

Eruth Gears no Mask, Bows, at no guman Shrine, Seehs neither Place nor Applause: She only Asks a Dearing.

VOL XXVII. JOHN C. BUNDY, EDITOR AND [-

CHICAGO, FEBRUARY 7, 1880. 1 \$2:50 IN ADVANCE. I SINGLE COPIES FIVE CENTS.

CONTENTS.

FIRST PASE .-- The Age of Reason - An Appeal to Those Who Live in It to Ito Justice to the Memory of Thomas Palne -An Able Review of His Carner soil an Eloquent Tribute to His Worth by Col. Robert G. Ingersoll, at Central Muate Hall, January 29th, 1880.

SBOOND PASE.- Life with the Spirits. From Presbyterian tem to Spiritnaitem. Words of Wisdom

Think Paon -A Young Florentine Controlled by a Spirit Brooklyn Spiritual Fraternity. Magazines for February not before Mentioned. Magazines for January just II ceived. Miscellaneous Advertissments.

FOURTH PAOR .-- The Brooklyn (N. Y | Spiritual Fraternity give a Reception t Col and Mrs Hundy. The Editor at Large, down Doctors. The Patriotic Paine. Anniver-Spiritualistic Vineyard, and other Items of Interest.

FIFTH PAGE-Continuation of Col. Robert G. Ingeredi's Address, Special Notices, Miscellaneous Advertise ments

BIXTH PAGE .- The New Fire Department, and a Word to the Clergy, New York City Notes, Clairvoyance Cured by Spirit dower, Communication from G. Wordswith, A Prephetic Dream. A Taste for Tobacco Banished by the Spirits. Notes and Extracts.

SETENTS PAGE .- List of Prominent Books for sale at the office of the Religio Philosophical Journal. Miscellaneous Advertisements.

HONTH PAGE - Continuation of Col. Ingereoli's Address To Spirituali. ts

THE AGE OF REASON.

An Appeal to Those Who Live in It to bo Justice to the Memory of

THOMAS PAINE.

An Able Review of Ilis Career and an Eloquent Tribute to His Worth by Col. Robt. Ingersoll, at Central Music Hall, Jan. 20th, 1880.

Amid great applause Col. Ingersoll arose and said :

LADIES AND GENTLEMEN : It so happened that the first speech-the very first public speech I ever made-I took occasion to de-fend the memory of Thomas Paine. [Ap-

I did it because I had read a little something of the history of my country. I did it because I felt indebted to him for the liber-ty I then enjoyed-[Applause]-and whatever religion may be true, ingratitude is the blackest of crime. [Applause.] And whether there is any God or not, in

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

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

ONE OF THE MAIN-STAYS OF LIBERTY in this world. [Applause] At one time he was an excise man, like Burns. Burns was -and yet he wrote poems that will wet the cheek of humanity with tears as long as this world travels in its orb around the sun.

(The lectorer here put on his spectacles with the remark, "We have all got to come to it sometimes-[great laughter]-but'I want to grow freer as I grow old ")

Poverty was his brother, necessity his master. He had more brains than books; more courage than politeness; more strength than polish. He had no veneration for old mistakes, no admiration for ancient lies He loved the truth for truth's sake and for man's sake. He saw oppression on every hand, injustice everywhere, hypocrisy at the altar, venalty on the bench, tyranny on the throne, and with a splendid courage he espoused the cause of the weak against the

titled few. [Applause] In England he was nothing. He belonged to the lower classes—that is, the usual peo-ple. [Laughter.] England depended for her prosperity upon her mechanics and her thinkers, her sailors and her workers, and they are the only men in Europe who are not gentlemend. The only obstacles in the way of progress in Europe were the nobility and the priests, and they are the only gentlemen. [Laughter.] This, and his native genius, constituted

his entire capital, and needed no more. He found the colonies clamoring for justice; whining about their grievances; upon their knees at the foot of the throne, imploring that mixture of fdiocy and insanity, George III.- [Laughter] -by the grace of God, for a restoration of their ancient privileges. [Laughter.] They were not endeavoring to become free men, but were trying to soften the heart of their master. They were perfeerly willing to make brick if Pharoah would furnish the straw. The colonists wished for, hoper for, and prayed for reconciliation. They did not dream of independence.

to some future day, with a lofty and touch-ing spirit of self-sacridce he said: "Every generous parent should say, 'If there must be war, let it be in my day, that my child may have peace." To the cry that Amer-icans were rebels, he replied: "fle that re-bels against reason is a real rebel; but he that in defense of reason rebels against tyranny, has a better title to 'Defender of the

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

There is a world of political wisdom in this: "England lost her liberty in a long chain of right reasoning from wrong prin-ciples;" and there is real discrimination in saying "The Greeks and Romans were strongly possessed of the spirit of Therty, but not the principles, for at the time that they were determined not to be shaves themselves, they employed their power to en-slave the rest of mankind."

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

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

Day and night he labored for America. Month after month, year after year, he gave himself to the great cause, until there was "a government of the people and for the people," and until the banner of the stars floated over a continent redeemed and conthe happiness of manking

It could have been written only by the man who had the generosity, the exalt-d patri-otism, the goodness to say: "The world is my country, and to do good my religion. Applause]

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

In 1792 Paine was elected by the depart-ment of Calais as their representative IN THE NATIONAL ASSEMBLY.

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

Upon taking his place in the assembly he was appointed as one of a consultee to draft a constitution for France. Ind the French people taken the advice of Thomas Paine, there would have been no Yreign of terror" The streets of Paris would not have been filled with blood in that reign of terror. There were killed in the city of Paris not less, I think, than seventeeth thousand people-and on one night, in the massaces of St. Bartholomew, there was kills ed, by assassination, over sixty thousand souls-men, women, and children. The re-volution would have been the grandest success of the world. The truth is that Paine was too conservative to suif the leaders of the French revolution. They, to a great extent, were carried away by hatred and a desire to destroy. They had suffered so long, they had borne so much, that it was impossible for them to be moderate in the

Hour of victory. Besides all this, the Prench people had been sa robbed by the government, so de-graded by the church, that they were not lit material with which to construct a republic. Many of the leaders longed to establish a benilizent and just government, but the people asked for revenge. Paine was /

FILLED WITH A REAL LOVE FOR MANKIND. His philanthropy was boundless. He wished to destroy monarchy-not the monarch He voted for the destruction of tyranny, and against the death of the tyrant. He wished to establish a government on a new basis—one that would forget the past; one that would give privileges to none, and protection to all.

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

NO. 23

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

THE MESSENGER OF DEATH PASSED BY

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

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

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

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

TRUTH ABOUT THE DEAD

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

Most history consists in giving the details of things that never happened-[aughter] -most blography is usually the ne coming from the mouth of flattery, or the slander coming from the lips of malice, and whoever attacks the religion of a country will, in his turn, be attacked. Whoever attacks a superstition will find that superstition de-fended by all the meanness of ingenuity. Applause.] Whoever attacks a superstition will find that there is still one weapth left in the arsenal of Jehoyah-slander. [Applause.]

٠

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

Thomas Paune, as has been so eloquently said by the gentleman who introduced mp, Was

A FRIEND OF MAN,

and whoever is a friend of man is also a friend of God—if there is one. [Laughter.] But God has had many friends who were the enemies of their fellow-men. [A voice, "That's sol"] There is but one test by which to measure any man who has lived. Did he leave this world better than he found it Did he leave in this world more liberty Did he leave in this world more goodness more humanity, than when he was born? That is the test. And whatever may have been the faults of Thomas Paine, no Amer-ican who appreciates liberty, no American who believes in true democracy, and in pure republicanism, should ever breathe one word against his name. [Applause.] Every American, with the divine mantle of char-ity, should cover all his faults, and with a never-tiring tongue should recount his virtues. He was a common man. He did not belong to the aristocracy. Upon he head of his father God had never particle the di-vine petroleum of authority. [Great laugh-ter and prolonged applause.] He had not the mistoftune to belong to the upper classes. [Renewed laughter.] He had the fortune to be born among the poor and to feel against his great heart the throb of the toiling and suffering masses. [Applause.] Nei-ther was it his minfortune to have been ed-ucated at Oxford. [Laughter.] What little

4 4

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

A NEW NATION WAS BORN.

It is simple instice to say that Paine did more to cause the Declaration of Independ ence than' any other man. Neither, should it be forgotten that his attacks upon Great Britain were also attacks upon (monarchy, and while he convinced the people that the colories ought to separate from the mother-country, he also proved to them that a free government is the best that can be insti-tuted among men. In my judgment, Thomas Paine was

THE BEST POLITICAL WRITER THAT EVER LIVED. . '

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

Paine was not content with having arous ed the spirit of independence, but he gave every energy of his soul to keep that spirit alive. 'He was with the army.' He shared its defeats, its dangers, and its glory. When thesi tuation became desperate, when gloom settled upon all, he gave them the "Crisis." It was a cloud by day and a failar of fire by, night, leading the way to friedom, lionor and giory. He shouled to them, "These are the times that try men's souls." The sumand glory. He shouled to them, "These are the times that try men's souls." The sum-mer soldier, and the sunshine patriot, will, in this crisis, shrink from the service of his in this crisis, shrink from the service of his lenge the admiration of every civilized man. It is a magazine of political wisdom, an ar-senal of ideas, and an honor not only to To those who wished to put the war off mer soldier, and the sunshine patriot, will, in this crisis, shrink from the service of his country but he that stands it now deserves the love and thanks of man and woman.

At the close of the Revolution no one stood higher in America than Thomas Paine. The best, the wisest, the most patrjotic were his friends and admirers; and had he been thinking only of his own good he might have rested from his toils and spent the remainder of his life in comfort and in ease. He could have been what the world is pleased to gall "respectable." He could have died surrounded by clergymen, warriors, and statesmen, and at his death there would have beerban imposing funeral, mites of carriages twic societies, salvos of artillery, a nation in mourning, and, above all, a splendid monument covered with lies. [Laughter and applause.]

He chose rather to benefit mankind.

At that time the seeds sown by the great oldels were beginning to bear fruit in rance.

The eighteenth century was crowning its gray hairs with the wreath of progress.

On every hand science was bearing testi-mony against the church. Voltaire had Voltaire had filled Europe with light; D'Holbach was giving to the elite of Paris the principles contained in his "System of Nature." The encyclopælists had attacked superstition with information for the masses. The found tion of things began to be examined. A few had the courage to keep their shoes on and let the bush burn. Miracles began to get scarce. [Laughter.] Everywhere the people began to inquire. America had set an example to the world. The word liberty was in the mouths of men, and they began to wipe the dust from their superstitious knees.

The dawn of a new day had appeared.

Thomas Paine went to France. Into the new. movement he threw all his energies. His fame had gone before him, and he was welcomed as a friend of the human race

and as a champion of free government... He never relinquished his intention of pointing out to his countrymenane defects, abaurdities, and abuses of the English government. For this purpose he composed and published his greatest political work,

"THE RIGHTS OF MAN."

This work should be read by every man and woman. It is concise, accurate, rational, convincing, and unanswerable. It shows great thought, an intimate knowledge of the various forms of government, deep insight into the very springs of human action, and a courage that compels respect and admiration. The most difficult political problems are solved in a few sentences. The venerable arguments in favor of wrong are refuted with a question -answered with a word. For forcible illustration, apt comparison, accuracy and clearness of state-ment, and absolute thoroughness, it has

never been excelled. The fears of the administration were aroused, and Paine, was.

PROSECUTED FOR LIBRL,

In the assembly, where all were demanding the execution of the king,-where to differ with the majority was to be suspected, and where to be suspected was almost certain death-Thomas Paine had the courage, the goodness, and the justice.

TO VOTE AGAINST DEATH.

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

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

SPLENDID SENTIMENTS:

"My contempt and batred for monarchical governments are sufficiently well known, and my compassion for the unfortunate. friends or evemies, is equally profound. "I have voted to put Louis Capet upon tri-

al because it was necessary to prove to the world the perildy, the corruption, and the horror of the monarchical system-

"To follow the trade of a king destroys all morality, just as the trade of a jailer deadens all sensibility. "Make a man a king to-day and to-morrow

he will be a brigand, "Had Louis Capet been a farmer he inight

have been held in esteem by his neighbors, and his wickedness results from his position rather than from his nature.

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

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

"I am an enemy of kings, but I cannot forget that they belong to the human race. "It is always delightful to purshe that

course where policy and humanity are unit-

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

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

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

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

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

THE CHURCH HAS VIOLATED EVEN HIS ORATE.

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

:0

RELIGIO-PHILOSOPHICAL JOURNAL.

LIFE WITH THE SPIRITS

By Ex Clericus.

[Continued from last Number.]

AN EVANOELIST OF THE NEW FAITH. . The continuation of my narrative will now, for a while, be given in extracts from letters written at the tinte, as being the most convenient and correct method of resenting 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 the vestigating minds were affected by the striking novelties attending the early progress of our faith.

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

"But by far the most interesting-part of my experience here, has come from the 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 En gland. 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 com through him, are exceedingly various, both in matter and manner. Often, as is perfect ly 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 wonder-ful reprises. I have just made an arrange-ment to have him go with me to Massachu-setts for a few weeks of spirit-preaching."

DOING THE WORK OF AN EVANGELIST.

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

'Friend Simmons and .myself left our quiet homes in Vermont, on Tuesday the inst., to go forth as co-workers with invisible friends, for the purpose of proclaim ing the truth and love of the Heavenly Spheres. It was with some reluctance and self-sacrifice, especially on his part, that the step was taken. Our invisible helpers, how ever, were so urgent in their requests, and kindly did they strive to remove our doubts, and to encourage us in the some what singular and doubtful experiment that we could not long hold out in our reuctance and indecision; and so we went boldly forth to our work.

To give the details of this trip would oc-cupy too much space, and at the risk of over-taxing the time and patience of the reader. 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 ex-

clusively of a religious and reformatory character. An intense dissatisfaction with the condition of the moral and theological world was the leading charactistic of them all. It would seem that to the more ad-vanced inhabitants of the Spirit-world, the Christian refigion appears to have become degenerated in our own day, even as was the Jewish religion in the time of Christ; and as with him, so with these ministering spirits-they come "not to destroy, but to fulfill"-or, at least it is but to destroy the gods of men that they come, whilst the true God and all his genuine revelations are treated with respect and reverence. "A great variety of style was prominent-ly observable in these discourses; and this, although the medium himself is naturally endowed with but small powers of imita tion. And this is indeed one of special won-ders 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 rec ognized 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 of so marked a description as to indicate with a certainty almost the pres-ence 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 ac customed 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 audi ences. In one of these instances-wishing to know how far the same impression pre vailed among the hearers-it was requested that all who had recognized the presence and manner of a particular public speaker now of the Spirit Home, should manifest it by rising, when some twenty-five or thirty arose in different parts of the house. "Our audiences were generally respectful and attentive, though in one or two in-stances slight symptoms of rowdyism were manifested, though there was not enough of this to seriously interfere with the con dition and success of the speaker."

put into his usual trancs condition; and in this way some perfect gems of spirit thought have come to me. I regret exceed. ingly that I have not been able to retain these with sufficient vividness to enable me to 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 uelicacy and loveliness of angelic life, spoke to me of the pe-culiar condition and mission of their sex as it is in the spheres, and as it should be on the earth. On another, a loving spirit came and discoursed of the imperfect and low condition of the marriage relation, as it pre-vails in the earth-life; whilst the exceeding beauty and purity of this relation as it is found in the spirit life, was unfolded in its wonderful loveliness. On these, as on the occasions of public speaking, it devolved upon me as best I could, to give my friend a brief 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 ulpit; 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 re-marks. I did this at Greenfield at the first two or three meetings we held there. But on one occasion as we were about leaving our private room for the town Hall where we held our meeting, the medium was suddenly controlled, and some one of his spirit guides addressed me saying that it had come to knowledge of the controlling band that many of the people were inclined to the opinion that much of the mental powe 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 so 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 min-isterial field of Rev. Dr. H., a long established and influentfal 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 wander ings into the new heresy of modern Spirit ualism. I therefore called upon him with my young friend, as a matter of friendly courtesy, not expecting any especial med umistic 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 addressapparently from some departed brother minister-was given, in which Dr. H's own recent thoughts were reproduced and rexamined 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 the case however, was that even truth of 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

To be Continued, 1

with me, was upex pectedly inspired to un-derstand what these mediums said, and could report it to ma. This begun to look like business. My interest in the matter was fully alive. There were plenty of good mediums in the city, and 1 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 ouping around among the churches, trying to find out something about the immor tality of the human soul, but he had not found out anything, and if he thought he could gain additional light in Buffalo, he would come at once. I went to a medium to hear what his spirit friends would say about his coming. They wrote out a com munication, inviting him to come-to be there by a certain night, and he should be abundantly satisfied of the truth of spirit intercourse. He was promptly on hand at the appoint-

ed time. During the first evening after his reaching the city, while we were conversing about spiritual subjects, my friend was entranced, and saw his father, mother, brother, and other deceased friends. The symbolic teaching given him was exceed-ingly fine. After he relired 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 entrauced, receiving and explaining his vis-Receiving proof through himself was ions. 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, orthodoxy had been starv-ing me, and for this spiritual food my soul was guite pipe. . For a number of years folfowing, my business called me to reside from four to eight weeks in the larger towns of Ohlo, New York, New Jersey, Connecticut, Rhode Island, and Massachusetts. My business gave me access to good ociety, and I had ample opportunity to contimus my investigations in private families, with mediums that were above suspicion. My soul was full of questions. I criticised, analyzed and compared testimony, and I found that mediums in private families, whether residing one or five hundred miles apart, in their answers to questions, were in unity on-all the important theological questions upon which I desired to be fully informed.

