

RELIGIO PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

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

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CONTENTS.

- FIRST PAGE.**—The Age of Reason—An Appeal to Those Who Live in It to Do Justice to the Memory of Thomas Paine—An Able Review of His Career and an Eloquent Tribute to His Worth by Col. Robert G. Ingersoll, at Central Music Hall, January 29th, 1880.
- SECOND PAGE.**—Life with the Spirits. From Presbyterianism to Spiritualism. Words of Wisdom.
- THIRD PAGE.**—A Young Florentine Controlled by a Spirit. Brooklyn Spiritual Fraternity. Magazine for February not before mentioned. Magazine for January just received. Miscellaneous Advertisements.
- FOURTH PAGE.**—The Brooklyn (N. Y.) Spiritual Fraternity gives Reception to Col. and Mrs. Bundy. The Editor at Large, Iowa Doctor, The Patriotic Editor. Anniversary of the Birth of Thomas Paine. Laborers in the Spiritualistic Vineyard, and other Items of Interest.
- FIFTH PAGE.**—Continuation of Col. Robert G. Ingersoll's Address. Special Notices. Miscellaneous Advertisements.
- SIXTH PAGE.**—The New Fire Department, and a Word to the Clergy. New York City Notes. Christianity Cured by Spirit Power. Communication from G. Wardwath. A Psephic Dream. A Taste for Tobacco Banned by the Spirits. Notes and Extracts.
- SEVENTH PAGE.**—List of Prominent Books for sale at the office of the Religio-Philosophical Journal. Miscellaneous Advertisements.
- EIGHTH PAGE.**—Continuation of Col. Ingersoll's Address. To Spiritualists.

THE AGE OF REASON.

An Appeal to Those Who Live in It 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—I took occasion to defend the memory of Thomas Paine. [Applause.]

I did it because I had read a little something of the history of my country. I did it because I felt indebted to him for the liberty I then enjoyed—[Applause]—and whatever religion may be true, ingratitude is the blackest of crime. [Applause.]

And whether there is any God or not, in 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 can.

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 means of ingenuity. [Applause.] Whoever attacks a superstition will find that there is still one weapon left in the arsenal of Jehovah—slander. [Applause.]

I was reading on yesterday a poem called the "Light of Asia," and I read in that how a Booah 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 Booah 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 crooked 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, was

A FRIEND OF MAN,

and whoever is a friend of man is also a friend of God—if there is one. [Laughter.] 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 charity, should cover all his faults, and with a never-tiring tongue should recount his virtues. 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 laughter 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 throbbing of the tolling and suffering masses. [Applause.] Neither was it his misfortune to have been educated at Oxford. [Laughter.] What little

sense he had was not squeezed out at Westminster. He got his education from books. He got his education from contact with his fellow-men, and he thought; and a man is worth just what nature impresses upon him. A man standing by the sea, or in a forest, or looking at a flower, or hearing a poem, or looking into the eyes of the woman he loves, receives all that he is capable of receiving—[Applause]—and if he is a great man the impression is great, and he uses it for the purpose of benefiting his fellow-man.

Thomas Paine was not rich; he was poor, and his father before him was poor, and he was raised a sail-maker, a very lowly profession, and yet that man became

ONE OF THE MAIN-STAYS OF LIBERTY in this world. [Applause.] At one time he was an excise man, like Burns. Burns was once—speak it softly—a ganger—[Laughter]—and yet he wrote poems that will wet the cheek of humanity with tears as long as this world travels in its orb around the sun. [The lecturer here put on his spectacles with the remark, "We have all got to come to it sometimes—[great laughter]—but I want to grow freer as I grow old."]

