the infidel, have been the saviors of liberty. The truth is begioning to be realized, and the truly intellectual are honoring the brave thinkers of the

But the church is as unforgiving as ever, and still wonders why an infidel should be wicked enough to endeavor to destroy her nower. I will tell the church

WHY I MATE IT.

You have imprisoned the human mind; you have been the enemy of liberty; you have burned us at the stake, roasted us before slow ered us with chains, treated us as outcasts; you have filled the world with fear; you have taken our wives and children from our arms; you have confiscated our property; you have denied us the rights to testify in courts of justice; you have branded us with infamy; you have torn out our tongues; you have refused us burial. In the name of your religion, you have robbed us of every right; and after aving inflicted upon us every evil that can be inflicted in this world, you have fallen upon your knees, and with clasped hands implored your God to finish the holy work in hell, [Applause.] Can you wonder that we hate your doctrines; hat we despise your creeds: that we feel proud to know that we are beyond your power; that we are free in spite of you; that we can express our honest thought, and that the whole world is grandly rising into the blessed light? Can you wonder that we point with pride to the fact that infidelity has ever been found bat tling for the rights of man, for the liberty of conscience, and for the happiness of all? Can you wonder that we are proud to know that we have always been disciples of reason and soldiers of freedom; that we have denounced tyranny and superstition, and have kept our hands unstained with human blood ? I deny that religion is the end or object of this life. When it is so considered it becomes destructive of happiness. The real end of life is happiness. It becomes a hydra headed monster, reaching in terrible coils from the heavens, and thrusting its thousand fangs into the bleeding, quivering hearts of men. It deyours their substance, builds palaces for God (who dwells not in temples made with hands) and allows His children to die in huts and hovels. It fills the earth with mourning, heaven with hatred, the present with fear, and all the future with fire and despair. Virtue is a subordination of the passions to the intellect. It is to act in accordance with your highest convictions. It does not consist in believing, but in doing. This is the sublime truth that the infidels in all ages have uttered. They have handed the torch from one to the other through all the years that have fled. Upon the altar of reason they have kept the sacred fire, and throughout the long midnight of faith they fed the divine flame. Infidelity is liberty; al superstition is slavery. In every creed man is the slave of God, woman is the slave of man, and the sweet children are the slaves of all We do not want creeds; we want some knowl cdge. We want happiness. And yet we are told by the church that we have accomplished nothing; that we are simply destroyers; that we tear down without building again. IS IT NOTHING TO FREE THE MIND? Is it nothing to civilize mankind? Is it nothing to fill the world with light, with discov ery, with science? Is it nothing to dignify man and exalt the intellect? Is it nothing to grope your way into the dreary prisons, the damp and dripping dungeons, the dark and silent cells of superstition, where the souls of men are chained to floors of stone; to greek them like a ray of light, like the song of a bird, the murinur of a stream, to see the dull eyes open and grow slowly bright; to feel yourself grasped by the shrunken and unused hands, and hear yourself thanked by a strange and hollow voice? Is it nothing to conduct these souls gradual /ly into the blessed light of day-to let them see again the happy fields, the sweet, green earth, and hear the everlasting music of the waves? Is it nothing to make men wipe the dust from their swollen knees, the tears from their blanched and furrowed cheeks? Is it a small thing to reave the heavens of an insatibe attained by self-denial and faith; not self-denial for the good of others, but for the salva- glittering with stars, the grand word Continued on Fifth Page.

FEBRUARY 7, 1880.

To Spiritualists!

You will all readily admit the need of an organized and sustained aggressive policy on the part of Spiritualists in dealing with the world of opposition and ignorance with which we have to contend in advancing a knowledge of Spiritual Truth. The desirability of meeting misstatements, ignorant criticisms and unjust attacks through the same channels in which they are given to the public, is patent to all and needs no argument. To overcome the obstacles in the way and secure this desirable object is to some extent possible now, provided united and persistent effort is made, and the sooner we begin and the longer we persist in such united and aggressive action, the easier will become the task.

