

RELIGIOUS PHILOSOPHICAL JOURNAL
DEDICATED TO THE ARTS AND SCIENCES, LITERATURE, SPIRITUAL PHILOSOPHY, ROMANCE AND GENERAL REFORM.

Truth Meets no Mask, bows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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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...

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.'"

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."

been content to labor as a common soldier in the army of progress, confining his efforts to no country, looking up in 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.

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...

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 defend the memory of Thomas Paine.

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—agander—[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 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.

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.

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 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 1500 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 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 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 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 so 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 audiences. 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 loveliness of angelic life, 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 friend 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 pulpit; 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 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 mesmeric 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 re-examined in a manner so clear and striking that in a subsequent conversation with me 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, 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 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. 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 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 unction, 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 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 grouping 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 criticized, 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 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, at sunset days of work. 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 was 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 not resting on principles, of course would not come within the pale of scientific statement, as there can be no law to regulate nonentities. But 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 need 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 like woodcock 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, flaunted 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 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 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 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 fall. 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. J. 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:

"Do not deny 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 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 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 astonishing 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 an island in the Chesapeake Bay, at considerable expense (which some of them were liable 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 laid," 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 such 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. This 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 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, they are 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 vein, at a seance 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 see in an ordinary walking stick a frightful serpent, or in the bare floor a pool of water, etc., and to 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 willing 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 a railroad speed since entering the spirit-land. It may even account for many of the phenomena witnessed at materializing, or 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 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.

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; 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 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 dress was in our composition.

J. J. C.

A Young Florentine Controlled by a Spirit.

Italy has been singularly free from the phenomena of delusions of spiritual mediumship, as known in America, England, and France, especially their writing or literary phase.

A year ago a young man of twenty-five years of age, named Gino Fanciullacci, in the service of M. Ribbet, 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.

For a considerable time, however, there has been an influence more potent than the others which has got the upper hand and entirely monopolized the writing capacity 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.

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 putative author, unlike Chatterton, the successful forger, for a time, of Old English, is an illiterate youth, who believes in nothing except his own material life and gratifications.

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, irrespective of ideas, probably they will be found correct, and these poems in literary excellence stand no higher than the average of such productions of the spiritualistic schools in England and America. That this phenomenon, in such a scale and with such pretensions, should break out thus suddenly in Florence, the most ungenial 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 awaits 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 worthiest possible use of earthly existence.

For a considerable time, however, there has been an influence more potent than the others which has got the upper hand and entirely monopolized the writing capacity 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.

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

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

Magazines for February not Before Mentioned.

Scribner's Monthly. (Scribner & Co., New York.) Contents: The Portrait of Peter the Great; The Flag of Peter the Great; A Wheel around the Hub; Booby little Bat; New England Fences; Louisiana; Present Phases of Sunday School Work; Edison's Electric Light; "That Lass O' Lowrie's"; Peter the Great; Success with Small Fruits; John Bright; A Remonstrated Teacher; The Grandissimes; Porto Fino; A Valentine; A Knight of Danneberg; Notes of a Walker; The Political Outlook; Topics of the Time; Communications; Home and Society; Culture and Progress; The World's Work; Eric-a-Brac. This 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: Frontispiece: The Princess 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; Hearing without Ears; The Hydas; A Story to be Written by the Boys and Girls; Mary Elizabeth; Snow-Sports for Girls and Boys; The Raven Uncle; A Picture with a Moral for Boys and Dogs; Edith's Hairy Master Terborius; Some Wonderful Antiquaries; "Seeing is Believing"; 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 Phenological Journal. (S. R. Wells & Co., New York.) Contents: Rev. Elijah D. Murphy, Pastor of the New York Port Society; Enthusiasm; Studies in Comparative Phenology; Sayings, and who first said them; William M. Lowe, Senator from Alabama; Agreeableness; Ancient populations of North America; An Old Custom which ought to be revived; The Young Folks of Cherry Avenue; Remarks on House Drains, Chill and Fever Sufferers; 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.