Poverty was his brother, necessity his master. He had more brains than books; more courage than politeness; more strength than polish. He had no veneration for old mistakes, no admiration for ancient lies. He loved the truth for truth's sake and for man's sake. He saw oppression on every hand, injustice everywhere, hypocrisy at the altar, vanity 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 people. [Laughter.] England depended for 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; 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 perfectly willing to make brick by Pharaoh 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 Sense." It was the first argument for separation: 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 justice 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 inspiring 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 having aroused the spirit of independence, but he gave every energy of his soul to keep that spirit alive. He was with the army. He shared its defeats, its dangers, and its glory. When the situation 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 shouted 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.

To those who wished to put the war off

to some future day, with a lofty and touching spirit of self-sacrifice he said: "Every generous parent should say, 'If there must be war, let it be in my day, that my child may have peace.'" To the cry that Americans were rebels, he replied: "He that rebels against reason is a real rebel; but he that in defense of reason rebels against tyranny, has a better title to 'Defender of the Faith' than George III." [Applause.]

Some said it was to the interest of the colonies to be free. Paine answered this by saying: "To know whether it be the interest of the continent to be independent, we need ask only this simple, easy question: 'Is it the interest of a man to be a boy all his life?'" He found many who would listen to nothing, and to them he said: "That to argue with a man who has renounced his reason, is like giving medicine to the dead." [Laughter.] This sentiment ought to adorn the walls of every orthodox church. [Laughter.]

There is a world of political wisdom in this: "England lost her liberty in a long chain of right reasoning from wrong principles; and there is real discrimination in saying: 'The Greeks and Romans were strongly possessed of the spirit of liberty, but not the principles, for at the time that they were determined not to be slaves themselves, they employed their power to enslave 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:— "A nation any more than quarreling can be profitable 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 himself to the great cause, until there was "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 patriotic 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 testimony against the church. D'Holbach was giving to the *élite* of Paris the principles contained in his "System of Nature." The encyclopedists 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, "THE RIGHTS OF MAN."

This work should be read by every man and woman. It is concise, accurate, rational, convincing, and unanswerable. It shows great thought, an intimate knowledge of the various forms of government, deep insight 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 statement, and absolute thoroughness, it has never been excelled.

The fears of the administration were aroused, and Paine was

PROSECUTED FOR LIBEL,

and found guilty; and yet there is no sentiment in the entire work that will not challenge the admiration of every civilized man. It is a magazine of political wisdom, an arsenal of ideas, and an honor not only to Thomas Paine, but to human nature itself.

It could have been written only by the man who had the generosity, the exalted patriotism, the goodness to say: "The world is my country, and to do good my religion." [Applause]

There is in all the utterances of the world no grander, no sublimer sentiment. There is no creed that can be compared with it for a moment. It should be wrought in gold, adorned with jewels, and impressed upon every human heart: "The world is my country, and to do good my religion."

In 1793 Paine was elected by the department of Calais as their representative

IN THE NATIONAL ASSEMBLY.

So great was his popularity in France that he was selected about the same time by the people of no less than four departments.

Upon taking his place in the assembly he was appointed as one of a committee to draft a constitution for France. Had the French people taken the advice of Thomas Paine, there would have been no "reign of terror." The streets of Paris would not have been filled with blood in that reign of terror. There were killed in the city of Paris not less, I think, than seventeen thousand people—and on one night, in the massacre of St. Bartholomew, there was killed, by assassination, over sixty thousand souls—men, women, and children. The revolution would have been the grandest success 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 borne 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 fit material with which to construct a republic. Many of the leaders longed to establish a beneficent 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 tyranny, and against the death of the tyrant. 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.

TO VOTE 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 theologian 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 enemies, is equally profound. 'I have voted to put Louis Capet upon trial because it was necessary to prove to the world the perfidy, 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 overshadowing 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 united."

"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. [Applause.]

"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

been content to labor as a common soldier in the army of progress, confining his efforts to no country, looking upon the world as his field of action. Filled with a genuine love for the right, he found himself imprisoned by the very people he had striven to save.