In one occasion I went to Oswego, N. Y., knowing no person in the city. My wife went with me. We took rooms at one of the best public houses. The second evening after we reached there, just after sundown, ten strangers called at our rooms, coming Within forty minutes all had one by one. come in, and it soon transpired that they had come from different parts of the city. without concert of action-were all medi ums, and had been impressed to come and welcome us as strangers to the city. Spiritual manifestations soon commenced, and continued uptil 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 consci-entiously be able to say that the human organism is nothing more than a musical instrument, played upon by material forces, and that the mnsic ceases forever when the organic structure falls asunder.

For the last twenty-one years, I have taken and perused weekly from two to three spiritual journals, and I have read most of the books published on the subject. My course has been to purchase spiritual books and lend them until they would bear no more itinerating service, and then lay them by, that I might read them over again in the sunset days of life. Recent 1 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 Ed-monds and Dr. Dexter. 1 highly valued the letter coming through Mr. Matthews, knowing him to be a young man that rep-resents the very soul of English honor and integrity. During the centennial year, Mr. Matthews was frequently at my house, and I found him one of the best test mediums I have ever had the pleasure of meeting. At one sitting, in an hour and thirty minutes, he gave myself and wife thirty five tests, clearly indicating the présence of that number of different spirit friends. A lady ac quaintance of ours desired to meet Mr. Matthews, incognito. She came thickly vailed to my house and no introduction was given. Mr. Matthews knew not who she was or where she came from; but in one hour and fifteen minutes he gave her thirty tests, which she said were correct. A very worthy friend of mine, with whom Mr. Matthews made his home for several months during the centennial year, told me in great earnestness, that he thought Mr. Matthews to be the purest minded young man he had ever been acquainted with, and that he believed that the angels of God had kept him pure and good for some very important purpose. With all my varied opportunities of 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-reach ing, and the most rational of all religions! It matters not, though some say it is simply a science, so long as I understand all that constitutes real religion, must have its origin in cause and effect, and therefore scientific. Speculations that are fabulous and theological myths not resting on prin ciples, of course would not come within the pale of scientific statement, as there can be 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; amena ble 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 there heavenly teachings, there is oneness 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 vi-tality 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 percent age of erratic minds float to the surface, but like flood wood in a freshet, they generally stop off among the low-land swales and sand banks.

A few years since, some persons misdi-rected and infatuated, proudly in conven-tion at Chicago, fiaunted 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 probabil-ity of finding their way back into public confidence during their easthly pilgrimage. Doubtless, at the present time there are some honest, well takaning persons, who really think that we should pursue our in-vestigations in kindly regard for the tender sensibilities of mediums, and in a way which would leave the doors open for decep tion and fraud but these persons are surely mistaken! Spiritualism has no-need of any such douktful 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 differ-ence 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 dishopestly filches from money interests, but he tride with the most sacred feelings, hopes and desires that reach out beyond the grave. He should no more be countenanced than the burglar or the highway robber-the damage which he does may extend much further than that of either of the others.

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

Bordentown, N. J.

. Words of Wisdom.

To the Editor of the Religio-Philosophical Journal.

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

"I'do not decry Spiritualism; I am an earn-est believer in it, both its good and its evil phases; but I have seen more lives ship wrecked 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 be-yond the threshold. None but a fool will follow spirit guides unless reason sanctions the action. God forbid I ever become such a driveling idiot as to do so, or cease to warn

lions init," under information purporting to come from Lord Bacon, through a niedi-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.

FEBRUARY 7, 1880.

If communications upon these subjects can be relied upon, about every other farm has a "crock of gold" buried upon it, and about every fifth person has an interest in some unknown estate, awaiting a claimant. Some of these communications are, of course, mere inventions of the medium or pretended medium; but much careful observation has satisfied me that a large propertion of them are genuine, in the sense of being conscious fabrications of the mediums 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 "uncon-scious cerebration" of the medium. The opinion, prejudices and preferences of the medium are very liable to crop out, although there may be the strongest evidence that the medium is wholly unconscious of what he or she is saying. Sometimes about threeforths of all that is said evidently comes from the unconscious brain of the medium, and yet the residue evidently comes from a source outside of the medium's knowl-

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 un-dertaking to manage their business according to spirit direction 9

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.

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. If we, they, are we to account for them? I have a somewhat nebulous theory on the subject, based upon much personal observation, which I will here briefly suggest, and which I hope to more fully elaborate in a future communication.

My theory is, that many spirits, when they come into our atmosphere, come in an abnormal condition; something like that of a mesmerized subject in the physical form. Their memories, on many subjects, are evi-dently very defective, their perceptions ob-scure and unreliable, and their imaginations wonderfully fertile. I first got this idea from James Nolan, speaking in the inpendent voice, at seances with Mrs. Hollis, several years ago. I have received similar ideas since, in communications purporting to come from other spirits, through differ-ent mediums; and I believe something of the kind is to be found in Dr. Crowell's new book, although I cannot now gite the chap-ter or page. I do not recollect ever to have heard, through a supposed spiritual communication, that spirits sometimes come to us so far psychologized as to lose a con-sciousness of their own identity, yet I think the inference that they may do so is fairly deducible from what 1 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 meamerism was more practiced than it is at the present day, I have often seen a mesmerizer have a dozen or more subjects so completely under his control, as, by the mere exercise of his own will, to cause them to see in an ordinary walking stick a frightful serpent, or in the bare floor a pool of water, etc., etc., and to so far lose a consciousness of their own identity as to imagine themselves to be Washingtons, Napoleons, or any other persons whom the operator might will them to become, and each. for the time being, toact for the character he was willed to assume. May it not be possible that disembodied apirits, coming into our atmosphere often come in a psychologized condition somewhat similar? I do not put forth this theory as one established by evidence, but merely as one in which I have some reason to think there may be a shade of truth. If so, it may account for many of the delusive, and often mischievous communications purporting to come from spirits, without imputing conscious fraud to the medium, or any evil or deceptive intent to the communicating spirit. It may account for the many driveling platitudes, purporting to come through honest trance mediums, from such spirits as George Washington, John Quincy Adams, Theodore Parker, and a host of other departed great men, who if their real authors, must have progressed backward at rallroad speed since entering the spirit-land. It may even account for many of the phenomena witnessed at materializing two-shilling shows, where figures believed to be genuine materializations, appear, claiming to be Jesus Christ, the Virgin Marx, St. Peter and Pharaoh's daughter, or where Sarah, the wife of the patriarch Abraham, puts in an appearance under the familiar cogno-men of "Aunt Sally." Whether there is any shadow of truth in the theory above suggested or not, the fact of the great danger of "handing the reins of reason over to the invisible dealzens beyond the threshold," remains the same. J. J. C.

OUR PRIVATE SEANCES.

"But that which interested me most wa what took place in our private rooms with no one but ourselves and invisible friends 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 mani-fested, by our spirit friends. Sometimes our communication would be by writing through Mr. S.; but oftener he would be

From Presbyterianism to Spiritualism.

BY W. CRURCH.

made.

1

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 1 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 remarkble, as I am without spirtual gifts; yet there have been points of interest. At about twenty-four years of age, I joined the old school Presbyterians. To the deacons as-sembled to examine candidates, I had nothing strange to state in way of evidence. 1 desired to lead a religious life, and thought 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

ttendant on church ministrations-rain or hine, 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, fittle by little, dis-trust crept like an unvelcome thief, into my mind, and eventually I found myself void of bellef. I felt like "one who treads alone some banquet hall deserted ;" but the old-soul garments /were gone, and I could not woo them back.

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

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

These words are from the pen of a medium of great experience, who (although whol-ly 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 observa-tion, and still more that has come to my knowledge through reading.

I have observed that a newly developed medium, is almost sure to come under the influence of a most sanguine control, who thinks his medium an unparalleled prodigy, and confidently predicts and promises the most-wonderful manifestations through his or her mediumship. These predictions and promises do not appear to me, as a general rule, to be made in bad faith or with any evil intent. They rather appear to me to spring from an enthusiastic and oversanguine control, as destitute of reason-ing powers as the mortal who would be 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 predigy to whom Mozart would be proud to pay homage. Under these delusive promisés, 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 san guine 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 de ceived 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 invisi-ble 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 par-ty of cultivated ladies and gentlemen, of at least average intellectual endowments, stimulated by a most absurd account, through a medium, of buried freasures on an island in the Chesapeak bay, at consider able expense (which some of them were il) able to bear) made a voyage from this city to that island; camped out upon it for a considerable time, digging at night to avoid ob-servation. Although they had the medium with them, to point out the very spot where the treasure lay, all their excavations prov-ed fruitless, and they returned, it is to be hoped, wiser, if not better, men and wo-

A learned and able lawyer of my acquaintance has been for a year or more in Eng-land, in search of a great estate, with "milWashington, D. C.

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

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

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

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

-

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

RELIGIO-PHILOSOPHICAL JOURNAL.

A Young Florentine Controlled-by a Spirit.

'FEBRUARY- 7, 1880.

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

years of age, named Giuo Fanciulacci, in the service of M. Ribler, the well known French antiquary, of Florence, to his sur-prise, 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 annov-Finally, these movements concenance. trated themselves into his right hand, with a disposition to draw or write. It was driven with such rapidity and force that it freqdently fractured the pencils used and tore the paper, throwing the materials about with much violence, while producing words either, meaningless or undecipher able, and quaint, grotesque designs, with indescribable quickness of stroke. These phenomena at last subsided into something like order, and ended in legible writings in various tongues, and drawings of some merit and originality, all quite beyond the capacity of Fanciulacci in a normal state. These fits of nervous excitement came on at stated hours, generally at noon, and last-ed as long as his strength held out, or until interrupted by other calls on his time. The chief physical marvel is the jerking rapidity with which the drawing or writing is produced, and the variety of styles of both following in quick succession, crowding, and, as it were, disputing for precedence and complete utterance. The designs are chiefly portrait heads, interspersed with caricatures and comical compositions, beginning with likenesses or limitations of the old Florentine masters, and ending with the styles of the French and other modern schools, each very individualistic and some strangely characteristic, although done in widely differing methods of execution. I have before me on a large folio sheet an outlined head of the fourteenth century, in a few sharp, incisive, heavy strokes, with the appropriate costume, signed "Andrea Or cagna;" another, still better in execution, and very like old Florentine work, on which is printed, in corresponding strokes, "Paolo Ucello;" in the back there is a female head and bust, without name, in profile, which might pass for a rude sketch or first thought by Pollajuolo himself. Drawings of the later masters in their general styles are equal-ly characteristic, and frequently accompanied by written jests, moral or other say-ings, forming sometimes a sort of confession or discourse, intelligble and unexceptionable, if not very remarkable otherwise. If their author had ever practiced drawing or poetizing, these effusions might be note worthy merely for the spontaneity, rapidity, and variety of their production, and the divers languages used, even German and Chinese, of which he is entirely ignorant. But coming so, without any previous prep-aration on his part, they are singular psychological manifestations, and so far as I can judge, quite free from any intentional deception or bad faith. When the spell is on him, he asserts that he sees the ghostly forms of the old masters, poets, and eminent dead, and others not eminent, crowding around, all wanting to put in a word or line each on his own account, to make himself known for better or worse; for it must be confessed these manifestations would indicate a very "mixediot" of spirits, if they be spirits at all. For a considerable time, however, there has been one influence more potent than the others which has got the upper hand and entirely monoplized the writing 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. Deceived or deceiving, as an impassive agent of some occult or uncomprehended power behind his own brain, he asserts that he sees Dante sitting in a chair beside him, and feels the words flow in an unaccounta-ble magnetic manner through his brain to his hand and pen. In fine, he believes that he is the amanuensis of the spirit of Dante, who is dictating a new poem, not mention-ing the "Inferno," but describing his experiences in the calestial regions, scenery, conditions of being, his intercourse with the eminent dead, his subsequent visiting the earth, particularly Florence, in company with Michael Angelo, Giotto, and others of their stamp, explorations of the planets with Galileo, the organic nature of the sun, etc., scientifically viewed, his views of the fu-ture destiny of mankind, and the relations of his search after God in the company of Socrates, who leads him to Christ, in whose great spiritual presence he fears to speak, until Jesus, reading his thoughts, bids him utter them, and adds, "Dio nell' immeĥsita unico esiste." This programme fairly takes away one's breath. But there is something fascinating to the imagination in the very idea; and in listening to the reading of parts in the musi-cal 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 pu-tative author, unlike Chatterton, the suc-cessful forger, for a time, of Old English, is in illigrate with who hallower mothing. cessful forger, for a time, of Old English, is an illiterate youth, who believes in nothing except his own material life and gratifica-tions. How it will fare with the critics as poetry will soon be seen, as it is to be print-ed at the expense of a Florencine, who is thoroughly persuaded of its spirit-origin. I submitted a few lines of the great poem and some verses purporting to come from and some verses purporting to come from Ugo Foscolo, copied literally, to two excellent Italian scholars, one a poet himself, without giving them any clue, to their source. The first said they were "good poetry," but not very intelligible as to mean-ing by themselves, although one, quotation

.

.

1

recalled Ugo Foscolo. The other was reminded by them of a third rate poet of the last century, and the whole sayored of an imitation of the old school of peetry. There were mistakes as to use or 'spelling 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 school in England and America. That this phenomenon,in such a scale and with such pretensions, should break-out thus suddenly in Florence, the most uncongenial of places for anything of this character, is not its least remarkable feature.-N. Y. Times,

Brooklyn Spiritual Fraternity.

PREAMBLE.

1. Convinced that an immortal future awaits us, for which the experiences and attainments of the present life are prepara-tory, and bence that it is in our interest as well as duty, to make the worthiest possible use of earthly existence. 2. That all human beings are capable of

unlimited improvement, or of endless progress in wisdom, usefulness, beauty of charteter, and consequent happiness; and hence that it is our privilege to so live that each to-morrow may find us further than to day.