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

Babyland. (D. Lothrop & Co., Boston, Mass.) This magazine is for youngest readers, 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; The Burr in the Heart; Iris Versicolor; Homoeopaths Repudiating Specific Medication; 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 Ballad 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 Parochial Registers of England; The Feof of Colchester, from an Old Broadside; Franking Memoranda; The Schoolmaster—Printer of St. Albans; An "Indian Money Cowrie" in a British 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 supplement "Our Home" devoted to Merry-Making, Fun, etc.

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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. In accordance with this invitation, the friends gathered in goodly numbers, enough to fill the Hall, notwithstanding that it was a stormy evening.

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 endorse them. The nine planks for your platform afford standing-rooms 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-

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 axioms 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 probing 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 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 M. Cole 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, 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. Flahough, E. V. Wilson, Mrs. Dr. Rae and others. Among those present, were Dr. Eugene Crowell, Thomas S. Tice, Judge Wm. Coit, E. Butterick, Abram Kidd, 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 their work in the future as in the past. B. 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 of 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, 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 need 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 effort, as it is for them to breathe. As 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 of 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, and the good sense of the legislators, 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 whomever 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, 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 \$1,630. 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 besname 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 Stamford, Conn., during May and June.

Sunday, Feb. 1st, that eminent trance medium, J. W. Colville, lectured at Hales' Hall, Cleveland, Ohio. On the 2nd he spoke at Newell's Hall, 349; Pearl St. On the 8th he holds forth again at Hales' 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 Tine, 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 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 mediumsitic 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.

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

WHOLESALE AGENTS. THE CINCINNATI NEWS CO., 181 Race St. Cincinnati, Ohio.

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

A. TRIN & ABRAHAM, 55 West 31st Street, New York City.

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AGENTS: READ THIS! We will pay AGENTS \$100 per month...

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The only German literary review which reviews German and foreign literature impartially...

TO FLORIDA! TOURISTS!! The attention of tourists visiting the State...

STARTLING DISCLOSURES! ANNIE STEWART VERMUS TERRE HAUTE GAZETTE...

PRE-NATAL CULTURE. Being Suggestions to Parents relative to Systematic Methods of Moulding the Tendencies of offspring before Birth.

THE TONGUE GALVANIC INSTITUTION FOR THE TREATMENT OF CHRONIC DISEASES.

This peculiar though successful mode of treatment has been in use for many years...

Passed to Spirit-Life. Passed to spirit-life, at the residence of Mrs. W. H. L. on the 29th inst. HENRY L. WALKER...

THE LETTER. NEW YORK, APRIL 24, 1848 - SIR: Having been informed that you have a design to write...

Spiritualist's and Medium's Meeting. A Spiritualist's and medium's meeting will be held by Dr. Wm. W. Wood, Saturday, at 3 p. m. at 108 West Madison Street...

New Advertisements. EMMA JEFFRIES. of San Francisco, Trance Speaker, Test and Holistic Medium...

ELECTRICITY IS LIFE. Dr. DEEB's Galvanic Battery and Absorption Pad...

In the Sick Room. A SERIES OF PAPERS ON DOMESTIC NURSING.

COOK'S GRAND EXCURSIONS TO EUROPE! 1880 For the Summer of 1880.

IMPROVE Your Long Evenings. Beautify Your Homes. A Scroll Saw.

TIOMAS COOK & SON. 261 Broadway, New York, P. O. Box 1497.

50 Elegant Cards. New Chromo, Shells, Gilt-Edge, Ac.

3 Ton Farm or Wagon Seals. \$40. 100 Sealers...

OPIMUM MORPHINE. TABLET OF 10 TO 20 GRAINS.

FREE GIFT! Ac. 150 my Medicine Book will be sent to each person...

EVERY AGENT. For any work whatever, and every person who can be called upon...

THE DEAF HEAR. THE PERFECTLY NEW and IMPROVED...