While there is a general agreement as to the advisability of such action, there arise differences as to the best method of initiating and carrying on the work, There appear grave objections and dangers, in the minds of many, to clothing any single individual with authority to represent the millions of Spiritualists, and the certainty of division on this point will tend to seriously affect the desired object.

Further, the difficulty of raising a fund from year to year sufficient to pay an adequate salary for such service is broached, and with great force we admit in view of the unorganized condition of Spiritualists and the comparatively limited support given even to spiritual publications and lecturers. It seems to us that these difficulties and others nearly as serious can be overcome in a great measure and the work ren. dered feasible by dividing the duties and responsibilities of the work among a goodly number, who shall perform it without pecuniary consideration. We are all co-workers. brothers and sisters in this glorious labor of love, and it matters not who does any particular task, so that it is well and prompt ly done:

Therefore, we the undersigned, pledge ourselves to gratuitously do this work; and ask each and every Spiritualist, respectively, to write their names as members of our corns of advisors and helpers. Let all keep watch and guard, and whenever one sees occasion for action, let him either devote himself to the task or refer it, with the proper data, to the one on this list whom he thinks best qualified for that particular case, or the special work in view.

The time demands our united action and united in a common cause we will zealously and persistently work together for the achievement of a common purpose. J. M. PEEBLES,

Hammonton, New Jersey.

Berlin Heights, Ohio.

HUDSON TUTTLE,

necromancers of Egypt could turn water into blood, and pieces of wood into serpents. These follies have passed away, and the only reason that the religious world can now have for disliking Paine is that they have been forced to adopt so many of his opinions.

Paine thought the barbarities of the Old Testament inconsistent with what he deemed the real character of God. He believed the murder, massacre, and indiscriminate slaughter had never been commanded by the Deity: He regarded much of the Bible as childish, unimportant, and foolish. The scientific world entertained the same opinion. Paine attacked the Bible precisely in the same spirit in which he had attacked the pretensions of the kings. He used the same weapons. All the pomp in the world could not make him cower. His reason knew no "Holy of Holies" except the abode of truth. The sciences were then in their infancy. The attention of the really learned had not been directed to an impartial examination of our pretended revelation. It was accepted by most as a matter of course. The church was all powerful, and no one else, unless thoroughly imbued with the spirit of self-sacrifice, thought for a moment of disputing the fundamental doctrines of Christianity'. The infamous doctrine that salvation depends upon belief, upon a mere intellectual conviction, was then believed and preached. To doubt was to secure the damnation of your soul. This absurd and devilish doctrine shock ed the common sense of Thomas Paine, and he denounced it with the fervor of honest indignation. This doctrine, although infinitely ridiculous, has been nearly universal, and has been as hurtful as senseless. For the overthrow of this infamous tenet Paine exerted all his strength. He left few arguments to be used by those who should come after him, and HE USED NONE THAT HAVE BEEN REFUTED. The combined wisdom and genius of all mankind can not possibly conceive of an argument against liberty of thought. Neither can they show why any one should be punished. either in this world or another, for acting honestly in accordance with reason; and yet a doctrine with every possible argument against it has been, and still is, believed and defended by the entire orthodox world. Can it be possible that we have been endowed with reason simply that our souls may be caught in its toils and scares, that we may be led by its false and delusive glare out of the parrow path that leads to joy into the broad way of everlasting death? Is it possible that we have been given reason simply that we may through faith ignore its deductions and avoid its con-clusions? Ought the sailor to throw away his compass and depend entirely upon the fog? If reason is not to be depended upon in mat-

ters of religion, that is to say, in respect of our duties to the Deity, why should it be relied upon in matters respecting the rights of our fellows? Why should we throw away the law given to Moses by God himself, and have the audacity to make some of our own? How. dare we drown the thunders of Sinai by calling the ayes and noes in a petry legislature? If reason can determine what is me.ciful, what is just, the duties of man to man, what more do we want either in time or elernity?