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

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

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

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

That all wrong doing us well as right action, is sure to result in the appropriate consequences, sooner or later, in suffering or in joy, by the operation of inherent laws in our constitutions, physical and spiritual.

8. That the human race is one family, or brother and sisterhood, whose interests and welfare are forever one; and hence, that it is the self-evident duty and interest of each, not only to refrain from whatever would wrong or harm another, but, renouncing all merely personal aims, to live for the good of all, especially seeking to aid the unfortunate, the imporant and the degraded of whatsoever class or condition.

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

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

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

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

OFFICERS-1880,

President, S. H. Nichols, 467 Waverly Av-enue; Vice President, D. M. Cole, 75 Ralph Avenue; Secretary, Miss Kate Manning, 268 Union street; Treasurer, E. Butterick, corner Franklin Avenue and Monroe streed

EXECUTIVE COMMITTEE. Wm. Coit, 26 Court, street; Mrs. Mary A. Gridley, 417 Yates Avenue ; W.m. 1 . Rymes, 268 Uniou street.

Magazines for February not Before Mentioned.

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

St. Nicholas, (Scribner & Co., 743 and 745 Broadway, New York.) Contents: Frontis-plece: The Princes in the Tower; Child-Songs; Jack and Jill; Prairie Squirrels; Winter; Saved from Siberia; Daisy's Mis take; 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 Hylas; A Story to be Written by the Boys and Girls; Mary Elizabeth, Snow-Sports for Giris and Hoys; The Raven Uncle; A Picture with a Moral for Boys and Dogs; Editha's Burgby; Master Treborius; Some Wonderft.l Antomata; "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 Phrenological Journal. (S. R. Wells & Co., New York) Contents: Rev. Elijab D. Murphy, Pastor of the New York Port Society: Entheasm; Studies in Comparative Phrenology; Sayings, and who first said them; William M. Lowe, Senator from Alabama: Agreeableness; Ancient popula-tions of North America; An Old Custom which ought to be revived; The Young Folks of Cherry Avenue; Remarks on House Drains, Chill and Feyer South; Clean Beds; Notes in Science and Agricultura; Poems; Editorial Items; Answers to Cor-respondents; 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.



PRESENT will be relevant to two men who tan say as non h in the old way, as one man can with this mechine. Considers contineed, W. GHUS, 701 (1011) and 102 continued 102.

CAUTION. - Any Sawing Marbine having a seat for the perform, or treadles for his feet. is an infilmement on or atenia, and we are proseculng all infilments, so answand rate you hav of. 1 17-19 15eow

15 and chief of cosses Prios. Messrs, Craddock & Cg., 162 Race St., Philadelphia, Pa.

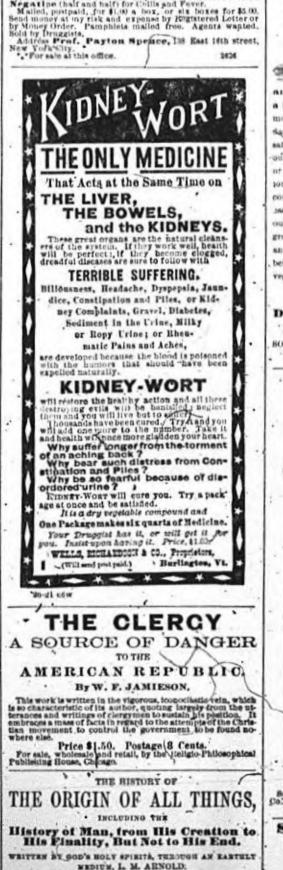
"Philadelphin, Pa-GENTLEMEN :- Please send mo twelve battlesoft.Dr. H. JAMES' CANNARTS INDEA one each of Pills and Outment, for a friend of mine who is not expected to live; and as your modicines three presences of CONST MPTION some three presences of the particles of the tasking the first three bottles, and I toward is an at the finge for him.

and I know it is just the thing for him. Respectfully, J. V. HVLL, Lawrenceburg, Anderson Co., Ky, The month's species for its 16. One bottle will diplom of Consumption that it does no to or at one cannot trach track up a fresh cold there at a series per production. Address where the series of a frace State Philadeladica, Pa-10.20 for 27 21 28 Loow

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

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

Wis, and so says every body: Buy the Poaltives for Fevers, Coughs, Colds, Bronchills, Athma, Dysneyels, Dysentery, Diarrhem, Liver Complaint, Heart Disease, Ridney Complaints, Neuralgia, Headache, Fe-mate Disease, State States, Neural States, S



EDITED and MANAGED by SPIRITS Now in its 34 Vol. Enlarged from 8 to 42 Pages, North Weymouth, Massachusetts, PROBPERSALLY ADVANCE, \$7.45. Lege time in propertion. Letters and midtler for the paper must be addressed as above, to the undersigned. Specimen ar inf D. C. DENSMORE PURLISHER Clairvoyant Healer. DR. D. P. KAYNER, The Well-Known and Reliable Clairvoyant, Eclectic, Magnetic and Electric Physician, in whose practice during the last twenty-serven years cures of difficult cases have been chasted in nearly all parts of the Uni-ted Rates, has his office at Boom 52, on the same floor with the Relight Philosophical Journal office, and those destring clairwarant examinations, and advice for the recovery of health, that can be relied upon, should not fail to consult bin at one. health, that can be relied upon, mouse has been actively block of har to move. Letters abouid be written, if possible, by the patient, giving full name, age and arx, with a small lock of har handled only by them, and enclosed in a clean piceu of pager. FKDS:- For Examination and Written Instructions, \$3,00. If medicines are formished an additional feet will be charged. Besides treating successfully all other forms of disease he makes a speciality of Queur, Catarth, Plies and Diseases of Fernate.

MRS. JENNIE POTTER,

ANNOUNCEMENT.

A Nemi-Monthly Paper,

and their Adaptability to Every-Day Life.

Females. Elastic Trusses, for the cure of Hernis, applied, or fur-nished by mol. Address, Room 53 Merchants Hullding, N. W. Cir, Lassile and Washington Sta., Chicago, Ill.

Would You Know Yourself

CONSIST.T WITH A. H. SEVERANCY, THE WELL-ENOWE

Taychometrist and Ciairvoyant.

DELINEATIONS.

REALSO TREATS DISEASES WASNETIGALLY AND OTHERWISE.

The "Chicage Progressive Lyccum" bolds its sessions' regularly each Sunday, at hal past twelve o'clock, at the Toird Haltarian Church, corner Monroe and LaftDetrects. All are invited.



4.4

NAME OF ASSOCIATION. The Brooklyn Spiritnal Fraternity.

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

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

. DUES. IH. Every member of this association shall pay into the treasury the sum of twen-tw fige cents, quarterly, for the purpose of def ying necessary expenses.

.' PELLOWSHIP.

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

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

MERTINGS.

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

PUBLIC MEETINGS

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

PHENOMENA.

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

MISSIONARY WORK.

Authors of "The Holison Goods." This book-contains many starting ideas that are calculated to dispet the myst first on and untavel, the first-most office ing the great problems of human originations. The contents are divided into len different subjects, as follows: the holison of the ing the great problems of the holison of the invertes are divided into len different subjects, as follows: the holison of the infinite subjects of Desth i The Content of Destination in the body is a point Blogramia. For alle, whoesale and retail, for the Blogram Pointain House, Chicago. There shall be elected annually a com! mittee of five, whose duty it will be to study the best method of extending the

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

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



The Medical Tribune. (Alex. Wilder, M. D., F. A. S., and Robert A. Gunn, M. D. New York city.) Contents: The. National Board of Health a Failure; Color Blindness; Damiana; The Refractory Liver Hushed; The Burr in the Heart; Iris Versicolor; Homisopathists Repudiating Specific Medica-tion; Eclectics with the Trojan Horse in Waconsin- 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 Stu-dy; 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 Parochical Registers of England; The Seige of Colchester, from an Old Broadside; Franking Memor-anda; The Schoolmaster-Printer of St. Albans; An "Indian Money Cowrie" in a British Barrow; The Public Records of Eng-land; Reviews; Meetings of Antiquarian Societies; The Antiquary's Note-Book; An-tiquarian News-Correspondence-Anti-quary 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 Fam-liy and Medical Newspaper devoted to the best interests of mankind. This number contains a suplemental "Our Home" devo-ted to Merry Making, Fun, etc.

THE GOSPEL OF NATURE

Dr. Annie Getchell mys: "I would not have taken twenty five dollars for my copy, a hen I found I could not get another

Prof. M Allen says: "My verdict is that it is just what it purports to be, a revelation from Jons of Nesarella, through the mediumship of E M Argold." CLOTE, 57, 49 Parce \$2.00, PostPain,

For sale. Theirsain at d retail, by the Heligio-Philosoph Ical Publishing House, Chicago.

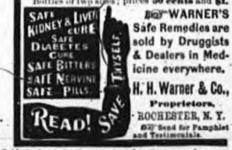
and Salt Rheum, Worms, Gout, Neuralgia, m a Dinner Pill, and Purifying the Itlond, are the most congental purzative perfected. Their effects abung santly how how much they excel all other Fills. They are safe and pleasant to take, that powerful to cure. They purge out the foul humors of the blood; they etimulate the sluggish or disordered organs into action, and they impart health and some to the whole being. They care not only the every day complaints of every body, but formidable and dangerous dissases. Most skillful physicians, most eminent dergymen, and our best citizets, send certificates of cares performed, and of grea bageflis derived from these Pally They are the safest and best physic for children, because mild as well as effectual." being sugar coate I, they are easy Atake; and being purely vegetable, they are onlirely harmless.

DR. J. C. AYER & CO., Lowell, Mass., Practical and Analytical Chemists. SOLD BY ALL DRUGOISTS & DEALERS IN DEDICINE. 36 19 12-27 5 11 17 23-28 1 9 15

PREPARED BY







& Dealers in Medicine everywhere. H. H. Warner & Co., Proprietors, · ROCHESTER, N. Y. Bill Send for Pamphlet and Testimenials.

DO WARNER'S

Bold wholesele in Culoses or Van Sonsaor, Stevenson & Co., Lord, Stoutenburgh & Co., and Fuller, & Faller 97-10-63W

SCATTERED LEAVES FROM The Summer-Land, A POEM:

BT B. T YOUNG.

This Poem consists of Four Parts, with an Appendix con-taining a few of the many Scripture texts bearing upon the undicts frenced. Price, Scients; postage 3 conts. "For ease, wholesale and retail, by the RELIGIO-PRILO-orminal PURLING HAVES, Chicago.

RELIGIO-PHILOSOPHICAL JOURNAL.

Religio-Philosophical Journal cure him from dangerous combustion by a

JC	HN	I O.	BUNDY.				Edito
			ANCIS,	 •	ÀBI	sociate	Edito

Terms of Subscription in advance.

6 mos.,.....\$1.25 Clubs of five, yearly subscribers, sent in at one time, \$10.00 Clubs of Ten, Yearly Subscribers, sent in at one time and an extra copy to the get-

ter up of the Club, \$20.00 As the postage has to be prepaid by the publisher, we have heretofore charged fifteen cents per year extra therefor. Hereafter we shall make no charge to the subscriber for postage.

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

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

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

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

CHICAGO, ILL., FEBRUARY 7, 1680.

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

At the last meeting of the Brooklyn Spir Itual Fraternity, it was announced that Col. Bundy and wife would be in the city, and it was voted to invite them to an informal reception at Downing Hall, Friday evening, January 30th. In accordance with this invitation, the friends gathered in goodly numbers, enough to fill the Hall, not withstanding that it was a stormy evening. Towrker as President of our Fraterni-

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

"We have met here to-night to take by the hand, and to know Col. Bundy and his wife, and to express our cordial and hearty sympathy in his public work. In his course the Colonel has called down upon himself the anathemas of the vampires and all who sympathize with them, and the attacks made upon him by edifors 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 striv-ing 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 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 GENTLE-MEN: It affords me pleasure to meet you to-night, and the pleasurable, emotions of

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 artl; cles as chlorate of potassa and sulphur together. Without a knowledge of these primary principles, as well as those governing the more dangerous and deadly compounds, an individual could not properly be called a scientific chemist. Yet when we come to deal with spiritual science, we as a rule find the least experienced and freshest investigators the most forward in grappling with the problem, the readiest to pronounce judgment and the last to acknowledge themselves in error. These people who as likely to mistake fourth-rate jugglery for spirit manifestations as is a novice in mining to load himself down with worthless pyrites, thinking them gold, are in far greater danger of continuing victims to their delusions than is the dabbler in applied sciences; the latter is working only with the brain, the former takes his experiences to his heart and there establishes them as gods to play at will with his emotions and, losing sight of the fact that these idols are of his own manufacture, he soon comes to deem them infallible, and woe be unto him who shall venture to lay hands upon one of them be it ever so lightly, for, prove the idol never so clearly a delusion and a snare, oblige its worshiper by sheer force of his better judgment to tear it from its pedestal and throw it aside as worthless, and he will curse the destroyer. He accepts enlightenment under protest, and though eventually profiting by the wreck of his idol, he never can find it. in his nature to quite forgive the idol breaker; the loss has wrenched his

heart strings and they heal but slowly. I confidently believe that in good time Spiritualism will evolve a spiritual science, but thus far can we truly call it as a whole more than a science in hypothesis? Spiritualists are familiar with a multitude of phenomena; these strange manifestations are presented to our senses/through the agency of spiritual laws and forces. These phenomena are the foundation on which Spiritualism rests, and when made to serve their proper use are of the first-importance, vet-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-ody so vividly portrays the torments of the damned and the saving power of the blood of the Lamb as first to horrify and frigaten, and then convict and convince large numbers. Yet these simple letters and vocal sounds standing alone and independent of each other are of little worth; their value increases in direct rallo with the ability to utilize them. Spirit phenomena, improperly and ignorantly treated, are often worse than useless; they may even be dangerous if their correlation is unknown, or if allowed to overshadow things of more pressing importance to the observer, distracting his attention from matters of vital interest to his worldly affairs. The various physical phases of spirit phenomena have, primarily, but one use i. e, to convince those minds which can best be reached through the concrete by giving such objective evidence as shall satisfy them that man has a continuous existence beyond the grave and can at times, under conditions, manifest himself. The moment the investigator is certain these phenomena are of spirit origin their mission is complete, and if he persists in their, pursuit, he is in danger of sinking into a mere wonder monger, and often deteriorates, mentally, morally, physically and spiritually, if the pursuit is long continued, The manifold facts and forces in Spirit. ualism evolve the philosophy of life; to the correlation and conservation of these, Spirtualists should bend their energies, seeking to make practical and useful their 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 Spiritworld and the expected glories there awaiting us, thereby losing proped interest in the every day affairs of life, let us constantly seek how we can render ourselves, and taking in no manner of old church forms or those about us better, happier, more healthy, creedal plans. and prosperous by the aid of our spiritual knowledge. To the attainment of these desirable ends your society is evidently striving. I am glad indeed of the privilege of meeting you and telling you how cheerfully and heartily I shall co-operate with you. I thank you heartily for your courteous greeting, and the strong hearty words of cheer and encouragement I have heard. Remarks were also made by Dr. Wm. Fishbough, E. V. Wilson, Mrs. Dr. Rae and others. Among those present, were Dr. Eugene Crowell, Thomas S. Tice, Judge Wmr. Coit, E. Butterick, Abram Kipp, Dr. John C. Wyman, Mrs. A. B. Smith, Mrs. D. M. Cole, Mrs. S. B. Nichols, and many ethers, 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. 467 Waverly ave. 8. 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 og that account objectionable, but after more mature deliberation.this very vagueness is its highest recommendation. It ntarks out a course for no one. It says to no one, do this or do that, but leaves each one to do that work which his judgment deems as necessary.