To Florida! Tourists!! The attention of tourists visiting the State, and Northern families wishing a comfortable home...

COLEMAN HOUSE. WALDO, FLORIDA. (South in R. R. Depot.)

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than he has of position. I love the men who have trampled crowns beneath their feet...

Rev. A. J. Fishback, formerly a prominent Universalist minister, heartily endorses the scheme...

We republish 'The New Fire Department, and a Word to the Clergy.' with several additional verses...

Last Sunday morning Mrs. Ophelia Saunders lectured to the First Society of Spiritualists...

Mr. and Mrs. Simpson started for New Orleans, Thursday, February 5th. They will remain there until the 15th.

Dr. J. K. Bailey spoke at Plum Creek, Mitchell Co., Kans., Jan. 18th; at Clifton, Jan. 22nd and 25th.

HALL'S Vegetable Sella Hair Remedy cleanses the head from dandruff. Give it a trial.

FROM A DISTINGUISHED PHYSICIAN. Prof. Green, a distinguished allopathic physician...

HOARSENESS. All suffering from Irritation of the Throat and Hoarse voice will be greatly relieved...

SUMMER'S HEAT relaxes the system and renders it liable to attacks of diarrhoea, dysentery, cholera, flux, cholera-morbus, cramps in the stomach, and other painful and dangerous affections...

REGULATE THE SECRETIONS. In our endeavors to preserve health it is of the utmost importance that we keep the secretory system in perfect condition.

ADAM VICTORIES. At the International Dairy Fair, held in New York December 1879...

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR. Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease...

Mrs. D. JOHNSTON, Artist, 465 Farwell Ave., Milwaukee, Wis. Water Color Portraits a specialty.

J. B. CRUMHOLZ, Warner, Minn., says: 'The Great Spiritual Remedy, Mr. Spence's Positive and Negative Powders, are doing wonders here.'

SEALD LETTERS ANSWERED BY R. W. FLINT, 35 E. 14th Street, N. Y. Terms: \$3 and three-cent postage stamps. Money refunded 21-251.

Dr. D. P. Kayser, the oldest Medical Seer now in the field, can be consulted daily for Clairvoyant examinations and prescriptions...

CONSUMPTION CURED. An old physician, retired from practice, having placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections...

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

DIAGNOSIS BY LETTERS - Enclose lock of patient's hair and \$1.00. Give the name, age and sex. Remedies sent by mail to all parts of the United States and Canada.

Circular containing testimonials and system of practice, sent free on application. Address, MRS. M. C. MORRISON, M. D. 25-2011.

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Married. In Auburn, N. Y., January 29th, 1880, by Rev. J. H. Harter, Mr. R. J. GARDNER, of Birmingham, N. Y., and Mrs. H. M. DOANE, of Oswego, N. Y.

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THE LETTER. NEW YORK, APRIL 24, 1848 - SIR: Having been informed that you have a design to write...

A history of the life and writings of Thomas Paine, if you have been furnished with materials in respect to his religious opinions...

THOMAS NIXON, DANIEL PELTON. An old man in Pennsylvania told me once that his father lived...

AN OLD REVOLUTIONARY SOLDIER by the name of Thomas Martin to work for him. Martin was then quite an old man...

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...

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.

One would think from the persistence with which the orthodox have charged for the last seventy years that Thomas Paine recanted, that there must be some evidence of some kind to support those charges...

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 died in the land his genius defended, under the flag he gave to the skies. Slander can not touch him now; hatred can not reach him more.

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 religion that shocks the mind of a child cannot be a true system.'

DID THOMAS PAINE RECENT? Mr. Paine had prophesied that fanatics would crawl and erige around him during his last moments. He believed that they would put a lie in the mouth of death.

He hated superstition; he loved the truth. He hated tyranny; he loved liberty. He was the friend of the human race.

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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...

It does seem as though the most zealous Christians must at times entertain some doubt as to the divine origin of his religion.

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.

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Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

The New Fire Department and a Word to the Clergy.