Down, forever down, with any religion that requires upon its ignorant altar its sacrifice of the goddess Reason; that compels her to abdicate torever the shining throne of the soul, strips from her form the imperial purple, snatches from her hand the scepire of thought. and makes her the bond woman of a senseless faith. [Applause.]

If a man should tell you he had the most beautiful painting in the world, and after taking you where it was should insist upon hav. At that time nothing so delighted the church ing your eyes shut, you would likely suspect as the beauties of endless torment, and listen. ing you where it was should insist upon hav.

. IN FORCE IN MARYLAND:

Be it enacted by the right honorable, the lord proprietor, by and with the advice and consent of his lordship's governor, and the upper and lower houses of the assembly, and the authority of the same:

"That if any person shall bereafter, within his province, willingly, maliciously, and advisedly, by writing or speaking, blaspheme or enrse God, or deny our Savior, Jesus Christ, to be the Son of God, or shall deny the Holy Thinky, the Father, Son, and the Holy Ghost or the God-head of any of the three persons, or the unity of the God head-[laughter]-or shall atter any profane words concerning the Holy Trinity, or the persons thereof, and shall therefor be convicted by verdict, shall, for the first offense, be bored through the tongue, and fined £20, to be levied of his body. As for the second offense, the offender shall be stigmatized by burning in the forehead the letter B, and fined £40 And that for the third offense, the offender shall suffer death without the benefit of clergy."

The strange thing about this law is, that it has never been respected, and was in force in the District of Columbia up to 1875. Laws like this were in force in most of the colonies and in all countries where the church had power.

In the Old Testament the death penalty was attached to hundreds of offenses. It has been the same in all christian countries. To day, in civilized governments, the death penalty i attached only to murder and treason; and in some it has been entirely abolished. What a commentary upon the divine systems of the world!

In the day of Thomas Paine

THE CHURCH WAS IGNORANT, BLOODY, AND RELENTLESS.

In Scotland the "kirk" was at the summit of its power. It was a full sister of the Spanish inquisition. It waged war upon human nature. It was the enemy of happiness, the hater of joy, and the despiser of liberty. It taught parents to murder their children rather than to allow them to propagate error. If the mother held opinions of which the infamous "kirk" disapproved, her children were taken from her arms, her babe from her very bosom, and she was not allowed to see them, or write them a word. It would not allow shipwrecked sailors to be rescued from drowning on Sunday: [Laughter.]

Oh, you have no idea what a muss it kicks up in heaven to have anybody swim on Sunday. It fills all the wheeling worlds with sadness to see a boy in a boat, and the attention of the recording secretary is called to it. In a voice of thunder they say, "Upset him!" [Laughter and applause.]

It sought to annihilate pleasure, to pollute the heart by filling/it with religious cruelty and gloom, and to change mankind into a vast horde of pious, heartless fiends. One of the most famous Scotch divines said : "The kirk holds that religious toleration is not far from blasphemy." And this same Scotch kirk denounced, beyond measure, the man who had the moral grandeur to say, "The world is my country, and to do good my religion." And this same kirk abhorred the man who said 'Any system of religion that shocks the mind of a child can not be a true system."

The church never doubts-never inquires To doubt is heresy--to inquire is to admit that you do not know-the church does neither. More than a century ago Catholicism, wrap ped in robes red with the innocent blood of millions, holding in her frantic clutch crowns and scepters, honors and gold, the keys of heaven and hell, trampling beneath her feet the liberties of nations, in the proud moment of almost universal dominion, feit within her heartless breast the deadly dagger of Voltaire. From that blow the church can never recover Livid with hatred she launched her eternal anathema at the great destroyer, and ignoran Protestants have echoed the curse of Rome,

In our country the church was all powerful and, although divided into many sects, would instantly unite to repel a common foe. Paine did for Protestantism what Voltaire did for Catholicism.

