

RELIGIOUS PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

Truth fears no Ash, Hops at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

VOL. XXVII. CHICAGO, SEPTEMBER 27, 1879. NO. 4

Grand Liberal and Spiritual Camp Meeting at Bismarck Grove, Lawrence, Kansas.

BY WILLIAM ENNETTE COLEMAN, Secretary of the Camp Meeting.

The first grand Liberal and Spiritual camp-meeting of Kansas has come and gone, and was a decided success, alike in number, influence, ability and character of its speakers and workers, and in effective work accomplished. Laboring under the disadvantage of following immediately after three or four other large camp-meetings in the same locality, and taking place just at the time of the county fair in its vicinity, yet the attendance was all that its projectors reasonably expected, and even exceeded the anticipations of the more sanguine. An average good attendance prevailed throughout its sessions, while on Sunday the crowd was variously estimated at from 3,500 to 6,000. The first camp-meeting of the Temperance Alliance held in Bismarck Grove last year was a comparative failure, while this year it was an immense success. Our first meeting, however, was a success from the start, and next year promises to be of overwhelming proportions. We were immediately preceded at Bismarck by the "Church Encampment" led by Dr. Crafts, of Chicago, and other eminent divines, who daily delivered learned and eloquent lectures on "Science and the Bible," "Bible Antiquities," etc.; but the attendance was quite meagre, and the encampment a failure. As indicative of the lack of success both of the Church encampment and the encampment for Promotion of Holiness, I may state that these two evangelical bodies left Lawrence without settling their indebtedness for printing, the *Lawrence Tribune* office, some \$30 to \$31 respectively. The printing bill of the Liberal Camp-meeting, due the same firm, was \$100 in full about the middle of the meeting; and the head of the firm, a rigid orthodox churchman, remarked when we paid him, that he would always say hereafter that the "infidels" paid their debts, even if the Church brethren did not. Score one large point for the Liberals here.

The weather was excellent throughout,—could not have been better; and the utmost harmony, good will and unity of feeling prevailed from first to last. Order and quiet reigned supreme at all times. Not the slightest disturbance of any kind occurred; not an angry word was heard; not an intoxicated man seen; no drop of liquor was seen or smelt; and a gentleman declared on the last day of the session, that he had attended many camp-meetings, but this was the model one of all,—he had never seen such a quiet, orderly gathering.

The best musical talent of Lawrence was engaged for the meeting by Gov. Robinson, and each day's session was enlivened with a number of excellent selections, sung by the sweetest singers of the city. On Sunday the Valley Falls Cornet Star Band, which accompanied the excursion from that town, favored us with four or five of their best pieces of music, in addition to the singing, etc., by the Lawrence choir. The Lawrence press said that the music of the Valley Falls Band was the best of any band that had yet visited the grove. Speaking of Valley Falls, let me say that a large excursion train, with their band, was chartered by the Liberals of Jefferson county, headed by Mrs. Susan Richards, one of the most indefatigable of Liberal workers, and to whose exertions is due almost wholly the large excursion party from that place on Sunday. Large numbers came in on Sunday, on excursion trains, from all the surrounding towns, Leavenworth, Topeka, Kansas City, etc.

The meeting organized on Sept. 5th, by appointment of the following officers: President, G. H. Walker, of Lamar, Mo.; Vice Presidents, Dr. C. P. Sanford, of Minneapolis, Kan.; Rev. Dr. W. Perkins, of Cincinnati, and E. Campfield, of Vermillion, Kan.; Secretaries, Wm. E. Coleman, of Fort Leavenworth, Kan., and Dr. G. W. Brown, of Rockford, Ills. Mr. Walker and Dr. Sanford shared the honors in presiding over the meeting, the time being about equally divided between the two; and both proved efficient presiding officers. All phases of Liberalism were represented on the platform, from conservative Unitarianism to radical materialism and atheism. All speakers of every shade of thought were cordially welcomed to the rostrum, and no favor shown to any one phase of faith over another. All were ably represented. The materialists had a worthy champion in O. A. Phelps, of Kansas City, who delivered several scholarly, philosophical lectures replete with some of the best arguments and logic of our atheistic brethren. Bro. Phelps, we learn, is doing good work as an organizer of Liberal thought in Kansas and adjoining States. He is quite young, and no doubt will yet make his mark in our midst. Of course we regret his extreme materialism; but let us all be true to the light we severally possess.

As was to be expected, the Spiritualists predominated in numbers both on and off the platform, there being in America, as one of the speakers (a non-Spiritualist) observed, about twenty-five Spiritualists to one of other Liberalists. The orator of the meeting—the "bright particular star"—was Prof. Denton; and faithfully did he work, too. He spoke once or twice each day, to the last, and held his audiences spell-bound

on every occasion. Several times the audiences grew impatient of other speakers, and called for "Denton," "Denton." He was very severe in his denunciations of Christianity and its dogmas, and made many Christian auditors wince. Most effectively, also, did he defend the Spiritual Philosophy from the attacks of Prof. Phelps and others. Being confronted by sturdy materialistic brethren, Prof. Denton's Spiritualism was prominently presented. Probably, not for a long time has he advanced so much Spiritualism *per se* at camp-meetings as at this. He avowed, on several days, his knowledge (not belief) of man's spirit, the spiritual universes, etc.; and gave many interesting narratives of his experiences in clairvoyance, Spiritualism, etc. His illustrated scientific lectures in the evening at Lawrence were based upon a strong anti-Christian foundation, and Old Theology got many telling blows from him during their delivery. To show the impression made by Prof. Denton, attention is invited to the following extract from the *Leavenworth Times'* report of the proceedings written by a Christian lady:

"Prof. Denton's head is the finest we have ever seen, although the polished steel of his intellect is cutting through the worn scabbard of the flesh, and it cannot be long before he stands in the full light of that eternity which is already reflected from his weird eyes. He is one of the finest orators of the day, with a power of magnetism in glance and gesture which is simply indescribable. * * * We can only give some of his holdest experiences, as his delivery is so rapid and his manners so fascinating that only memory can supply a report."