Had his enemies succeeded in bringing him to the block, he would have escaped the calumnies and the hatred of the christian world. And let me tell you how near they came getting him to the block. He was in prison; there was a door to his cell—it had two doors, a door that opened in and an iron door that opened out. I was a dark passage, and whenever they concluded to cut a man's head off the next day an agent went along and made a chalk-mark upon the door where the poor prisoner was bound. Mr. Barlow, the American minister, happened to be with him and the outer door was shut, that is, open against the wall, and the inner door was shut, and when the man came along whose business it was to mark the door for death he marked this door where Thomas Paine was, but he marked the door that was against the wall, so when it was sput the mark was inside, and

THE MESSENGER OF DEATH PASSED BY

on the next day. If that had happened in favor of some Methodist preacher they would have clearly seen, not simply the hand of God, but both hands. [Laughter.] In this country, at least, he would have ranked with the proudest names. On the anniversary of this declaration his name would have been upon the lips of all orators, and his memory in the hearts of all the people.

Thomas Paine had not finished his career. He had spent his life 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 embodied 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 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 that like fiends over what they supposed to be the agonizing remorse of his lonely death.

It is wonderful 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—honestly. 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 fellow-men. He had, 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 wilderness 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 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 Eighth 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 uninteresting to them to know how honest and investigating minds were affected by the striking novelties attending the early progress of our faith.

Under date of P., Vt., Feb. 6th, 1853, I thus wrote: "The effect upon this generally quiet community, is somewhat striking. There are many believers here now, and many more engaged in active investigation. A large party 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 'Baalzebub 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 the most interesting part of my experience here, has come from the acquaintance 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 England. He is naturally diffident, and without 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 manner and matter. 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 arrangement to have him go with me to Massachusetts 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 our quiet homes in Vermont, on Tuesday the 8th inst., to go forth as co-workers with invisible friends, for the purpose of proclaiming 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, however, were urgent in their requests, and so kindly did they strive to remove our doubts, and to encourage us in the somewhat singular and doubtful experiment, that we could not long hold out in our reluctance 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 took 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 characteristic of them all. It would seem that to the more advanced 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 prominently 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 wonders of his condition. When he stands up as a medium for spirit-teaching, almost every 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 touching pathos of Indian speech have been given forth through our medium. In one instance of the latter kind, the characteristics were 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 deceased; and a well known member of congress who had passed on during the year, were all recognized by members of our audience. 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 instances slight symptoms of rowdiness were manifested, though there was not enough of this to seriously interfere with the condition and success of the speaker."

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 manifested by our spirit friends. Sometimes our communication would be by writing through Mr. S.; but oftener he would be

put into his usual trance-condition; and in this way some perfect gems of spirit thought have come to me. I regret exceedingly that I have not been able to retain 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 of angels, spoke to me of the peculiar condition and mission of their sex as it is in the spheres, and as it should be on the earth. On another, a loving spirit came and discoursed of the imperfect and low condition of the marriage relation, as it prevails 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 friends a 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 pulpits; and at two of the places I had for a limited time occupied the position of a regular 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 meetings, the medium was suddenly controlled, and some one of his spirit guides addressed me, saying that it had come to knowledge of the controlling hand, 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 wandering 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 special mediums 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 examined in a manner so clear and striking that in a subsequent conversation with him he expressed the opinion that the medium must in some way have fallen in with a 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."

To be Continued.

From Presbyterianism to Spiritualism.

By W. Church.

To the Editor of the Religio-Philosophical Journal:

I discover that personal spiritual experiences 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, or as some of the things of the realm 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 spiritual 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, and that he might see some of the things of the realm contained, seemed a little fanciful then, but with the light which Spiritualism throws upon such affairs, quite understandable now."