If it be asked, "What is expected of me if. I give my name to the plan ?" It is answered, to do all you can in all directions, for the extension of the truth. No leader is to mark out your course, but you are left to the guidance of your own intuitions and reasons as to what you shall do. Of course, all this you could do without unity with others in this scheme; yes, you could, but you would be alone, without support, while united with others you will have their assistance if you need it. Circumstances may arise which will render the hand of help a blessed reliance, and upited 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 Ural this plan of work is one in which every Spiritualist in the world may heartily join. Not for a moment, would we take from the duties Brother Brittan has assumed, and which he is so well qualified to meet. His work is needed, and the work of every one who accepts the truth of Spiritualism is also needed.

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

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

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

The truth has no power as an abstraction. It only gains power through the minds which receive it, and he who expects to rise simply because he has the truth without an effort, is doomed to disappointment.

It is ashatural for men to organize in groups for associative effort, as it is for them to breathe. By such association they are drawn closer together, and give mutual aid. They not only help others the better, but themselves also. The error of organization is in bringing together heterogeneous material. It should be like the beautiful process of crystallization, which purifies and brightens, leaving every mement to obey its own laws. A friend an eminent lecturer, asked yesterday, "Why is it that so many who occupied front ranks, have gone over to the Unitarians, Universalists and Methodists?" Evidently because there has been nothing offered by Spiritualism to meet their associative want. We can all unite as brothers and sisters in a common cause. We subscribe to no belief, no creed, no dogmatic assertion; set up no leader, but give our best efforts, each in his own way, and seek and expect the aid of all those who are united with us. If the necessity arises of writing. for the secular press, or the opportunity is offered, those who first learn the necessity or that there is opportunity, can avail themselves of it, or suggest the same to some one who will. If charitable efforts or works of love are required in the countless changes of life, the helping hand, the sympathizing heart shall be given. Really, this plan which at first seemed vague, broadens out into a great deal more than being editor-at-large. It covers the whole field of Spiritualism, and is about the only ground on which Spiritualists can unite into associative effort-association, not organization, is the word. True, every earnest Spiritualist has been an editor-atlarge and a missionary. Now is offered the opportunity of blending together in this work in a manner entirely new, and par-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 cd-workers. Thus far the great majority have done such work gratuitously, so far as pecuniary recompense is concerned-but paid a thousand-fold in spiritual growthfor giving is the sustenance of spiritual culture, and the heart of love is like the sun, flooding the universe with warmth and light, yet receiving nothing. "Doing all for others," is the fundamental principle of spiritual ethics in its last refinement, however impractical it may appear to our earthly vision.

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-forge! fulness of our spirit friends, seeking only who shall give the best record of the gifts which are his.

HUDSON TUTTLE. lows 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. Jeffcies, of Council Blaffs, 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 trammeled by laws which infringe those rights without using all proper means to prevent it, is making voluntary slaves of yourselves. To quietly see laws enacted, which deprive any class of citizens of vested rights without a protest, is to commit dangerous power to unscrupulous hands, which may in the end overwhelm those who failed to act. To allow class legislation in favor of physicians, is to establish a precedent in favor of legislation for church establishments, and in the end the total enslavement of the people to favored classes

Every one should understand this and work to prevent the consummation of the foul plot. Write out the protest at the head of a sheet of paper, and get signers. Do not wait for your neighbor to do it, but see that it is done yourself, and done without delay. Let the next week foll 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

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

FEBRUARY 7, 1880.

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 apniversary of the birth of Thomas Pane '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 need eulogium. I need address him by no time. 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 Assoclation, 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 enty-th 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 grominght divines among the maience, who did yot come for the mere purpose of contributing the price of admission; they were there for the ostensible object of taking items, and also to measure the hero of the occasion, that they might be able to more successfully thunder against him in their own pulpits, and also more thoroughly besmear the name of Thomas Paine with the unmitigated lies which theologians have circulated so freely against him. "Rev. J. K. Applebee was present, and he seemed to relish very keenly the rollicking sallies of the distinguished orator, his genial countenance being occasionally illuminated with a smile at some of his well timed hits.

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

Frank T. Ripley's meetings were well attended at Sheboygan Falls, Wis. He did a good work there.

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

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

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 youfeel,

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

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

I have to-day read and re-read the preamble and articles of association of the Brooklyn Spiritual Fraternity, and assure you that I most heartily indorse them. The nine planks in your platform afford standing-room/for all liberal progressive, apiritual-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 entitled to even limited consideration then 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-

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

are in excect conflict with the constitutional rights of other citizens, and which would be a violation of the people's rights to em-ploy, to aid them when sick, the physician of their choice, with the same freedom they would be allowed when well to employ whomsoever they choose to assist them in

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

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

Besides the people constituting the ma-fority 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 peti-tioners, 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 spectal medical law, which will enable them to control the practice of medicine within this State, for their individual benefit, to the great injury of the rights and privileges justly pertaining to all other class-es of citizens; and as in duty bound, we will ever remongrate.

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-

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 Missourl. He can be addressed Box 1144, Kansas City, Mo.

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

Sunday, Feb 4st, that eminent trance medium, J. W. Colville, lectured at Halles' Hall, Cleveland, Ohio. On the 2nd he spoke at Newell's Hall, 349; Pearl St. On the 8th he holds forth again at Halle's Hall.

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

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

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

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

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

FEBRUARY 7, 1880.

RELIG: O'PHILOSOPHICAL JOURNAL.

Continued from Eighth Page. . LIBERTY !

[Applause] is it a small thing to quench the thirst of hell with the holy tears of piety, break all the chains, put out the fires of civil war, stay the sword of the fanatic, and tear the bloody hands of the church from the white throat of progress? Is it's small thing to make men truly. free, to destroy the dogmas of ignorance, pre judice, and power, the poisoned fables of superstition, and drive from the beautiful face of the earth the field of four

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

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

WE NEED FREE BODIES AND FREE MINDS, free labor and free thought, chainless hands and fetterless brains. Free labor will give us wealth. Free thought will give us truth.

We need men with moral courage to speak and write their real thoughts, and to stand by their convictions, even to the very death. We need have no tear of being too radical. The future will verify all grand and brave predictions. Paine was spleadidly in advance of his time, but he was orthodox compared to the infidels of to day. [Laughter,] Science, the great iconoclast, has been very

busy since 1809, and by the highway of progress are the broken images of the past. On every hand the people advance. The vicar of God has been pushed from the throne of the Cassars, and upon the roots of the Eternal city falls once more the shadow of the cagle All has been accomplished by the heroic few. The men of science have explored heaven and earth, and with infinite patience have furnished the facts. The brave thinkers have aided them. The gloomy caveras of superstition have been transformed into temptes of thought, and the demons of the past are the angels of to.day.

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

Thomas Paine was one of the intiflectual heroes, one of the men to whom we are indebted. His name is associated forever with the great republic. He lived a long, laborious, and useful life. The world is better for his having lived. For the sake of truth he accepted hatred and reproach for his portion. He are the bitter bread of neglect and serrow. His friends were untrue to him because he was true is himself and true to them. Ho lost the respect of what is called society, but kept his

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

by many living witnesses. THOMAS NIXON, DANIEL PELTON.

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

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

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

HATES & PATRIOT?

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

Did he ever light a fagot? Did he ever tear human flesh? Why, what had he to be afraid of? He had hered to ranke the world free. He had helped create the only republic then on the earth. What was he afraid of? Was God a tory? It won't do. [Great laughter.] One would think from the persistence withwhich 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. Even with my ideas of the average honor of the believers in super stition, the average truthfulness of the disciples of fear, I did not believe that all those infamics rested solely upon poorly attested falschoods. I had charity enough to suppose that something had been said or done by Thomas Prime capable of being tortured into a foundation of fill these calumnics What

crime had Thomas Paine committed that he should have feared to die ? The only answer

than he has of position. I love the men who have trampled crowns beneath their feet that they might do something for mankind [Applause] and for that reason I love Thomas Paine.

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

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

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

Last Sunday morning Mrs. Ophelia Sannels lectured to the First Society of Spiritualists, corner of Monroe and Lafin streets.

She is a very entertaining speaker, Mr. and Mrs, Simpson started for New Orleans, Thursday, February 5th, They will remain there until the 15th. They Have many warm friends in that city, who will be glad to see them again.

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

Business Antices.

HALL's Vegetable Siellian Hair Reserver cleanses the head from dandruif. Give it a trial.

FROM A DISTINGUTINGD PUTSICIAN. - Prof. Green, a distinguished allopathic physician, wrote to the Medical Record of Atlanta, Gapto the effect that after all other means had failed, he sent for the Kidney Cure, (Safe Kidney and Liver Cure), and to his astonishment cured a serious case of Bright's Discase by administering it, and after-wards found it equility beneficial in other cases. He advised his brother physicians to use it in preference to anything clae for kidney disorders.

HOARSENESS-All suffering from feritation of the Threat and Houseness will be agriculty sur-prised at the almost fininediate relief afforded by the use of "Brown's Branchial Troches."

SUMMER'S REAT relaxes the system and renders SUMMER'S HEAT relaxes the system and renders is lable to attacks of diarrhoe i dysentery, sloody, flux, cholera-morbus, cramps in storach, colic, and other painful and dangerous affections for which Dr. Pierce's Componed Extract of Smart-Weed-compounded from the best French brandy, Jamaica ginzer, smart-weed, or water pepper, anodyne, southing and healing gums and balsams, is a most potent specific. It is equally effications in breaking up colds, fevers, and inflammatory at-tacks. Every household should be supplied with it. Fifty cents by drugglets.

REQULATE THE PECAETIONS -In our endeavors to preserve health it is of the utmost importance that we keep the secretory system in perfect condition. The well known remedy Kidney Wort, has specific action upon the kidneys, liver, and bowels. Use it instead of dosing with vite bir-ters or drastic pills. It is purely vegetable and is prompt but mild in action.

AGAIN VICTORIOUS .- At the International Daley Fair, held in New York December 1829, a com-indice of the most expert butter makers made the most careful tests of all the different. Butter Col-lors. The result was the unamineus award of the only prize to Welle, Rochardson & Co's Perfected Butter Color. Again this original and perfect color scores a victory as it always does when there is honest and fair competition with any of its compelitors. Sold by Druggists and Merchauts. Take no other. 27.23

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

A Spiritualist's and medium's meeting will be held by Dr. Wm Whgin, Siludays, at 3 r. a. at 108 West Madison street. Thure will be transa speaking, tests, etc.

Bew Advertisements.

EMMA JEFFRIES,

of San Francisco, Trans e Speaker, Test and Infainess Medium having renerred from her beckgring four, satisfies contained at her strongs, Sat West Madhaun street. Circles: Theoday and Fridly evenings, at s p, m.

ELECTRICITY is LIPH, Dr. DVEB Galvario Gures Bietrastein, Neuralia, All Nervar, Liver and Strucch Discover by Absorption, which is rearrant, Liver and neural vicebulines the nerver, hadres the weak error sty in association of the second structure of the second struc-ing structure print only \$2, Sent Press, by that, F. r. Prei-ho, sure, Print only \$2, Sent Press, by that, F. r. Prei-ho, sure, Print only \$2, Sent Press, by that, F. r. Prei-box 555, Brattlebox, Vi. 27,2121

In the Sick Room.

A SERIES OF PAPERS ON DOMESTIC NURSING, By MISS E. E. S. OVILL, of the Wash blocks descent Hospital, in

THE CHRISTIAN UNION, 27 Park Place, New York, Per arcum, \$3.00, clerypice, \$1.50, sample and free, \$7.21

COOK'S GRAND EXCURSIONS to EUROPE!

1880 For the Summer of 1880 GRAND ANNUAL EDUCATIONAL VALATION PARTY. ASSUAL MIDSPMMER PARTY

Primphot containing fail particulars, with MAP OF FURDER, set free on application -You of Prefets, for Todayn fait Propriety, by all control Cook's Ex-unalouist contains frees for over 1000

THOMAS COOK & SON,

264 Broadway, New York : P. O. Box 1197.



Spiritualist's and Medium's Meeting, News Agents, for the Sale of the Religio Philosophical Journal;

WHOLESALE AGENTS.

THE CINCINNATI NEWS CO., 181 Race St.

Cincinnati, Ohio. TUR AMERICAN NEWS Co., 39 and 41 Chamb

WESTERN NEWS CO., 47 Randolph St., Chie-

ago, Ill. DR. J. H. RHODES, Philadelphia Penn.

RETAIL AGENTS.

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

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

ATKIN & ABRAHAMS, 58 West 31st Street, also Grand Hotel, Broadway and 31st Street New York City.

CHAS. R. MILLER, East New York, Kings County, N. X. I. ROSENSTOCE, Fulton S., opposite car sta-

bl s. Brooklyn, N. Y. H SNOW Box 117, San Francisco, Cal. W. A. & C. S. HQCOHTON, 75 J. St. Sacra-

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

Mo.

A. WARD, Salt Lake City, Utah. M. W. WATT & Co., Victoria, B. C.

EVANS, VAN Errs & Co., Cleveland, Qhio. F. A. ROGERS, 16 Woodland Ave., Cleveland, Ohio.

DANIEL REESE, P. O. News Stand, Philadelphia, Penn.

THE CENTRAL NEWS STAND, 205 Chestnut St., Philadelphia Penn;
 Z. S. Moore, Jackson, Michigan,
 G. W. BALDWIN, Houston, Texas,

J. D. SAWYER & Co., Gaiveston, Texas. Trios, LEES, 105 Crosse St., Cleveland, Ohio.

FOREIGN NEWS AGENTS.

JAMES BURNS, 15 SouthAmpton Row, High Holburn, London, W. C. Eilgiand.

W. H. HARRISON, 38 Great Russell St., London England..

J. J. MORSE, Elm Tree Terrace, Uttoxeter Boad, Derby, England, (Tuos. J. Biryros, 53 Sigdon Road, Hackney

Dewns, London E., England, W. H. TERRY, 84 Russell St., Melbourne,

Australia

tich.	and the second	IF KM	ANTE)., Mar	sball 9 28 8
The state	an.	(hu)	111.1919 544.574 364.574	1.19	1
F HI	EN.	lare al	ey (* abi) ey (* abi) ey (* abi) (* abi) e (* abi)	of and	1018 1
and Gene and	26	151 1981	i Street, ?	your Yor	-
3350A	MONTI	I-AG	ENTN W	ANTE	D-71
	y Bron	son, 14	troit, Mit	h. 1	1 6 19
re. Audress Ja					
CEL CC	avota			tinen r	Will Two
CEL CC	avota				Will man N Y
\$55.66	aven Frankov G. RID	ANT TA	10.m.	Charges 1	NY.

CURSE of Chronic Diseases by magnetized letters, By this means the much obstinate diseases yield to his great healing power as reacting as by personal treatment, By urrent, entware type, sex, and a description provide the treatment. great healing power as reading to be transferred to the state yield to surface alware part, set, and a description of ∞ erase, and "D. Great for the fore some, as undare to mercal in the many menor letter transfiltent build is perfect curve is not effect. At once, the transfiltent build is perfect our is not effect. If the transfiltent will be reaching the build by magnetized birs, at ΔM cards. Forebolic maddees, Scallon G, New Ya Curve York (19) The MOUETSN DETHESDA for an e by Dr. New) or Price \$3.00, feetage free.

EVERY AGENT

No.

27 14 26

27 8 28 7

Influre His life is what the world calls and what history calls success. [Applause.] If to love your fellow men more than sell is

goodness, Thomas Paine was good. If to be In advance of your time, to be a pioneer in the direction of right, is greatness, Thomas Pasae was great. If to acow your principles and discharge your duty in the presence of death is heroic, Thomas Paine was a hero. At the age of seventy-three

DEATH TOPCHED HIS TIRED HEART.

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

A few more years, a few more brave men, a few more rays of light, and mankind will ven-

erate the memory of him who said: "Any system of religion that shocks the mind of a child cannot be a true system. "The world is my country, and to-do good

my religion."

[Applause]

KC.