By WARREN BENNER 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
Whose billows of death, while eternity rolls,
As extend their arms to encircle our souls;
To bring us with Satan within their embrace,
The endless abode of nine tenths of the race!
Yes, wake from your slumbers, and bathe in the
Enrldie your armor, prepare for the fight;
Cut loose from oppressors, their mandates defy,
Believing that none but a coward can die!

A **Huge** Department of Firemen was formed,
Which bravely the battling elements stormed;
The red, seething fountain was hotly assailed,
Till the sulphur affrighted, all rallied and called,
And woke such a tumult their foes to defeat,
That Satan took courage within his retreat!

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,
Deserting 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, afflicted, were all in a blaze,
Where Satan was kindling, 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 heaped developed with sulphur and
smoke,

Till one orthodox deacon awoke
And joined the Department, now strong in its
youth.

The **New** Department to battle for truth,
The combat waxed stronger, as years went apace,
Enlightening the hopes and the fears of the race;
While priests, in their frenzy to curb new desires,
Preached long windy sermons, inflaming the fires,
Till the sulphurous fumes, with intensified heat,
Drove many a priest from his credal retreat,
Drove many a bigot to dire unbelief.

While even this freedom afforded relief,
By breaking the shackles, the truth to explore,
And sending a God whom the angels adore,
Whose Fatherly kindness no language can tell,
Remote from the fumes of an orthodox hell!

When ho tally-ho! rings the captain's clear tones,
While the clashing of armor commingles with
groans
Onward, still onward, not knowing defeat!
Onward, heroes on, but never retreat!
Onward, thence onward, the flames are abating!
But hark for a moment, the angels are waiting
To bring the glad tidings, in *wordless* joy,
That all who are fighting is *orthodox* smoke!

A WORD TO THE CLERGY.

Oh, ye preachers! tell us kindly
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 eternal burnings,
And your angry God adore!

We feel your utmost soul would fain rebel,
Against these faded thoughts of God and hell;
Though still the warp and woof of many creeds
Were ever fully suited to your needs.

Then why will you, in this effluent age,
Repose beneath the shadows of the past,
And drink from stagnant, pestilential ponds,
And feed upon the husks of bygone years?
With which you long have dwarfed immortal souls;
When manna from heaven's perennial fields,
And waters pure from heavenly fountains flow
In rich abundance, suited to your needs?

Nay, more; for when our famished souls reclined
Upon the barren borders of despair,
And faint would feast on heaven's o'erreaching fruit,
You, like the dog within the manger filled,
That never leaves the manger,
But drove the patient hungry ox therefrom;
Thus you, would fain devour 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 soul to worship at your shrine
While he would worship up in realms of light,
Still close your eyes upon the narrow 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 hebet,
And keeps alive the demon in your breast,
Creates a hell of mysterious fears,
Whose fabled phantoms frighten your foes;
While God, traduced by your invidious rule,
Excites less reverence, than ridicule.

But if your morbid tastes still crave such food,
We hope it somehow may result in good,
If it will bring you to the gates of light,
You may yet learn to mine her golden ore,
To get her precious gems, and day by day
Retain the gold, 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 soul 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., 6th, 1880.**

Bishop H. E. Eads, 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, especially if such frauds be ladies.
A building on fraud or false pretense is worse than
no building at all. Go, or winnowing the chaff
from the wheat, and angels will bless your la-
bors.

Allen F. Hall writes: Go on with your
blows against the humbugs who attack them-
selves to our ship like barnacles. 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. H. Davis writes: Myself and wife would
not do without the *Journal*. Go on, you are do-
ing right; how to the line, let the chips fall where
they may.

Mary L. Hineer writes: We have taken the
Journal, until it has become identified as one of
the family, and still always bears upon us most pleas-
ant and wholesome messages.

W. H. Barlow writes: The *Journal* is ever
a welcome visitor; can't think of getting along
without it.

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

By Capt. H. H. Brown.