"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 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 and religious life, in the winter of 1853, 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 Spiritualism 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

with me, was unexpectedly inspired to understand what these mediums said, and could report it to me. This began 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 groping around among the churches, trying to find out something about the immortality 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 communication, 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 appointed 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 those volumes. Mentally, orthodox had been starving me, and for this spiritual food my soul was quite ripe. For a number of years following, 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 nearly twelve o'clock. 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 instrument, played 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 liberating service, and then lay them by, that I might read them over again in the sunset days of life. Recently I was again reading the works of Judge Edmonds, I was deeply interested in the second volume, 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 Edmonds and Dr. Dexter. I highly valued the letter coming through Mr. Matthews, knowing him to be a young man that represents 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 veiled 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 intercourse 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-reaching, 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, resting on principles, of course would not come within the pale of scientific statement, as they can be no law to regulate scientific. If science should mean certitude of knowledge, and exactitude of statement, and apply as much in the domain of intellect and morals as in physical matters. It would be absurd to say that God had made law to govern materiality, 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 one voice of statement in the fact that we must work

out our own salvation; and if we leave undone 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 theories 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 the floodwood in a freshet, they generally stop off among the low-land swales and sand banks."

"A few years since, some persons misdirected and infatuated, proudly in convention at Chicago, flouted their black flag of social freedom, and would have trailed the white banner of Spiritualism in the dust—but 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 probability of finding their way back into public confidence during their earthly pilgrimage. Doubtless, at the present time there are some honest, well meaning persons, who really think that we should pursue our investigations in kindly regard for the tender susceptibilities 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 in moral turpitude come in, if a medium, 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 in the name of medium. He not only dishonestly fleeces 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 woe 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 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 deary Spiritualism; I am an earnest 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 heeds 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 driving idiot as to do so, or cease to warn others who do."

"These words are from the pen of a medium of great experience, who (although wholly unknown to me) gives evidence throughout her letter, of a vigorous and well-balanced intellect. Her experience, as disclosed in her letter, accords perfectly with much that has come under my personal observation, 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 over-sanguine control, as destitute of reasoning powers as the mortal who would be deluded 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 musical prodigy to whom Mozart would be proud to pay homage. Under these delusive promises, I have known an estimable lady, of very slight musical powers, either natural or acquired, to live for years in the hope of accomplishing the highest musical circles in 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 fulfilled, 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 which 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 a sand-bar in the Chesapeake bay, at considerable expense (which some of them were illly able to bear) made a voyage from this city to that island, camped out upon it for a considerable time, digging at night to avoid observation. 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 women."

"A learned and able lawyer of my acquaintance has been for a year or more, in England, in search of a great estate, with 'mil-

lions in it," 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 'crook 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 three-fourths 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?"

"It is quite natural to suppose that communications coming through independent writing or speaking, come wholly from a source outside of the medium's brain; but whether this be so or not, we sometimes find delusive predictions, 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 obscure and unreliable, and their imaginations wonderfully fertile. I first got this idea from James Nolan, speaking in the independent voice, at séances with Mrs. Hollis, several years ago. I have received similar ideas since, in communications purporting to come from other spirits, through different 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 consciousness of their own identity, yet I think 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 act 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 assume. 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 driving 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 twirling 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 cognomen 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."

Washington, D. C.

J. J. 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 all."

"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 falls 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 cross was in our composition."

Religio-Philosophical Journal

JOHN C. BUNDY, Editor. J. B. FRANCIS, Associate Editor

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

At the last meeting of the Brooklyn Spiritual 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 evening, January 30th.

The writer as President of our Fraternity 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 bid you hearty welcome, for we, too, are striving to do here in Brooklyn what you are doing in the greater field, and our sympathy 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."