0

The next question is:

DID THOMAS PAINE RECANT?

- Mr. Paine had prophesied that fanatics would crawl and eringe around him during his last moments. He believed that they would put a lie in the mouth of death. When the shadow of the coming dissolution was upon him, two clergymen, Messrs. Milledollar and Cunningham, called to annoy the dying man. Mr. Cunningham had the politeness to sag: "You have now a full view of death; you can-not live long; wheever does not believe in the Lord Jesus Christ will assuredly be damned." Mr. Paine replied : "Let me have none of your Mr. Paine replied: "Let me have none of your popish stuff Get away with you. Good morn., ing." On another occasion a Methodist minis-ter obtruded himself, Mr. Willett Hicks was present. The minister declared to Mr. Paine that "unless he repented "of his unbelief, he would be damned." Paine, although at the door of death, rose in his bed and indignantly requested the clergyman to leave the room. On another occasion, two brothers by the name or Pigott sought to convert him. He was dis-pleased, and requested thefa departure. After-ward, Thomas Nixon and Capt. Daniel Pelton visited him for the express purpose of ascer-taining whether he had, in any manner, chang-ed his religious ophilions. They were assured by the dying man that he still held the princi-ples he had effected in his writings

ples he had expressed in his writings. Afterward, these gentlemen, hearing that William Cobbett was about to write a life of Paine, sent him the following note:

I must tell you now that it is of great im-portance to find out whether Paine recarded. If he recarded then the Bible is true-[Laugh-ter]-you can rest assured that a spring of wher gushed out of a deal dry bone. If Paine recarded there is not the alghtest doubt about that donkey making that speech to Mr. Baalam -not the slightest-[Laughter]- and if Paine did not recard, then the whole thing is a mis-take. I want to show that Themas Paine died as he had lived, a friend of man and without superstition, and if you will stay here F will do it. [Applause.] I must tell you now that it is of great im-

your can give is that he denied the in-piration of the Scriptures. If that is crime, the civil-leed world is filled with criminals. The pioneers of human thought, the intellectual leaders of this world, the foremost men in every science, the kings of literature and art, these who stand in the front of investigation, the men who are civilizing and elevating and refining mankind,

ARE ALL UNBELIEVERS

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

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

THE FIRST OREAT ABOLITIONIST

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

that time! [Laughter; applause, and cheers.] He hated superstition; he loved the truth. He hated tyranny; he loved liberty. He was the friend of the human race. He lived a brave and thoughtful life. He was a good and true and a generous men, and he died as he lived. Like a great and geneeful river with green and shaded banks, without a murmur, without a ripple, he flowed into the waveless ocean of eternal place. I love him; I love every man who gave me, or helped the were the liberty I enjoy to night; I love every man who helped put fur flag in heaven. I love every man who has lifted his voice in any age for liberty, for a chainless boily and a fet. superstition, and if you will stay here Fwill do it. [Applause.] THE LETTER. NEW YORK, April 24, 1948 --SIR: Having been informed that you have a design to write been informed that you have a design to writ

, OURBS EVERY CAPE OF PILES. +27-18

MRS. D. JOHNSTON, Artist, 465 Farwell Ave., Milwaukee, Wis. Water Color Portraits a speciality. J. B. CRUMPE of Warner, Minn., says: "The Great Spiritual Remedy, Mrs. Spence's Positive and Negative Powders, are doing wonders here. They have lifted lots of sick out of bed, and lots more need them." See advertisement in another column column. 26-26tf .

SEALED LETTEUS and served by R. W. Flint, 25, E. 14th street, N. Y. Terms: 52 and three 3-cent postage stamps. Money refunded if not an-swered. 21-23tf.

Dr. D. P. Kayner, the oldest Medical Seer now in the field, can be consulted daily for Clairvoyant examinations and prescriptions, from 9 to 11 and 2 to 4, at Room 53, Merchant's Building, N. W. cor. La Salle and Washington Sts, Chicago, Exami-nations, made in person or by a lock of the patient's hair. Magnetic, Electric, Medicinal or Surgical treatment directed and applied as the case de-mands. See advertisement in another column;

CONSUMPTION CURED.—An old physician, r. tire ed from practice, having had placed in his hit ds by an East India missionary the formula of a sim-ple vegetable remedy for the speedy and perman-ent cure for Consumption; Bronshitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative nowers in thousands of cases. wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe, in German, French, or Eoglish, with full directions for prepar-ing and using. Sent by mail by addressing with stamp, naming this paper, W. W. SHERAR, 149 Powers' Block, Rochester, No Y. 37 5 28 5cow 37 5 28 5eow

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

Diagnosis BY LETTER.-Encloselock 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 Canadas.

Circular containing testimonials and system

of practice, sent free on application. Address, MRS. M. O. MORRISON, M. D. 25-20tf, P. Box 2519, Bostr p.

Married.

In Auburn N. Y. January 29th, 1880, by Rev. J H. Har ter, Mr. E. J. OLWSTED, N. Binghamton, N. Y., and Misa H. M. DOAVE, of Owego, N. Y. J. H. H.

Passed to Spirit-Life.

Pas ed to spirislife, at the residence ofter sons mear Wai-ton, dich., on the 20th inst. HAWAM LWARLL, in the \$2nd year of her age.

"The best work ever written on the unified. Everypool, should own, read, and he gaided by its valuable suggestions." - Mrs. Dr. D'andut, Ediress of The Apha. "It is well and coverally and couple entimaly written, and will be of service a great many people."--Dr. Holdrook, Editor of Merula of Ha lik. Price, paper, Mccula. . "For sale at the office of the Religio Philosophical Pub-Ibniag House, Chicago. Deceased was a Spiritualist, a kind mother, beloved by all who knew her.

We show it sends is a particulation of a regressive multiplication, with the Cost full time and its impairable had parentized, or which the is store it a tagget, "That, far dig a fortunate that are sider to ob-all a store γ , "After new L21 partial Prospectus can be carried on the packet, and whatever your are working with, be sur-ard and to store produce by taking this side. Send when be sur-lared a store of the store of cost partial store is ob-lared when the Darket γ and the store of so-lared to be the Darket γ and the store of so-lared to be the Darket γ and the solution of our Combination of a side of Darket γ and the solution of the store of so-JAS II. EARLE, So 5-Hawley St., Boston, Mass. JAS, II. EARLE, So 5-Hawley St., Boston, Mass. 21 (227)

THEDEAFHEAR

DENTAPHONE. I the first of the second second

To Florida! Tourists!!

The attention of toprists visiting the State, and Nerthern amilies wishing a commitable home for the winter, is invited o the

COLEMAN HOUSE

WALDO, FLORIDA.

. First class in every respect; the comfort of guests a special-ty terms reasonable Waldo is constrainely situated in the beart of the stange cuity mear the great Santa Fp Lake, and is a thriving, healthfultown W. B. COLEVAN. (Mrs. Wm. Emmette Coleman.)

STARTLING DISCLOSURES!

ANNIE STEWART

VER-US

TERRE HAUTE GAZETTE.

AN

IMPARTIAL PUBLICATION.

PRE-NATAL CULTURE,

Being Suggestions to Parents relative to Systematic Methods of Moulding the Tend-

encles of offspring before Birth.

By A. E. NEWTON.

Medlen), Busin's and Test Medium, an bier standuling score Sanday France on testan, and from the busin as Sanstrong bei Deka band Ta-fantheareane, France N.Y., Darmond tanan burnek fundheite ber Institute average, the case is N > N, the parameter A because frontiently near the statistical data particular of A > 0 and the data particular of the particular of A > 0 and the of the quantum optimal particular of the statistic A > 0 and the events A > 0 and the statistical data of the statistic function. Furthermore, we try for A > 0 which is a statistic of funct. Furthermore, we try for A > 0 which is a first 20 is emitted as a statistic of the statistic A > 0 and the EA is a statistic of the statistic of the statistic EA is a statistic of the statistic of the statistic EA is a statistic of the statistic of the statistic EA is a statistic of the statistic of the statistic of the EA is a statistic of the statistic of the statistic of the statistic of the EA is a statistic of the statistic

MRS. FANNIE M. BROWN.

Magazine or Review FOREIGN INTERATURE Revue pour les Litteratures Etrangeres. Review for Foreign Literature. Revista per le Litterature Straniere. The only tierman literary review which reviews German and foreign literature impartially and without any national

Gre unlice. It is the must cosmopolitish and the oldest of all German reviews, having been established in 1835. The must szine appears every Haturday and 's to 22 columns' folio. Terms, H for three months. On receipt of postal order, the paper- will be sent postpaid to all foreign countries. Subscriptions should be addressed to WILHELM FRIEDEION Publisher, Leipz'g.

27 10 23



The Court Stems grapher's (ff) (a) report of the entire pro-peding and the perding trial consisting in part of testimony for odgreed in the Jacker's (ff) (a) report of the entire pro-peding courses, the Jacker's charge in the Jury. And the ver-dict, 'f' gether with an appendix consisting the alloged libely conscharges spalas Mrs. New ways and the Committee as order having the set of a most part of the court if the alloged libely conscharges spalas Mrs. New ways and the Committee as order having the set of a most part of the court if the alloged libely moderstarges spalas Mrs. New ways and the Committee as order having the set of a most part of the court if the and forever motherstored are done as containing the shared in the motherstored and the set of a set of the set of the set of the most forever, which is descended to astract why real attention amon 'Spiritualities, with her shared us in the View Granty Con-tentic our ('terre Haub) in a few days, and will probably con-tinue about two weeks. With a state with and the remer relation of the set of the astract why real attention any will be print the write sufficience of the set of the set of the set of the advance. The book will be mater to alter and the set of the attent of her State the too whill be mater to a set of the set of the set of the attent of the State the too whill be mater to a set way the parts. A d while embedly her will be mater to a set of the attent in the set of the set of the set of the attent of the State attent on the set of the set of the set of the set of the attent of the State attent on the set of the set of the set of the set of the attent of the set of address of the do the set of address of the do the set of THE TONGLE GALVANIC INSTIT'OT FOR THE TREATMENT OF CHRONIC DISEA'SES 212 South Clark Street, Ch', cago, Ills

313 South Clark Street, Ch' reage, Ills
This peculiar though successful mode of treatment has a first rule form) used in use in Chicas. for many years how in the Galaxie of perior for many years how in the Galaxie of the first rule of the Galaxie of the first rule of the Galaxie o

:10

RELIGIO-PHILOSOPHICAL JOURNAL.

·FEBRUARY 7, 1880.

Boices from the Beople. AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

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

BY WARREN SUMNER BARLOW.

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

Whose billows of death, while eternity rolls, Are extending 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 light!

Engirdle your armor, prepare for the fight; Cut loose from oppressors, their mandates defy, Belleving that hone but a coward can die!

A 14426 Department of Firemen was formed, Which bravely the battling elements stormed; The red, see thing foundate was holy assailed. Till the pulpits affrighted, all rallied and railed, And woke such a tumuit their focs 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," Descring 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, sffrighted, were all in a bleze, Where Satan was welcomed, reflecting the rays Of the bottomless pit, who with anxious Cesires 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 beemed enveloped with sulphur and

Till many an orthodox deacon awoke And joined the Department, now strong in its

The New Tre Department to battle for truth. The connet waxed stronger, as years went space,

The conflict waxed stronger, as years wentapace, Enlisting 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, Droye many a priest from his creedal retreat,— Droye many a bigot to dire unbelief. While even this freedom afforded relief. By breaking the shackles, the truth to explore, and doing a God whom the angels adore. And finding a God whom the angels adore, Whose Fatherly kindners 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, brave beroes, but never retreat! Onward, thrice onward, the flames are abating! But halt for a moment; the angels are waiting To bring the glad tidings, in merciless joke, That all we are fighting is orthodox smoke ! !

A WORD TO THE CLERGY.

Ob. 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 inmost soul would fain rebel-Against these fabled thoughts of God and hell; Though still the warp and woof of many creeds Were ever illy suited to our

human. Man no lenger is an ox chained to the cart of labor, but a charloteer holding the reins." It is with reluctance Neave this, but will only quote one more passage, and this from one of his New York City Notes .- Mrs. Brigham,

quote one more passage, and this from one of his published discourses entitled, "Conselence," To allow him to tell you his religion: "What we desire we have dechared; a religion so simple that, the most ordinary understanding can grasp It; so authoritative the most obdurate heart must how to it, and yet so high and pure that even the aristocracy of intellect—those rare souls that dwell upon the hights 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

We are like men who have come upon a great treasure, and who do not weary to publish again and again the news of their good fortune. We are like those who have been tossed on the mad sea, and who now stand high on the rocks whence the surges no more tear them. We are like those who have feared the loss of some dear friend and to whom their friend is restored 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 relig-Ion !!

Clairvoyance.

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 apparently releasing itself from the transmels of apparently releasing itself from the transmens of matter, and of transporting itself to placed distant from the body, which remains to a condition of re-pose, resembling the effect produced by anæsthet-ics. Whilst under the electric influence (the manner of which our correspondent will not at pres-ent disclose) the mind can be directed to any spot or scene, and is succeptible of the same impres-sions and conditions as would be experienced in the person of the patjent himself. Scenes thus visited, and impressions thus received, are not only quite accurate, but the patient, when release outbrance of information so acquired Our correspondent informs us that his patient.

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 visited a scene and noted every detail of an event many miles away. He appeared to be so throughly convinced this was no mental delusion that careful inquiries were instituted, which led to a surprising corroboration of all the circum-stantial minutize. Utterly astonished at such an unexpected manifestation of mental faculties be-eased the limit of any shormal power of the suryoud the limits of any abnormal power of the or dinary senses, our correspondent was induced to repeat the experiment, selecting another patient unacquainted with the marvelous occurrence re-lated. On refurning 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 personal tests, has arrived at the conviction that the hody can be so acted on by electricity as to develop qualities and activity of mind marvelous in their range, and vast in their mportance.

Is there any connection between such phenomena and the recognized facts classed under elec-trobology? 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 without examination of their truth is, in some re-spects, more injurious than unquestioning credulity," and we know that "there are more things in heaven and earth than are dreamt of in our philos

ophy." Mr. Alfred Russel Wallace, in an essay on miracles, has related many instances of miracu-lous clairvoyance. He tells us that Sir Walter C. Trevelyan once received a letter from a lady, in which she mentioned the loss of a gold watch. Sir Walter sent the letter to a doctor who had a pa-tient professing this strange power. The patient immediately described the watch accurately, de-pleted the furniture of the house, named the third, and declared that she could recognize the culprica-handwriting. Her statements were doubted, for 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 opinion to great respect, promises to make known the exact method employed to produce this extraordinary phenomenon, which he considers is suscentible of very simple scientific explanation, and which he believes it is in the power of every person to he believes it is in the power of every person to develop in himself. Should this fact stated by our correspondent de ultimately substantiated by further evidence, it is almost impossible to resource the extent to which such a discovery most revolutionize all modern thou cht and actior. The contingencies of temp-orarily quitting it all our encumbrances of the flesh, and defying time, space, and all the immuta-ble laws of the material universe resources are ble laws of the material universe, require a des perste 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 mysterics of conscious life, and we shall break m our finite bonds to stand in the presence of the Infinite.

Communication trom G. Wordswith.