During the last three weeks, I have had the pleasure of renewing my association with the Spiritualists of New York City, and it is gratify- ing to know that the three societies are 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. Brigham 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 wish to keep their religious natures, seek and receive something that a philosophical and scientific plat- form can never give them. It is an easy transition from the church to her ministrations, for sen- sitive, gentle and deeply religious herself, she never jars rudely the sensibilities of any one. Handling tenderly the creeds (with the gloves of Christian Spiritualism), and giving correct inter- pretations to texts, she admirably fits a much needed place in the evolution from utility to reason, and her auditors bringing their old bottles, have them filled with new wine, and it is well, for even if by and by 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 by they will gladly let old bottles and stoppers go, but not until success ever attend the good teacher. Since in two weeks Dr. J. Y. Mansfield has so close of her evening address, given admirable tests, and so well has 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 manner, daily for the good of the seeking outside world. By and by I shall have something more to say of the Doctor.

The **Second**, and different, 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. Whether, 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 still nearly his old self vigor. An old veteran, theological dogmas and no more needed, 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! New York and New Eng- land have the greatest number of workers and, at the same time they monopolize them, and the other sections allow them to hold even those who have a western reputation when once they get 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 de- mand for phenomena is great to-day, and Bro. Adams has a supply for that demand, and with re- turning 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. There, there has been a large amount of free advertising for him, and it stimu- lated a curiosity that drew many others. As a speaker to start out as the ordinary spiritualis- tian 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 the weak to the teacher. In stimulating interest 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 be- come valuable, rather than by wisdom of the thoughts uttered.

To turn from this crowded hall to the quiet audi- ence in Stock Hall, where the Harmonical Society and friends gather every Sunday to listen to A. J. Davis, is like going from the street to the parlor. But a few more than a hundred gathered to hear the Ser, but they were earnest, thoughtful men and women; those who had passed those stages of Spiritualism's development in which curiosity, impatience and combativness predominate, and reached that serene reason and confidence, where religion and science are at equilibrium. They were for truth 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 other attended. Religious without cult, progress- ively without bigotry; iconoclastic without an- nihilation, 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-PHILOSOPHICAL JOURNAL**, of the 17th inst., your address, 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- ualism inaugurate, his Society has begun. There our philosophy is brought down from clouds and made "to dwell with men." Strong must be the movement to keep me away from all discourses Sunday mornings, when at home, and only to be- lieve and report for 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 so clearly words so well and to whom I would recommend the young to go as 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 Industrial school, and the Ethical class for adults, I will report them through the *JOURNAL*, in hopes they be able to stimulate others to do 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., his address was upon "True Education," and the questions to be answered was, "How shall we make the working classes contented?" His an- swer was: "By a proper course of industrial, intel- lectual 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 stimulated and inspired with courage by every bold utterance."
"The middle ages were the ages of ignorance, hence of theory, but the time for the policy of ignorance is gone by."
"Ignorance is the fifth of the soul. Religion has been kept as a hagaboo to frighten the masses."

"The selfish have in their wealth, made a dumb- show of religion, because as long as they could make the masses contented 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' talk 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 enable it. Make it a noble thing to labor, and the road is through that industrial education, that shall make all work mental, and the hard servant of his brain; causing mental operations to shine through manual operations, thus making men- tal labor a mental operation. Teaching man to understand 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 law. To-day labor is brutish. We would have it

human. Man no longer is an ox chained to the cart of labor, but a conqueror bringing the reins. It is with reluctance I give 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 obtuse heart must bow to it, and yet so high and pure that even the loftiest of intellect—those rare souls that dwell upon the heights of humanity, shall find in it satisfaction; nay, 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 to publish 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 reach them. We are like those who have feared the loss of some dear friend, and to whom their friend is restored even 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 reli- gion!

clairvoyance.