Col. Bundy spoke as follows: MR. CHAIRMAN, LADIES AND GENTLEMEN: It affords me pleasure to meet you to-night, and the pleasurable emotions of the occasion 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 environment you. 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-

cure him from dangerous combustion by a too rapid combination of particles, as might take place in the union of oxygen and phosphorus; or, from explosions such as might occur in triturating such simple articles as chlorate of potassa and sulphur together. Without a knowledge of these primary principles, as well as those governing the more dangerous and deadly compounds, an individual could not properly be called a scientific chemist. Yet when we come to deal with spiritual science, we as a rule find the least experienced and freshest investigators the most forward in grappling with the problem, the readiest to pronounce judgment and the last to acknowledge themselves in error. These people who, as likely to mistake fourth-rate jugglery for spirit manifestations as is a novice in mining to load himself down with worthless pyrites, thinking them gold, are in far greater danger 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 woe 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 enlightenment 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 heart strings and they heal but slowly.

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? Spiritualists 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 capable of such skillful arrangement as to produce 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 consonants are the basis of oral communication; 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 frighten, and then convict and convince large numbers. Yet these simple letters and vocal sounds standing alone 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 existence 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 Spiritualism evolve the philosophy of life; to the correlation and conservation of these, Spiritualists should bend their energies, seeking to make practical and useful their newly 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 encouragement 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. Butrick, Abram Kipp, Dr. John G. 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 their work in the future as in the past. 47 Waverly ave. S. B. NICHOLS.

The Editor-at-Large.

A plan has been proposed by which the work of combating the opponents of Spiritualism, and extending its influence, is given a somewhat organic form. It is organic inasmuch as those who accept it, and the many who do not ostensibly, can all work together for a common purpose. The outline of that plan is somewhat vaguely expressed, and at first I thought it on that account objectionable, but after more mature deliberation, this very vagueness is its highest recommendation. It marks out a course for no one. It says to no one, do this or do that, but leaves each one to do that work which his judgment deems as necessary.

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 assistance 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 written 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 itself 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. 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 unnatural for men to organize in groups for associative efforts, 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 heterogeneous 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-at-large 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 growth—for 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 others," 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

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 bill 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, 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 trammelled 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 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 prerogatives 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, and 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, all 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 majority 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 attempted 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 classes of citizens; and as in duty bound, we will ever remonstrate.

The Patriotic Paine.

The Paine Monument Association received its completion in organization on Saturday 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 the way. The announcement was made that the receipts from Mr. Ingersoll's lec-

ture were \$1,330. 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 Paine.

At the meeting last Thursday evening at Central Musical Hall, Col. Ingersoll 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 attended 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. Bundy, 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 68 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 Halle's Hall, Cleveland, Ohio. On the 2nd he spoke at Newell's Hall, 349 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 evenings. From there he goes to Lima, 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., 139 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 pulley. 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 Spiritualism, are highly interesting. The account of the marriage of his spirit daughter to the son of ex-president Pierce, was republished 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. He had a sitting with Mrs. Simpson last week, with the most satisfactory results.

who doubts or denies. Belief is regarded as the one essential thing. To practice justice, to love mercy, is not enough; YOU MUST BELIEVE in some incomprehensible creed. Three times one is one. The man who practiced every virtue, but failed to believe, was executed. Nothing so outrages the feeling of the church as a moral unbeliever, nothing so horrible as a charitable atheist.

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 ears were stopped, you would think, to say the least of it, that he had an odd way of conveying 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." [Laughter.] "Keep your ears stopped; my music objects to nothing but being heard." [Laughter.] The last says: "Away with your reason; my religion dreads nothing but being understood." [Laughter.]

ing to the weak wailing of damned infants struggling in the silny coils and poison folds of the worm that never dies. [Laughter and applause.] About the beginning of the nineteenth 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 covered 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 the wolveth 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 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.

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, charity, 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 Urial 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 haron with seven hundred wives and three hundred concubines; or had persecuted Christians even unto strange cities. [Applause.] The church has pursued Paine to death thro' orators. 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 Diogenes to all the gods." Just as good as anything! In every age some Diogenes has sacrificed to all the gods. True genius never cowers, and there is always some Samson feeling for the pillars of authority.

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.

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