PAINE STRUCK THE FIRST GRAND BLOW.

The "Age of Reason" did more to undernine the power of the Protestant church than all other books then known. It furpished an immense amount of food for thought. It was written for the average mind, and is a straight forward honest investigation of the Bible, and of the Christian system.

Paine did not fulter, from the first page to the last. He gives you his candid thought and caudid thoughts are always valuable. The "Age of Reason" has liberalized us all It put arguments in the mouths of the people; it put the church on the defensive, it enabled somebody in every village to corner the parson-[Laughter];-it made the world wiser, and the church hetter; it took power from the pulpit and divided it among the pews. Just in proportion that the human race has

advanced, the church has lost its power. There is no exception to this rule. No nation ever materially advanced that held strictly to the religion of its founders. No nation even gave itself wholly to the control of the church without losing its power, its honor, and exist-

Every church pretends to have found the exact truth. This is the end of progress. Why pursue that which you have? Why investigate when you know?

Every creed is a rock in running water; humanity sweeps by it. Every creed cries to the universe, "Halt?" A creed is the ignorant past bullying the enlightened present. The ignorant are not satisfied with what can

be demonstrated. Science is too slow for them, and so they invent creeds. They demand com pleteness. A sublime segment, a grand fragment, are of no value to them. They demand the complete circle-the entire structure.

In music they want a melody with a recur ring accent at measured periods. In religion they insist upon immediate answers to the questions of creation and destiny. The alpha and omega of all things must be in the alphabet of their superstition. A religion that cannot answer every question, and guess every conundrum, is, in their estimation, worse than worthless. They desire a kind of theological dictionary-a religious ready reckoner, together with guide boards at all crossings and turns. They mistake impudence for authority, solemnity for wisdom, and pathos for inspiration. The beginning and the end are what they demand. The grand flight of the eagle is nothing to them. They want the nest in which he was hatched, and canecially the dry limb upon which he roosts. [Laughten] Anything that can be learned is hardly worth knowing. The present is considered of no value in itself. Happiness must not be expected this side of the clouds, and can; only tion of your own sweet self.

SAMUEL WATSON, Memphis, Tenn. SAMUEL BIGELOW.

Alliance, Ohio,

D. P. KAYNER, (Merchant's Building) Chicago, Ill. E. S. HOLBROOK,

(Nevada Block) Chicago, III. MRS. MARY WILSON,

Lombard, 111.

E. W. BOND, Willoughby, Ohio.

J. MURRAY CASE,

Columbus, Ohio. LYMAN C. HOWE.

Fredonia. New York.

A B. SPINNEY, 204 Woodland Ave., Detroit, Mich.

BRONSON MURRAY. 238 W. 52.1d St., New York City.

MRS. EMMA TUTTLE.

Berlin Heights, Ohio.

J. G. JACKSON, Hockessin, Del.

GILES B. STEBBINS,

1213 F St., N. W., Washington, D. C. E. V. WILSON,

Lombard, Ills.

A. B. FRENCH,

Clyde, Ohio. H. H. BROWN,

252 Steuben St., Brooklyn, N. Y. MRS. MARIA M KING,

Hammonton, New Jersey. WM. E. COLEMAN,

Fort Sill, I.T.

WM. FISHBOUGH, 829 DeKalb Ave., Brooklyn, N. Y.

C. FANNIE ALLYN,

Stoneham, Mass.

JOHN A. HOOVER. 940 So. 3rd St., Philadelphia, Pa. A. J. FISHBACK,

Kirksville, Mo.

MONTREAL HEARD FROM .- R. L. Mosely, of Montreal, Canada, certified Sept. 27, 1879, that he had suffered torribly from dyspepsia, and was completely cured by taking Warner's Safe Bitters. He says: "My appetite is good, and I now suffer no inconvenience from eating hearty meals." These Bittern are also a specific for all skin dis-cases. 27.23 24