The following article is from the *Inventors Record*, in which it bears the title, "Startling Discovery: the Alleged Segregation of Mind from Matter in Life."
We have received from a respected correspond- ent particulars of a remarkable experiment re- sulting in phenomena which must lead to revela- tions 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 spontaneously releasing itself from the trammels of matter, and of transporting itself to places distant from the body, which remains in a condition of repose, resembling the effect produced by anesthet- ics. Whilst under the electric influence (the man- ner of which our correspondent will not at present 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 released 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 assurance that he had detected a scene which he never could see at any one mile away. He appeared to be so thoroughly convinced this was no mental delusion that careful inquiries were instituted, which led to a surprising corroboration of all the circum- stantial minutiae. Utterly astonished at such an unexpected manifestation of mental faculties be- yond the limits of any abnormal power of the ordi- nary senses, our correspondent was obliged to re- nounce the experiment, as he could not find any other patient unacquainted with the marvelous occurrence re- lated. 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 be- yond doubt, our correspondent subjected himself to the electric treatment with the same result, and, after repeating his tests, has ascertained that the conclusion 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 importance.

Is there any connection between such phenom- ena and the recognized facts classed under elec- tro-biology? 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 scepticism which rejects facts upon mere examination of their truth is, in some re- spects, more injurious than unquestioning credu- lity," and we know that "there are more things in heaven and earth than are dreamt of in our philo- sophy."
—**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 which she mentioned the loss of a gold watch. Sir Walter sent the letter to a doctor who had a patient professing this strange power. The patient immediately described the watch accurately, de- picted the furniture of the house, named the dog, and declared that she could recognize the cursive handwriting. His statements were doubted, but they fixed the theft 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 phenomenon, which he considers is suscepti- ble of very important and extensive application. 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 measure the extent to which such a discovery would revolutionize all modern thought and action. The contingencies of tempo- rary occurrence of all other phenomena of the flesh, and defying time, space, and all the formulae of the laws of the material universe, require a desperate 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 mortal bonds to stand in the presence of the Infinite.

Cured by Spirit Power.

The perusing of a communication by R. Weldon, on the protection of Doctors, caused me to reflect upon my past suffering, which was caused by their mercurial treatment, which nearly ruined my physical body. I cannot withhold my testimony against their injurious practice, inasmuch as they had declared that such a method would cure; to compel the afflicted to give them their patronage, and prohibit all others who may not have obtained 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 violent headache, and after several attempts I found 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 circle of beautiful angels, who seemed to descend from the heavens above, clothed in gar- ments of radiant light, and their number I cannot lay hands upon my head, and all pain instantly vanished. I seemed as if in a trance. I was so 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 this heavenly concurrence 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 they cannot expect aid from the pure and the good, unless we strive to become like unto them.
—**HEARY MOORE.**

Mrs. W. H. Constock writes: Many have acknowledged in reading the *Religio-Philosophical 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 fellow-mortals.

Communication from G. Wordswith.

To the Editor of the *Religio-Philosophical Journal*:
Perchance I have a copy of your *Religio-Philosophical Journal*, No. 2, September 13th, 1879, and am so much impressed with its value that I wish to become a subscriber, hoping thus to learn more of its teachings. As 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 evil 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 this sign must we consequently have long ago sub- scribed to all 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 heavenly Father. A hinge is needed between the so-called Christian church and Nature's God, for the manacles of superstition were never more firm upon any people than they are to-day upon main- body, among 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 illumine 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 under- stand 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 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 mystic; they do not take him in—"receive him"—while vainly trying to take him on, 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 channel of light to others. I shall be glad, so far 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 hands the "Principles of Light and Color," by Hab- bitt. I am free to say it is "the grandest book that was ever written by man, and its study will re- vive the thoughtful man, and see themselves in the light that is true, and open the way for their de- velopment without end. It teaches the basic principles of life, the laws of atomic and chemical action, and its knowledge would revolutionize the "philosophy" of man, and prepare the way for that millennium reign which is even now upon us, if our hearts were only pure and right.