To the Editor of the Religio-Philosophical Journal:

To the Editor of the Beligio-Philosophical Journal: Perchance 1 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. 1 have for twenty years and more been the vicilm of peculiar-im-pressions, and have had a great trial myself, and have seriously exercised my friends, in trying to dight them off as evil spirits, etc. Now I believe, they are spirits of light striving to rive the vell 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

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 stigms upon the term "Spiritualism," There is a stigma upon the term "Spiritualism," and I prefer pneumatism for the reason and under that sign must we conquer. I have long ago sub-scribed to all the the creeds of the Congregational clurch. It is no doubt a good foundation from which to rise, but it does not satisfy these times, and I must seek closer communion with my heav-enly Father. A binge is needed between the so-called christian church and Nature's God, for the manacles of source thin were form up. manacles of superstition were negar more firm up-on any people than they are to-day upon many; aye, most of those, who call themselves christians. The word is still, "Let there be light," and a light comes with power, but before it can permeate and illumine the universal yeart, there must be a solution of grace divine removing the rust of ages and softening some of the asper-

I am a novice in every respect, having never witnessed any manifestations, and do not under-stand the volcaulary 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 Chfist was its chief and its best exemplar. With the mass of those who call themselves christians, Christ is a

those who call themselves christians, Christ is a great mystery; they do not take him in—"regelve him"—while value 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 reflector and "door" to others. I shall be glad, so fast as I am able to comprehend the truth for ioin the circle of your disciples and teacherd, and 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 Bab-bitt. I am free to say it is "the grande t book that was ever written by one man, and its study will prepare the thoughtful to see themselves in a prepare the thought in to see themselves in a 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 "philosophies" of man, and prepare the way for that millennial reign which is even now upon us, if our hearts were only ours and right.

that millennial 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 "Parousis," 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 perimitive and most illus. that when some of our primitive and most illus-trious predecessors were called mad. Dr. War-ren's "Paronsia" will be a sword among the churches, as will Dr. Babbitt's great book revo-lutiopize the arts and science. The fact is, the pall that scenes of Calvary spread o'er earth, 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 from the throne of God.-WAY

As I said, I am a novice in this new field of thought, and I wish to be instructed, and pray the good spirit may direct towards me the kindly infuences of truth, and Mat you will advise me in my readings, etc., that I may make good pro-

Not long since my sweet wife "passed on" to the spirit land, and I am left journeying alone, but I have every reason to believe she is not far away; and what a hiessed 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.

Apopka city, Orange Co., Florida.

A Prophetic Dream.

A Taste for Tobacco Banished by the Spirits.

To the Editor of the Religio Philosophical Journal:

To the Editor of the Heligio 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 the tracts some, what from the startling part, is that he was then prostrate on a sick bed. It is not unneual for those who have been slick, to find their system so chang-ed as to abhor tobacco upon their recovery. I was cured by spirit power of the use of tobac-co, and of all desire for it while in perfect health. I had been an inveterate user of the weed for many years, with the exception of one, when I abstained entirely from it, but I never lost my appetite for h, and voluntarily commenced its use again, thinking I would aufter less by doing so, that from the constant cravings for it. The manner/of my quitting was as follows: "I attended a circle one night and being Komewhat skeptical, Tasked if the fight could influence others the same as 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 opce, "Too much tobacco." I was at that time averaging a dime's worth of fine cut per day, besides smoking from

worth of fine cut per day, besides smoking from three to ten cigars. I asked, "Can you assist me in getting rid of the habit" 'I was answered "Yes" I then asked ifil should quit the use at once, and was told to do so, and they would manage the rest, and that I should ba cured within one week. To my surprise, the next moreing I had no desire for 'obacco, although I had previously always put my hand in my pan-taloons pocket to get a chew, before putting them on. After eating my breakfast, I smoked a cigar and could put the three days to smoke one after 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 several times during the day and with the same result. Since that time I have no desire for tobacco I can smell of it and handle it without being ex. cited for or against it, although I must admit that the presence of habitual smokers, are distasteful to SETH TURNER.

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

Notes and Extracts.

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

Rival creeds have no foundation save that of heory, no vertebra save that of tradition and habit. According to Andrew Jackson Davis, method s an emanation from principle and principle is

an evolution of an idea. It mesmerism be powerful, concentrated will of the operator throws a subtile force from his own body into that of his subject.

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

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

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

It should be borne in mind that Spiritualism is in its first decade. It has not lived through one generation; yet its warp and woof is gathered 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 earthplane is of a probationary and educational charac-ter, and is a bursery, so to speak, for discipline in thought and conduct.

The pulpit-hypocrite's stock in trade is a wordy faith, and the Spiritualist's stock-in-trade is de monstrated, palpable facts, the imitation of which, cannot long escape detection.

Religion is not an arbitrary or imaginary thing, but founded upon eternal truth and right, or it never can have sny foundation at all. Re-ligion is the practice of virtue.-Clarke.

The five best missionaries of the world, and

Then why will you, in this effulgent age, Repose beneath the stadows of the past, And drink from stagnant, pestilential pools, And feed upon the husks of bygane years-With which you long have dwarfed isomertal souls; When manna freeh from heaven's perennial fields, And waters pure from pearly fountains flow In rich abundance, suited to your needs?

Nay, more; for when our famished souls repined the barren borders of despair. And fain would feast on heaven's o'erarching fruit, You, like the dog within the manger filled. That never ate a morsel of the hay. But drove the patient hungry ox therefrom; Thus you, would fain debar the light of beaven, Would dictate, circumscribe, and limit man To your dogmatic and repulsive creeds,-The willing sigve to ignorance and fear! Thus curb and stuitify the powers of thought,

Tenore the very elements of life. And force the world to worship at your shrine! If you while caged within your narrow sphere Still close your eyes upon the realms of light, Pray do not serk to hold expanding souls Within the confines of your dark abede; But ever from the boundless fields of thought, teach-select what scemeth wise and best. And freely breathe the atmosphere of heaven.

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

But if your morbid tastes still crave such food, We hope it somehow may result in good; Yet fain believe from Nature's ample store, You may yet learn to mine her golden ore, To g ther precious gems, and day by day the good, and cast the dross Till light adorns and animates the soul, And proves the cultured powers of self control; Through which the most benighted souls will rise And reach the shining pathway of the skies. Thus you, at last, will join the glad refrain,-A proof that not a soul was made in vain! Paterson, N. J., Jan. :6th, 1880.

Bishop H. L. Eads, of Kentucky, writes: The reason I prefer the JOURNAL to other spir-itual papers, is because most of bein seem to be too tender footed or tender hearted to be willing to expose hypocritical pretenders practice fraud to make money on the credulity of heir neighbors, especially if such frauds be ladies. A building on fraud or false pretense is worse than building at all. Go or wicnowing the chaff from the wheat, and angels will bless your labors.

Allen F. Hall writes: Go on with your blows against the humbugs who attach 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 Dorris writes: Myself and wife could not do without the JOURNAL. Go on, you are do-ing right; hew to the line, let the chips fall where they may.

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

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

ce for myself the first practibarmonial organization. The gathering came neater to my ideal of a spiritual meeting came neater to my ideal of a spiritual meeting than any before attended. Religious without cant, pro-gressive without bigotry iconoclastic without anpibilation, both mind and heart are fed and the man made better. Then Mrs. Davis adds a benediction 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.

E. V. Wilson, A. J. Davis and

Prot. Adler.

BT CAPT. H. U. 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-

spirituaness of New York City, and it is grafify-ing to know that the three societies are all well supported, and I hopefully look forward in the near future to the doubling of this number. The First Society with Mrs. N. T.J. Brignam as its

pastor, is too well known to need comment. It holds its own well. Here is a home for all who in the churches find themselves unsatisfied, and

yet with deeply religious natures, seek and need

yet with deeply religious natures, seek and need something that a philosophical and scientific plat-form can never give them. It is an easy transi-tion from the church to her ministration, for, sen-sitive, gentle and deeply religious herself, she never jars rudely the sensibilities of any one. Handling tenderly the creeds (with the glores of christian Spiritualism) and giving new interpreta-tations to texts, she admirably fills a much needed

place in the evolution from authority to reason, and her auditors bringing their old bottles, have

them filled with new wine, and it is well, for even if by and bye the bottles break they will learn the

added lesson, that no bottles are needed to hold the wine that is daily, nay momentarily, distilling

throughout all nature around us. By and bye they will gladly let old bottles and stoves go, but not now! Success ever attend the gentle teacher. Once in two weeks Dr. J. V. Mansfield has at the

close of her evening address, given admirable tests, and so well has he filled this field, that we wish he

could be prominently before the public there-not to supplement some Sunday society lecture,

not to supplement some Sunday society lecture, but in an independent scance, daily for the good of the seeking outside world. By and bye I shall have something more to say of the Doctor. Different, and so different as never to antagon-ize with the First Society, is the Second Society at Republican Hall. Radical, and having for its purpose the furnishing of a variety of therefit, it has given an admirable selection thus far. Wheel-er, 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

his third engagement, and I am glad to see him

with nearly his old time vigor. An old veteran, theological dogmas and creeds get no mercy at

theological dogmas and creeds get no mercy at his hands, and because of his very positiveness and frankness, he is a power that wins the respect even of enomies. 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 1 made long ago: The multiplicity of the isorgers increases the donand for the work ! New York and New Eng-land have the greatest number of workers and at the some time there monopolize than and the

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 berg-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-

traveling expenses their income is more. The de-mand for phenomena is great to day, and Bro. Wilson has a supply for that demand, and with re-turning health, we hope he will soon get out of his financial embartnessment. Bro. Kiddle has spoken twice for this Socfety to crowded houses, at ten cents admission. Many were drawn out of sympathy for the man, owing to his treatment by the press and School Board of New York City. Then, there has been a large amount of free advertising for him, and it stimu-lated a derivative that drew many others. As a

lated a ourlosity that drew many others. As a speaker, to start out as the ordinary spiritual lec-turer did, he would prove a failure,-lacking in himself all the elements for compelling, as a re-

former must, a hearing for positive thought. Those who have read his book, can judge of the

man. Spiritualists in their babyhood can find food therein, but those who have had a few years

experience with our phenomena, can teach the would be teacher. In stimulating investigation

among church members and business circles, his book has been one of the most important of late

years, and because of his reputation and personal influence, he is alding the cause greatly, and it is

by these indirect means the man and the book be come valuable, ra her than by wisdom of the thoughts uttered.

To turn from this crowded hall to the quiet audi-ence in Steck Hall, where the Harmonial Society

and friends gather every Sunday to listen to A. J. Davis, is like going from the street to the parlor.

But a few more than a hundred gathered to hear the Seer, but they were earnest, thoughtful men

ine see, but ney were earnest, thoughtuil men and women; those who had passed those stages of Spiritualist's development in which curiosity, impatience and combativeness predominate, and reached that where the reason and conscience, re-

ligion and science are at equilibrium. They were for truth and growth. It was growth to sit there, and then, I like Mr Davis most always-even where I don't agree with bim, and I was glad to

I am glad to see that in the RELEGOLDES. I am glad to see that in the RELEGOLDENHLOSOPH-ICAL JOURNAL of the 17th Inst, you published an abstract of one of Prof. Felix Adler's addresses; but no abstract can do him justice. He should be better known to the spiritualistic public. The practical work I have long waited to see Spiritualists inaugurate, his Society has begun. There made "to dwell with men." Strong must be the inducement to keep me away from his discourse Sunday mornings, when at home, and only to hear and report for the JOURNAL, did I forego for two Sundays this pleasure. The printed page cannot represent him, for the charm of volce and manner Quiet, calm, conversational save in mo is gone. ments of unexpected impassioned oratory, he holds you enchanted. His language is well chosen and his addresses are models of chotestar addresses are models of rhetoric I never heard an extemporaneous speaker who chose words so well and to whom I would recommend the young to go as to a model. The mautic Theo. Peaker wore in desire, seems to have fallen on him and he is doing practically what Parker dreamed. Sometime after I have become more familiar with the Kindergarten, the Industrious school just about to be opened, and the Ethical class for adults, I will report of them through the Jourwat, in hopes thereby to stimulate others to go and do likewise. Talking takes practical form, with him, and by efforts to rightly train the chil-dren of the working classes, he hopes to solve the social problems that meet us and will not down, social problems that meet us and will not down, and threaten disorder if not solved. To-day, Jan. 18th, bis address was upon "True Education," and the question to be answered was, "How shall we make the working classes contented?" His an-awer 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 included with "

incalculable gain." "Many a young heart is fimulated and inspired

"The middle ages were the ages of ignorance, hence of theology, but the time for the policy of ignorance is gone by." "Ignorance is the/filth of the sonl. Religion-

has been kept as a bagaboo to frighten the mass.

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

true way to reward labor here; is to ennoble 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 the servant of the brain; causing mental operations to shine through manual operations, thus making manual 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

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 withheld my testimony against their injurious practice, inasmuch as they seem determined to establish compulsory laws to compet the afflicted to give them their patronage, and prohibit all others who may not have obtain ed a diploma for healing the afflicted, either by magnetism or otherwise, as reason or common sonse may dictate. For more than twenty years, at various times, the dear angels have come to my About three weeks ago, I was prostrated with a severe billious attack, and my daughter im portuned me to call in medical aid. From the commencement of my sickness, I was impressed not to call in a doctor, but trust in the powers above, and after two days of severe suffering, they came to my aid. There seemed to be a perfectly formed circle of beautiful angels, who seemed to descend from the heavens above, clothed in gaz-ments of transparent hue. One of the number laid hands upon my head, and all pain instantly vanished. I seemed as if in a trance. I was so happy, and I shouled so loud, that my daughter. came to my room, supposing that I was suffering from as increase of pain; but I was healed.

Will the doctors also demand a diploma of this heavebly concourse of loving angels? Ohl 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 widdom of angels will rule on the earth. When wisdom of angels will rule on the earth. When the worldly wise shall be able to reverse the river, and cause the watels 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

source which is divine, and that, too, without money or price. Not only in sickness have spirits to my aid, but in times of danger they com come to my aid, but in times of danger they have made their presence known. Perhaps in some future time, I may give a detailed account of their heavenly premonitions. I am satisfied that we cannot expect aid from the pure and the good, unless we strive to become like unto them.

HENRY MOON.

Mrs. W. H. Comstock writes: Many have acknowledged in reading the Ralioto-Philosoph ICAL JOURNAL, that Spiritnalism is not what they thought it was. Thank God that I am a Spiritual ist, 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.



I am not superstitious, but rather disposed to discredit anything for which I have no evidence. However, I had a dream some twenty years ago, which had so Angular 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 into the country on that afternoon, to buy some po-tatoes from a farmet. I intended to walk, as it was a pleasant spring afternoon. My friend said he would go with me.

Some three months before this, in the winter, I dreamed that I was in a strange place, in the woods, on a high ridge, and the sun was getting low in the west. The wind was gently blowing, and made a lone-tome, moaning sound, as the tall, slender white-oak trees swayed to and fro. I went down the west side of the hill, and looking to my left, in a seutherly direction, saw a man up a hollow, with a source horse hitched to 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 Istarted to go to the farmen's house. Neither of us had ever been there. We were told to go on a road leading been there. We were told to go on a road leading westward about a mile, when the road turned south, but we must keep due west along a fence until we came to a wood, then proceed over a high hill still going west, when we would come to another road, which would lead us to the

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 fold 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 weatern 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 "there they are!"

he, "there they are!" Was this mere Ocident, 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; mind meeting mind, love and affection meeting love and affection, memory and memory blending away over in the Summer-land, where all is bright and beautiful. It is this which makes life a grand

When in Chicago I purchased the "Arcane of Spiritualism," by Hudson Tuttic. Surely he angels must have been with him when he wrote its grand and elevating pages. It has been a con-fort and a joy to me. It cannot fail to elevate all who are fortunate enough to read its angel mes-88.ge.

So many in the churches are becoming liberal in thought, we know that superstition and ignor-ance must fade away, dogmas, baptism, wafers, when 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 they who will most faithfully fulfil their trust are the faculties comprised under the names of Thought, Reason, Judgment, Common-sense, and Investigation.

Spiritualism has driven the axe of reason deep into the roots of the Upas tree, whose poison-ous effluvia has been fealing out death and misery for ages. Reason, the light sent into the world, is beginning to shine upon the pathway of mankind

There is but little difference between the hypoerisy of the holy man who preaches the gospel on the Sunday and faithfully serves His Satanic Majesty in various ways during the week, and the clever rogue who pretends to be a medium, but is only au unprincipled charlatan.

Spiritualism -pure, genuine, and rightly understood -is yet destined to subcert the fossil theories of orthodoxy, and give to man a new and living faith, encircling him with the highest moral influences while on earth, and tangibly linking him with the higher and purer life beyond.

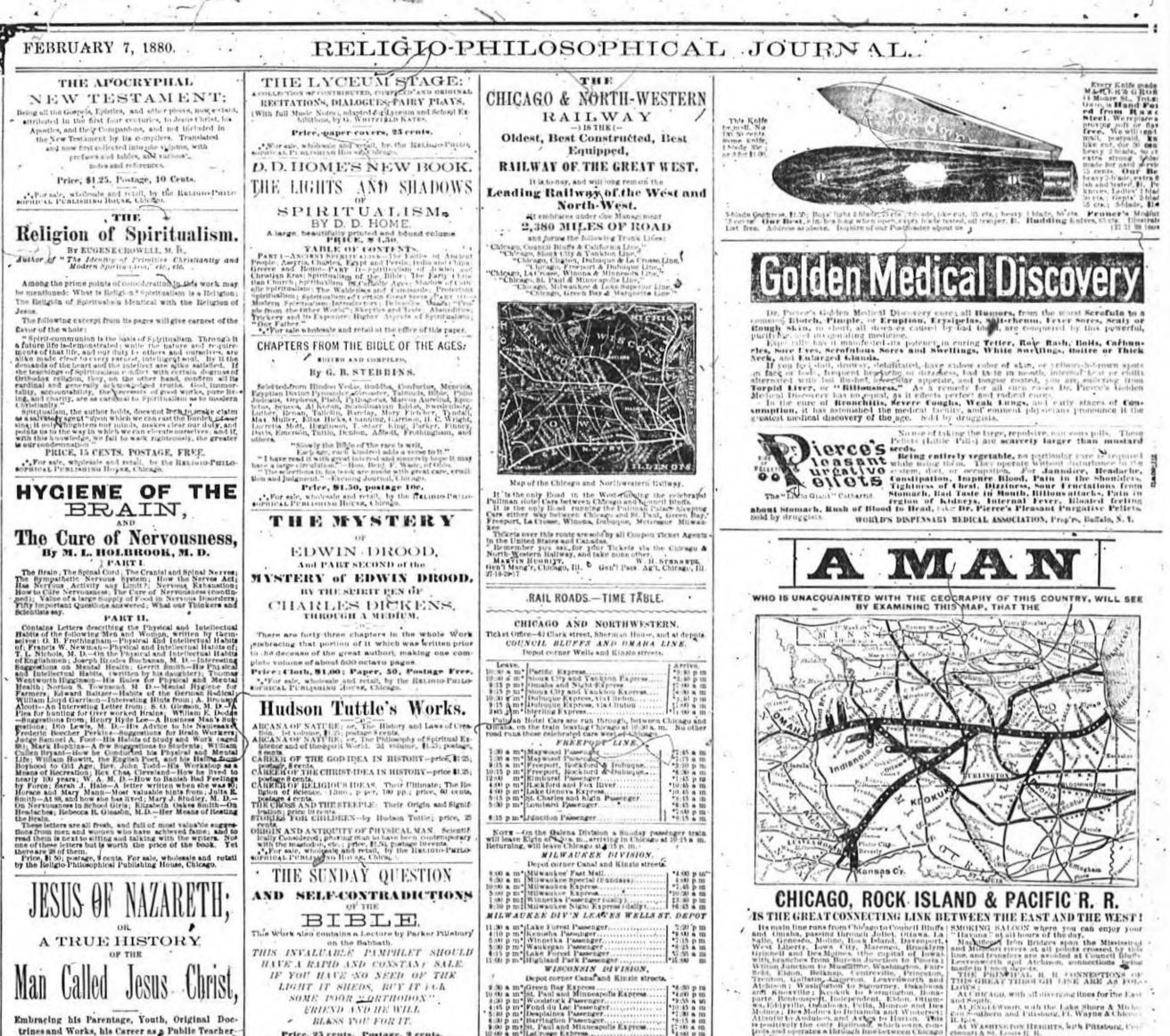
"Spiritualism numbers among its believers and adhorents men of intellect, position, and pro-bity-men who would scorn to sell their manhood or their honor for the pottage mess of being identified with a sensation, and who have publicly and privately proved and acknowledged the reason of the hope that is in them.

Several of the Paquan tribes wear artificial tails, made of grass, but do not encumber themselves with clothing. The editor of Nature sug-gests that the "link" which Darwin could not find became extinct in New Galnes at a comparatively recent period, and these descendants keep up the ancentral tradition by thus simulating their distinguishing characteristic.

Medlums are often made to suffer for the practices of others. A circle has much to do with the manifestations presented. A circle where the predominant element is of that low order of cunwill attract spirits who are so fully up to the tricks of the trade as any member of that order, while the medium may be honest.

Spiritualism is to day like a fountain, send. ing forth its waters for the healing of the nations. The streams which flow out from this foundain and go rippling down to the valleys below, purify themselves by this process of friction and chemithemselves by this process of incident and chemi-cal affinities, the impure deposits sink to the bottom, and the puce water flows on, making music that charms the soul and leads it to do homage to the power which supplies the fountaln.

A new experiment was recently tried with some degree of success through the mediumship of Mr. W. G. Haxby at a scance of the Dalston Associa-tion. Mr. Haxby stood amongst the sitters, one tion. Mr. Hartoy stood amongst the sitters, one of whom held both of his hands, and while the me-dium was thus secured a "form" came from the inner room, a beculiar luminosity accompanying its movements, the "spirit" uttering a few words to attract the attention of the sitters. The object of the experiment was to supply an additional de-monstration of the separate existence of the spirit form and the medium. Two instances of what is termed the passage of matter through matter are termed the passage of matter through matter are reported in connection with Mr. Haxby's medium-ship at the rooms of the Dalston 'Association on 16th uit, when the back of a mahor py chair was threaded on to the couplei hands of the medium and Mr. Thomas K. Howden, who testifies to not having relaxed his hold of the medium's hand. At the same scauce, when the medium had been care-fully secured by a silken cord by Mr. R. Bedmer, F.C.S., it was found that the silk had apparently been passed through the solid woodwork of the middle rail in the back of the chair, although the the knots showed no signs of having been tamper-ed with - Spiritual Notes.



trines and Works, his Career as p Public Teacherand Physician of the People; also, The Nature of the Great Conspiracy against him, with all the Incidents of his Tragical Death, given on Spiritual Authority from Spirits who were Contemporary Mortals with him while on the Earth .- Given through the Mediumship of ALEXANDER SMYTH.

OPREFACE. cially to all those of the various Christian denominations. I feel myself impelled th issue this extraordinary book to the world. It purports to be THE TEUE HISTORY OF JESUS OF NARABETH; being the first and only work in which is portrayed the true character and works of that much esteemed and beloved individual. In it, he is divested of all the myth ical serroundings and fabulous origin, as represented in all others. He is presented to the mental view of the present age as a natural man, whose traits of character were amiability, justice, truthfulness and benevolence; who finally became a martyr to his love and good intentions to Pard mankind. The numerous incidents and startling facts peritability to this History are given on Spiritual authority by " series of clairaudient communications and mental visions through the Mediam and Author. The grouping of these characters, com-piling the incidents, description of the scenery and illustrations, are given in the words and style of the Author, who has no other apology to make for any imperections that may be found, than that he has done his best to make it comprehen sive, important and interesting to all classes of readers. Some persons, not being favored with the new light of the age, will probably discredit its Spiritual authority. If so, that will not detract from the merits of the work; for all those who shall feel interest to peruse it, .will find that everything therein stated is based upon physical and moral facts and probabilities. In accordance, then, with the duties and engagements by which I am bound, I respectfully submit it to the public May it be productive of its great design, in dispersing from the minds of mankind the dark clouds of superstitious errors -such being the wish of the Spirits, and of the humble indi-vidual who subscribes himself the MEDIUM AND AUTHOR.

CONTENTS.

1

1 8

<section-header>

This book is one of the most intensely thrilling works, ever published. It has always been read with unabated interest by every person who has taken it up. There is not every sentence in the whole three hundred and fivy-six pages. The absorbing interest created by the first few pages is evenly sustained to the last line.

\$56 pages, 12mo, cloth, printed on heavy toned paper and well bound, for ONE DOLLAR, postBre free.

"For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, III

Price, 25 cents. Postage, 2 cents. "For side which and retail, by the Resistor-Parzo segment. Pentasirus threads threads.	bio) pm bio reaction and stime apolls Express
A NEW BOOK.	9:00 p m 1 Winons and New Ulm
BY	Monday.
Andrew Jackson Davis.	CHICAGO, ROCK ISLAND AND PACIFIC. Depot. corner, Van Buren and Sherman streyts. City to office, M Clark street, Sherman Höuse.
ECTITLED	1:0 a m Davenport Express.
"VIEWS	10:30 m Ornaha Express. 3:40 10:39 a m Leavenworth and Atchinson Express. 3:40 5:00 p m Perr, Accountedation. 10:31 10:00 p m Mana X Press. 5:30 BLOK ISLAND ACCOMMODATION.
OF OUR	6:55 a m Accommodation 6:40 8:60 a m Accommodation 7:43 12:20 p M Accommodation 9:00
HEAVENLY HOME."	4:15 p m Account addition 1:20 4:15 p m Account modelling 1:40 7:10 p m Account modelling 6:30 11:20 p m Account modelling 11:30
This volume is the long-promised " Sequel to the Stellar	"Naturdays and Thursdays only.
Key." It contains, besides the chapters published in the Bonner, a large amount of additional matter. It is divided	CHICAGO, ALTON & ST. LOUIS, AND CHIC.
into three parts, and in each part the reader will find new and important questions discussed and amply explained. The following contents indicate the great variety and importance of the subjects treated:	KANSAS CITY & DENVER SHORT LINE, Union Depot, West Side, near Madison street bridge, wenny-third street. Ticket offices af 80 Clark St. 6 Pacific Hotel, and Palmer House.
CONTENTS	Loave. Arri 12:30 p m* Kanass City and Denver Fast Express.
CONTENTS: Clairvorance, its Origin, Powers, and Progressiveness: The Superior Condition described: Psychophonetics, their herei- opinent, Laws, and Wonders, Consciousness, its Sumahino, Hellshi and Storms: The Fivural Power, its Laws, Bervanted and Manifestations; Interior View of the Outer World; The Engenise of Correspondence: Skrpticism, the Cause of true Knowledge, Emanations, Unterior View of the Outer World; The Engenise of Correspondence: Skrpticism, the Cause of true Knowledge, Correspondence, Skrpticism, the Cause of true Knowledge, Correspondence: Skrpticism, the Cause of true Knowledge, Correspondence: Skrpticism, the Cause of true Knowledge, Correspondence: The System of Nature Describ- ress, Stoteka, Marnetic Rivers in the Upper Knowledge, Correspondence: The System of Nature Describ- de: The Statu Circle of Nana, Marnetic Rivers in the Upper Space 7 Apthor's Views configured by Science; Origin of Eleo- ticity and Magnetism, Localion and Procetons of the Circle and Magnetism, Localion and Procetons of the Circle and Corrests: How Spirita Ascend and Dressed; The Pilgrim- ave of the Human Race: A Devirption of the System of Na- ture; Py thophonic Message from Pythagorau, The Universe, a Musical Instrument; Concering the Solar and Astral Cee- rest Central Sui. Multiplicity of Mental Ann Centres. An Arcanaum Concerning the Summer-Land. Formation of the press Central Sui. Multiplicity of Mental Ann Centres. An Arcanaum Concerning the Summer-Land. Formation of the press Contral Sui. Multiplicity of Mental Ann Centres. An Arcanaum Concerning the Summer-Land. Formation of the System and Olory of the Pisates. Appearance of Jonites and Salary. A Beens hable Custom in Jupiter. Inhabitablesness of the Kri- metnes Size of the Isle of Akropanamede, Beaustable Per- yon in the and Theories. A Nature Homeson of Mark The Bummer-Land as seen from Mars. Reality of Life in the Sum- metnes Summer-Land. Speech of a former Cilizen of New york. A Person Older, than the Prismids. A Diakkia	 The Jacksonville, III., and Louisians, Mo. Prote a m⁴ Springfield, St. Louis and Bouthern Kr. Prote and Springfield, St. Louis and Bouthern Kr. Prote and Moole and New Orleans Kapress. Prote and Provide Represe Association of Provide Represe Association and Kockuk Past Represe Association and Porting Association and Past Represe Association and Porting Association and Past Represe Association and Past Represe Association and Past Represe Association and Sciences Association and Sciences Association and Sciences Association and Sciences Association and Represe Associations and Represe Association and
and, Distribution of Cold and Heat on Faceta Fonderability of the Imponderable, Alfged Errors of Califysyance, Con- ceraing the Perpetuity of the Hudtan Form. Diversities of Epictual of first, Krysianation of the Superior Condition. Focus of Thought in the Summer-Land. A New Test Oath for the Salvin, Predictions Gradually Fuilded. Origin of the Chris-	RATES OF ADVERTISING
tian Scriptures. Sources of the World's Wealth. Evils in the Social Structure. Origin of the Dostrine of the Devil. Answer to the Charge of Atheiam. Laws of Distances in the Solar Sys- tem. Modern Phase of Infaulty. Constances in the Solar Sys-	Each line in Agaie Type, twenty cents for the and fifteen cents for every subsequent insertion
Heart. The only True Missionary Work. Personal Efforts at Purification. Convulsions in the Orthodox Hell. Meaning of- the Words Hell and Punishment. How to Make Progress in New Idea.	NOTICES set as reading matter, in Minion t under the head of "Basiness," forty centa per
Lastresh volume is illustrated with diagrams of celestial shipe ta and contains nearly three hundred pages. It's areg	for each insertion
Biar one dollar book, but being a sequel and com to "Stellar Key," it is published at the same ation.	Agate type measures fourteen lines to the inc Minion type measures ten lines to the inch.
In cloth binding, 75 cents, postage 8 cents; in paper covers, 50 cents, postage 6 cents.	Terms of payment strictly, cash in adva
""For sale, wholesale and retail, by the RELIGIO-PHILO	as Monday noon, for insertion in next issue, can when possible.
sit i i i i	inter 1