Another "eye opener," for which I give thanks, is the "Parables," 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 illu- strious predecessors were called mad. Dr. Warren's "Parables" will be a sword among the churches, as will Dr. Habbitt's great book re- volutionize the arts and sciences. The fact is, the fall 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 being uneducated, and pray the good spirit may direct towards me the kindly in- fluences of truth, and what you will advise me in my readings, etc., that I may make good progress.

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 with a blessed thing it is to hold communion with saints.

I may at some future day, write you from the land of oranges and flowers.
—**G. WORDSWITH,**
Apoka City, Orange Co., Florida.

A Prophetic Dream.

I am not superstitious, but rather disposed to discredit anything for which I have no evidence. However, I had a dream on Tuesday, and years ago, which was so singular a fulfillment that I am puzzled 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 in to the country on that afternoon, to buy some potatoes from a farm. I intended to walk, as it was a pleasant spring afternoon. My friend said he would go with me, and I intended to stay over- night.

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 lone, moaning sound, as the tall, slender white-oak trees away to and fro. I went down the west side of the hill, and looking to my left, in a westerly direction, saw a man up a hollow with a sock on his back, and a sled. He was 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 I started to go to the farmer's house. Neither of us had ever seen 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 good, then proceed over a high hill, still going west, when we would come to another road, which would lead us to the farm.

When we got upon the top of the hill the sun was low in the west, the tall 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 town, over two miles distant. But my 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 stood, but we proceeded down the west side of the hill, the place now being perfectly 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 God!" said 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 happy thought of immor- tality; what a grand thought it is to see this life reaching away into infinite space and infinite time; and the medium through which we may 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 "Arcane of Spiritualism," by Hudson Tuttle. Surely the angels must have been with him when he wrote this grand and elevating pages. It has been a con- solation and a joy to me. It cannot fail to elevate all who are fortunate enough to read its angel mes- sage.

So many in the churches are becoming liberal in thought, we know that superstition and ignor- ance must fade away, dogmas, baptism, waters, wine, all must give place to spiritual blessings which alone can elevate the race.
S. E. Higgins 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.

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 tobacco, under the head of "A Startling Cure." The point that attracts 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 used to find their system so change- ing as to abhor tobacco upon their recovery.

I was cured by spirit power of the use of tobacco, 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 not affect me? I was answered at once, 'Too much tobacco.' I was at that time averaging a dime's worth of one 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 pants pockets 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 cigar, the tobacco becoming so distasteful to me. On the seventh day I purchased a cigar 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, but in fact, 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 cigar, the tobacco becoming so distasteful to me. On the seventh day I purchased a cigar 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, but in fact, 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 cigar, the tobacco becoming so distasteful to me.

—**SETH TURNER.**

J. A. Hyatt writes: Please find enclosed remitt- ence 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 devils of evil evade their own retribu- tion.

Religious creeds have no foundation save that of theory, no verities 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 subtle 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.—**Clarke.**

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

It should be borne in mind that Spiritualism is a new era. It has not lived through one generation; yet its warp and woof is gathered firm.

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 earth- plane is of a probationary and educational char- acter, and is a nursery, so to speak, for discipline in thought and conduct.

The pulpit-hypocrite's stock-in-trade is a worldly faith, and the Spiritualist's stock-in-trade is demon- strated, palpable facts, the imitation of which causes long escape detection.

Religion is not an arbitrary or imaginary thing, but founded upon eternal truth 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 fulfill 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 poison- ous effluvia has been falling on death and misery for ages. Reason, the light sent into the world, is beginning to shine upon the pathway of man- kind.

There is but little difference between the hy- pocritry of the holy men who preach the gospel on the Sunday and faithfully serve His satanic Majesty in various ways during the week, and the clever rogue who pretends 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

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

in some incomprehensible creed. You must say: "Once one is three, and three times one is one." The man who practiced every virtue, but failed to believe, was execrated. 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 account 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 prophecies 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 the 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.

WHILE, 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 the 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 chosen 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 shocked 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.

HE USED NONE THAT HAVE BEEN REPEATED. The combined wisdom and genius of all mankind could 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 coils and snares, that we may be led by its false and delusive glare out of the narrow 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 conclusions? Ought the sailor to throw away his compass and depend entirely upon the fog? If reason is not to be depended upon in matters 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 eyes and noses in a petty legislature? If reason can determine what is me, what more do we want either in time or eternity?

Down, forever down, with any religion that requires upon its ignorant altar its sacrifice of the goddess Reason; that compels her to abdicate forever the shining throne of the soul, strips from her form the imperial purple, snatches from her hand the sceptre 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 having your eyes shut, you would likely suspect

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 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." [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.]

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 religious wars; bound hundreds of thousands to the stake; founded inquisitions; filled dungeons; invented instruments of torture; taught the mother to hate her child; imprisoned the mind; filled the world with ignorance; persecuted the lovers of wisdom; built the monasteries and convents; made happiness a crime, investigation a sin, and self-reliance a blasphemy. 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 LANGUAGES.

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 essential to conjugate the Greek verb before you can make up your mind as to the probability of dead people getting out of their graves? Must one be versed 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 it.

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 because there is less of it. [Applause.] 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 ears would have been cut off, their tongues bored, and their foreheads branded. Less than one hundred and fifty years ago the following law was

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 hereafter, within this province, willingly, maliciously, and advisedly, by writing or speaking, blaspheme or curse God, or deny our Savior, Jesus Christ, to be the Son of God, or shall deny the Holy Trinity, 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 utter 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 is 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."

At that time nothing so delighted the church as the beauties of endless torment, and listen-

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 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 in the velvet of its 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 glory 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 angels into soldiers—made heaven a battle-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 ignorant, and consequently extremely religious, so far as belief was concerned. In Europe liberty was lying chained in thequisition, her white bosom stained with blood. In the new world the Puritans 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 impossible.

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 of 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 pagantry, and power.

Progress is born of doubt and inquiry. 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, wrapped 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, felt within her heartless breast the deadly dagger of Voltaire. From that blow the church can never recover. Livid with hatred she launched her eternal anathemas at the great destroyer, and ignorant Protestants have echoed the curse of Rome. In our country the church was all powerful, and, although divided to many sects, would instantly unite to repel a common foe. Paine did for Protestantism what Voltaire did for Catholicism.

PAIN STRUCK THE FIRST GRAND BLOW.

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

Paine did not falter, from the first page to the last. He gives you his candid thought, and candid 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 better; 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 ever gave itself wholly to the control of the church without losing its power, its honor, and existence. 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 it by. 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 completeness. A sublime segment, a grand fragment, of no value to them. They demand the complete circle—the entire structure.

In music they want a melody with a recurring 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-books 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 hatched, and especially the dry limb upon which he roasts. [Laughter.] 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 be attained by self-denial and faith; not self-denial for the good of others, but for the salvation of your own sweet self.

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 purged 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 others. 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.

Cathedrals and domes, and chimes and chants, temples frescoed and gilded, 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 crucifers, stasas, and crowns, mitres and missals, and masses, rosaries, relics and robes, martyrs, and saints, and windows stained 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 that he purchased with liberty, that priceless jewel of the soul, by 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 WRET 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 beginning to be realized, and the truly intellectual are honoring the brave thinkers of the past.

But the church is as unforgiving as ever, and still wonders why an infidel should be wicked enough to endeavor to destroy her power. I will tell the church WHY I HATE 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 fires, torn our flesh with irons; you have covered 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 having 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; that 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 battling 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 devours 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; all 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 knowledge. 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 discovery, 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 greet them like a ray of light, like the song of a bird, the murmur 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 gradually 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 insatiate monster and write upon the eternal dome, glittering with stars, the grand word

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 rendered 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 promptly done. Therefore, we the undersigned, pledge ourselves to gratuitously do this work; and ask each and every Spiritualist, respectfully, to write their names as members of our corps 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 of united action and united in a common cause we will zealously and persistently work together for the achievement of a common purpose. J. M. PEBBLES,

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