<text><text><text><text><text><text><text></text></text></text></text></text></text></text>	At LA SALAR, with Pinnens Control R. R. At Prouta, with P. P. & W. Railmands, At Rown Bart, N. Sath Western Untop Re R. and Reg Pisonita, with P. P. & W. Railmands, At Rown Bart, N. Sath Western Untop Re R. and Reg Pisonita, Poster Rail, et al. At DAVENSONT, with Lee Davenport & North- Western R. R. At WEST LIBERTY, "Re Los flartenport & North- Register A. Northerer R. R. At GRENNELL, went, cotecil R. R. of Iowa, At GRENNELL, went, cotecil R. R. of Iowa, At GRENNELL, went, cotecil R. R. of Iowa, At OR Main S. & M. M. Belder R. R. At OR Main S. & M. M. Belder R. R. At OR Main S. & M. M. Belder R. R. At OR Softhere R. R. At ORTSCH, BETTERS, with Fuel Partice R. R. At ORTSCH, BETTERS, with Buchmation, Sear- Rands & Northere R. R. At ORTSCH, BETTERS, with Buchmation Science Rands & Northere R. R. At ORTSCH, BETTERS, with Buchmation Science Rands & Northere R. R. At ORTSCH, BETTERS, with Buchmation Science Rands & Northere R. R. At ORTSCH, BETTERS, with Buchmation Science Rands & Northere R. R. At ORTSCH, BETTERS, with Buchmation P. At Main St. Louis, Keekin & N. W. R. R. At Attraction, with Kan, Churt, J. & C. R. R. R. At Attractions, with Kan, Churt, J. & C. R. R. R. At Attractions, with Kan, Churt, J. & C. R. R. R. At Attractions, Neith Kan, Churt, J. & C. R. R. R. At Attractions, Neith Kan, Churt, J. & C. R. R. R. At Attractions, Neith Kan, Churt, J. & C. R. R. R. At Attractions, Neith Science, R. Sand S. Jean R. Res. BILANEN, Start, With W. P. End S. Jean R. Res. BILANEN, Start, Science, COUNCIL BLUTFS. "Great Rock Island Route," are sould by Cancib.
NO PAYIS Dr. KEAN,	Vital Magnatia Com
NO PAY111 173 South Clark St., Chicago, may be cosmiled, per- of charge, on all chronic or pervised bears. Dr. J. Kan is the only phylcian in the clow who warrants cures or no pay. Pincest illustrated book strans, Sife pars, beautifully bound; prescriptions for all diseases. Price 11, postpaid. 27527	VITAL MAGNETISM APPlication to the Treatment of Mental an PHYSICAL DISEASE.
Newspapers and Magazines; For sale at the Office of this Paper. Baunez of Light. Boston. Carra Boston Investigator	BY A MAGNETIC PHYSICIAN. In this volume of 215 spaces the author furnishes the key much which has here to fore been locked up in mystery. In a work which should be read by all who desire to understa- the haws of life and their relations to others. Price Reduced from \$1.50 to \$1.25 postage 8 cent - For sale, wholesale and retail to the Brission-Park sormical Publishing House, Chicago.
FOUR ESSAYS CONCERNING	SYNOPSIS COMPLETE / WORKS
WHAT IS SPIRIT? WHAT IS MAN ? Organization of the Spirit-Body,	ANDREW JACKSON DAVIS. Comprising Twenty eight Uniform Volumes, all Neat Bound in Cloth.
Matter, Space, Time. The author, Heinrich Tiedeman, M. D. is a Germah scholar, he presents many thoughts in reference to the subjects treat- ed that are worthy of careful consideration. Price Socients, postage 3 cents. . For sale, wholesale and retail, by the Raileio Parilo	Postage 7-performt, extra-If sent by Express, il Charges Parable on Delivery. Nature's Divine Fouriations The Physician. Vol. L. Great Harmonia. The Teacher.
THE WORLD'S	The Thinker. Marce Stall - An Autobiography of A. J. Davis. Morning-Actures. Bodg 20 discourses. A Stellar Key to the Summer-land. Arabala, or Divine Guest. Approaching Cruss, or Truth vs. Theology. Answers by Ever-recurring Questions. Conton-on December Livenim Manual
Sixteen Crucified Saviors;	Death and the After-Life
CHRISTIANITY BEFORE CHRIST CONTAINING [®] New, Startling, and Extraordinary Revelations in Religious History, which dik-lose the Oriental Orig- An of all the Dectrines, Principles, Precepts,	Harbing are of Health. Harbing are of Health. Parmonial Man, or Thoughts for the Age. Events in the Uhe of a feer. (Memoranda.). Pallosophy of special Providences. Prese Thoughts Containing Harmonial Answers. Penetralis, Containing Harmonial Answers. Philosophy of Spiritual Intercourse. The funget Life, or Spirit Mysteries Replained. The Temple-on Diseases of the Brain and Serves. The Pontsin, with Jets of New Meanings. The of a Physician, or Seeds and Frails of Cripes. The School Replacement of Letting.
	LPICK K.B. BEDIS LINCET. SUMMERCENT TRADEMENTATION CONTRACTOR AND
and Miracles of the Christian New Testament, and furnishing a Kry for unlocking many of its Sacrad Mysteries, besides comprising the history	Genesia and Ethics of Conjugal Love

RELIGIO-PHILOSOPHICAL JOURNAL.

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 "Once one is three, and three must say: times one is oue." The man who practiced every virtue, but failed to believe, was exe-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 sacrificehimself. He commenced with the asser-tion, "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 OME 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 of-fering 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 r velation 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 prophe cies of the Old Testament had no reference to him whatever. And yet he believed that Christ was a virtuous and amiable man; that the morality he taught and practiced was of the most benevolent and elevated character, and that it had not been exceeded by any. Upon this point he entertained the same sentiments now held by the Unitarians, and in fact by all the most enlightened christians.

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

WHALE, JONAH AND ALL,

you are simply required to believe in God and pay your pew-rent, [Laughter.] There is not now an enlightened minister in the world who will seriously contend that Sampson's strength was in his hair, or that necromancess 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 marder, massacre, and indiscriminate slaughrhad never been commanded by the Delty. He egarded much of the Bible as childish, un-

either that he had no painting or that it was some pitiable daub. Should he tell you that was a most excellent performer on the wiolin, and yet refused to play unless your cars were stopped, you would think, to say the least of it, that he had an odd way of convincing you of his musical ability. But would his conduct be any more wonderful than that of a religionist who asks that before examining his creed you will have the kindness to throw away your reason? The first gentleman says: "Keep your eyes shut; my pleture 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 1 am concerned, I most cheerfully admit that most Christians are honest, and most ministers sincera. 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 buriful, and I am going to do what I can against them. [Apolause.] 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 inight 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 blaspnemy. It has poisoned the springs of learning; misdirected the energies of the world; filled all count tries 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 beavens without a star.

The maligners of Paine say that he had no right to attack this doctrine, because

HE WAS UNACQUAINTED WITH THE DEAD LAN-GUAGES.

and, far this reason, it was a piece of pure imudeage incluim to investigate the Scriptures. Is it notessary to understand Hebrew in order to know that cruelty is not a virtue, that murder is inconsistent with infinite goodness. and that elernal punishment can be inflicted upon man only by an sternal fiend? Is it real. y essential to conjugate the Greek verlished ore 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 Goat Common sense belongs exclusively to no tongue. Logic is not confined to, nor has it been buried with, the dead languages. Paine attacked the Bible as it is translated.- If the translation is wrong, let its defenders correct

The Christianity of Paine's day is not the Christianity of our time. There has been a great improvement since then. It is better now 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 pertume of his burning flesh would have filled heaven with joy. [Laughter.] A Universalist would have been torn in pieces in England, Scotland, and America Unitarians would have found themselves in the stocks, pelted by the rabble with dead cats-[Laughter]-after which their cars would have been cut off, their bingues bored, and their forcheads 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 an

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

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

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

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

England was filled with Puritan gloom and The ideas of crazy Episcopal ceremony. fanatics and extravagant poets were taken as sober facts. Milton had clothed Christianity in the soiled and faded finery of the gods-had added to the story of Christ the fables of mythology. He gave to the Protestant church the most outrageously material ideas of the Deity. He turned all the angels into soldiers -made heaven a battle-field, put Christ in uniform, and described God as a militia generst. [Laughter] His works were considered by the Protestants nearly as sacred as the Bible itself, and the imagination of the people was thoroughly politiced by the horrible imagery, the subline absurdity, of the blind Milton.

Hegven and hell were realities-the judgday was expected-books of accounts meny would be opened. Every man would hear the charges against him read. God was supposed to it upon a golden throne, surrounded by the tallest angels, with harps in their hands and crowns on their heads. The goats would by 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. I' 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 the inquisition, her white bosom stained with blood. In the new world the Paritans had been hanging and burning in the name of God, and selling white Quaker children into slavery in the name of Christ, who said, "Suffer little children to come unto Me "

Under such conditions progress was 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 haud-organ, and Ireland to exile. [Laughter.]

Some one not connected, with the church had to attack the monster that was eating out the heart of the world, ' Some one had to sacrifice himself for the good of all. The people were in the most abject slavery; their manhood had been taken from them by pomp, by pageantry, 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 rell with the innocent blood of millions, holding in her frantic clutch crowns and scepwers, 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 anathems at the great destroyer, and ignorant Protestants have echoed the curse of Rome. In our country the church was all powerful and, although divided into many sects, would instantly unite to repri a common foe. Paine did for Protestantism what Voltaire did for Catholicism.

Paine denied the authority of Bibles and creeds, this was

HIS CRIME.

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

I challenge the world to show that Thomas Paine ever wrote one line, one word in favor of tyranny-in favor of immorality; one word against what he believed to be for the highest and best interest of mankind; one line, one word against justice, charly, or liberty, and yet he has been pursued as though he had been a flend 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 due 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, mulic, 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 Panthcon, the temple of the godh, and took the animal upon his thumb nall, and, pressing it with the other, "he sacrificed Diogenes to all the gods " Just as good as any, thing! In every size some Diogenes has sacri-ficed to all the gods. True genius never cowers, and there is always some Samson feeling for the pillars of authority.

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

WHERE OTHERS WORSHIPED, HE WEPT AND SCORNED.

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

The doubter, the investigator, the infidel, have been the saviors of liberty. The truth is beginning to be realized, and the truly intel-lectual 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; ou 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 God to finish the holy work in

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 prinds 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 peconjary consideration. We are all co-workers, brothers and sisters in this glorious labor of love, and it matters not who does any particular task, so that it is well and prompt ly done:

Therefore, we the undersigned, pledie ourselves to gratuito by do this work ; and ask each and every Spiritualist, respectively, 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 our united action and united in a common cause we will zealously and persistently work together for the achievement of a common purpose. J. M. PEEBLES,

Hammonton, New Jersey. HUDSON TUTTLE, Berlin Heights, Ohio. SAMUEL WATSON, Memphis, Tenn. . SAMUEL BIGELOW, Alliance, Ohio, D. P. KAYNER,

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

· (Nevada Block) Chicago, Ill. MRS MARY WILSON.

To Spiritualists!

FEBRUARY 7,-1880.

important, and foolish. The scientific world entertained the same opinion Paine attack, ed the Bible precisely in the same spirit in which he had attacked the pretensions of the kings. - He used the same weapons. All the pomp in the world could not make him cower. His reason knew no "Holy of Holes" 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 dogtrine that salvation' depends upon belief, upon a mere intellectual convic-tion, was then believed and preached. To doubt was to secure the damnation of your soul. This absurd and devilish doctrine shock ed the common sense of Thomas Paine, and he denounced it with the fervor of honest indignation. This doctrine, although infinitely ridiculous, has been nearly universal, and has been as hurtful as senseless. For the overthrow of this infamous tenet Paine exerted all his strength. He left few arguments to be used by those who should come after him, and

HE USED NONE THAT HAVE BEEN BEFUTED. The combined wisdom and genius of all mankind-can not possibly conceive of an argu-ment against liberty of thought. Neither can they show why any one should be punished, either in this world or another, for acting honestly in accordance with reason; and yet a doctrine with every possible argument against it has been, and still is, believed and defended by the entire orthodox world. . Can it be possible that we have been endowed with reason simply that our souls may be caught in its toils and scares, that we may be led by its false and delusive glare out of the narrow path that leads to joy into the broad way of ever-lasting death? Is it possible that we have been given reason simply that we may through faith ignore its deductions and avoid its con-clusions? Ought the sailor to throw away his compass and depend entirely upon the fog? If reason is not to be depended upon in matters of religion, that is to say, in respect of our duties to the Deity, why should it be relied upon in matters respective the rights of our fellows? Why should we throw away the law given to Moses by God himself, and have the audacity to make some of our own? 'How dare we drown the thunders/ of Sinai by calling the ayes and noes in a petty legislature? If reason can determine what is me ciful, what is just, the duties of man to man, what more do we want either in time or eternity?

Down, forever down, with any religion that requires upon its ignorant altar its sacrifice of the goddess Reason ; that compels her to abdi, cate forever the abining 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 tellyou 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

sent 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 ad-visedly, by writing or speaking, blaspheme or curse God, or deny our Savior, Jesus Christ, to be the Son of God, or shall depy the Holy Thinity, 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 he 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 h 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 "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 shipwreck, ed salitars to the rescard from drawing ed sailors to be rescued from drowning on Sunday. [Laughter.]

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

It sought to annihilate pleasure, to pollute the heart by filling it with religious crucity and gloom, and to change mankind into a vast horde of pious, heartless flends. 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: 1 -

PAINE STRUCK THE FIRST GRAND BLOW.

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

Paine did not 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 par-son-[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 liave? Why investigate when you know?

Every creed is a rock in running water ; humanity sweeps by it. Every creed cries to the universe, "Halt?" A creed is the ignorant past bullying the enlightened present.

The ignorant are not satisfied with what can be demonstrated. Science is too slow for them, and so they invent creeds. They demand completeness. A sublime segment, a grand frag-ment, use of no value to them. They demand the complete circle-the entire structure.

In music they want a melody with a recurag accent at measured periods. In religion they insist upon immediate answers to the questions of creation and destiny. The alpha and omegas of all things must be in the alphabet of their superstition. A religion that cannot answer every question, and guess every conundrum, is, in their estimation, worse than worthless. They desire a kind of theological dictionary-a religious ready reckoner, together with guide-boards at all crossings and turns. They mistake impudence for authori ty, solemnity for wisdom, and pathos for in-spiration. The beginning and the end are what they demand. The grand flight of the eagle is nothing to them. They want the nest in which he was hatched, and especially the dry limb coon which he rowsts. [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 salva-tion of your own sweet self.

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 battline 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 the 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 de-yours their substance, builds palaces for God (who dwells not in temples made with hands), (who dwells not in temples made with hands), and allows His children to die in huts and hovels. It fill the earth with mourning heaven with hatred, the present with fear; and all the future with fire and despair. Yirtue is a sub-ordination 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 fied. Upon the altar of reason they have kept the sacred fire, and throughout the long midnight of faith they fed the divine figure. 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 soure knowl-We want happiness. edge.

And yet we are told by the church that we have accomplised if hing; that we are sim-ply destroyers; that we tear down without building again.

18 IT NOTHING TO PREE 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 gradual-ly into the blessed light of day—to let them see again the happy fields, the sweet, green earth, and hear the everlasting music of the waves? Is it nothing to make men wipe the dust from their swollen knees, the tears from their blanched and furrowed cheeks? Is it a small thing to reave the heavens of an insatia ate monster and write upon the eternal dome, glittering with stars, the grand word Continued on Fifth Page.

Lombard, 111.	ľ
E. W. BOND;	1
Willoughby, Ohio.	I
J. MURRAY CASE,	I
Columbus. Ohio.	I
LYMAN C. HOWE,	I
Fredonia, New York.	I
A B SPINNEY,	I
204 Woodland Ave,, Detroit, Mich.	I
BRONSON MURRAY.	J
238 W. 52ad St., New York City.	l
MRS. EMMA TUTTLE,	1
Berlin Heights, Ohio.	1
	I
J. G. JACKSON,	l
Hockessin, Del.	
GILES B. STEBBINS,	ł
1213 F St., N. W., Washington, D. C.	1
E. V. WILSON,	1
Lombard, Ills.	
A. B. FRENCH,	
Clyde, Ohio.	
H. H. BROWN,	
252 Steuben St., Brooklyn, NY.	1
MRS MARIA M KING	
Hammonton, New Jersey.	
WM. E. COLEMAN, /	
Fort Sill, I. T. WM: FISHBOUGH,	1
	1
. 829 DeKalb Ave., Brooklyn, N. Y. C. FANNIE ALLYN.	
Stoneham, Mass.	
JOHN A. HOOVEB.	1
 940 So. 3rd St., Philadelphia, Pa. A. J. FISHBACK, 	
Kirksville, Mo.	1
KINSVIIIC, NO.	1
MONTREAL HEARD FEBM -R. L. Mosely, of Montreal, Canada, certified Sept. 27, 1879, that he had suffered terribly from dyspepsia, and was completely curved by fables. We are the Bitter Wester of Pitter States of the Bitter of th	

he says: "My appetite is good, and was no inconvenience from eating hearty meals." These Bitters are also a specific for all skin dis-· 27-23 24 cases.