Among other Spiritual speakers taking part, were Dr. C. P. Sanford, who delivered an excellent address upon "Heaven and Hell, what and where are they," and also several briefer discourses, and many off-hand remarks. No recommendation is necessary of Dr. Sanford to the Liberal public, as he has been a faithful worker for years; J. Madison Allen, who, arriving the last day, had opportunity to be heard but once, an excellent lecture on "Civilization and the Balance." It is to be regretted that we were debarred from hearing Bro. Allen in his inspirational discourses; David Eccles, Kansas City, editor of the *Mirror of Progress*, a Liberal weekly, and brother of R. G. Eccles; L. D. Seymour, Cloud County, Kan., etc. W. E. Coleman made his debut, so to speak, in the Liberal lecturing field, and spoke several times; his lecture Sunday evening on Science and the Bible, receiving the most favor apparently of any of his efforts. The following from the *Leavenworth Times*, which is strictly true, will indicate the busy nature of his multitudinous labors:

"Our townsman, Mr. W. E. Coleman, seems to be the busiest man at Bismarck. He came over from Leavenworth, expecting to have some rest from his clerical and literary labor, but finds himself worked harder than ever. What with reporting as Secretary the entire proceedings of the meeting, eight or nine hours a day, sending telegrams, furnishing reporters with abstracts of proceedings, and copies of resolutions; arranging the programme for each session each day, the whole work of which falls on Mr. C. (the other members of the programme committee having left it entirely in his charge); attendance and labor upon the Platform Committee; arranging for the State Liberal League Convention of the 9th; consultations with liberal friends from all over the State, as to methods of work and organization; besides speaking and talking every day,—what, with all this, he has not an idle moment."

Hon. Geo. W. Julian, Indiana, who is in feeble health, read a paper on Sunday descriptive of his religious experiences while progressing from orthodox to conservative Unitarianism, and then from Unitarianism to full Radicalism.

Our Unitarian and Free Religious friends were well represented among the speakers. Rev. W. E. Copeland, Omaha, delivered several stirring addresses,—an excellent one upon "Ingersoll and his Critics," and a very valuable one upon "Constructive Rationalism." He also took a prominent part in the discussion and general workings of the meeting. Success attend him! Rev. O. H. Richards, Waterville, Kan., was also upon the grounds, busily engaged in looking after the interests of his paper, the *Western Liberator*. C. W. Keller, Marion Centre, Kan., late Methodist preacher, favored the meeting with two able lectures, indicating extensive culture and breadth of scholarship. Mr. Keller is a mild, conservative Liberal, approximating the Unitarian or Theistic stamp. The gem of the entire meeting, so far as profound scholarship and depth of thought is concerned, was the very able lecture of Rev. Geo. W. Cooke, Indianapolis, upon "The Reign of Law." It was too profoundly philosophic and scientific for the masses to appreciate and comprehend, but to the thinkers and philosophers of the camp it was a rich treat. Mr. Cooke is the most promising young man in the Unitarian ranks. He follows strictly the "scientific" method in theology and morals, is a scientific philosopher rather than theologian, or more strictly speaking, he is a sciento-theologist of the radical free religious type, a close student of Spencer, Lubbock, Paine, Spinoza, Tyler, Emerson, Earst, Strauss, Comte, Huxley, and all the other rationalistic scholars of the world.

Other shades of Liberalism were represented by Messrs. Walker (the President), Gov. Robinson, Dr. Perkins, (ex-Presbyterian minister), Dr. B. T. Ward, Dr. G. W.

Brown, and others. The opening speech of the camp-meeting was by G. W. Brown, the publisher of the first free-state newspaper in Kansas. Dr. Brown, in his opening remarks, called attention to the significant fact, that upon that date (Sept. 5) in 1855, was formed the first organization of all shades of free-state men in Kansas, and from them went forth influences which in time led to the triumph of freedom all over the world,—the abolition of slavery in America, Spain, Portugal, Brazil, Russia and Turkey. So this camp-meeting of all shades of Liberals ended in a movement that will stem the tide of ecclesiastical encroachment upon the rights of freemen, and secure the abolition of religious slavery. The action here, he said, will shape the action of the Congress at Cincinnati, Sept. 13th and 14th.

Rev. Mr. Gilbert, Methodist, of Topeka, prominent in the late Church encampment, having expressed a desire to be heard in our meeting, a telegram was sent him, by vote of the camp, inviting him to speak for an hour, to be followed by Prof. Denton. He replied that he was sick and had to prepare sermons for his congregation. A second telegram was sent him renewing the invitation for another day, but no reply was received.

Conferees of ten-minute speeches were held each day, commencing one hour before the regular three sessions of the day; during which many speakers from various localities were enabled to be heard. Letters were read from Parker Pillsbury and others, unavoidably absent. The question of forming a new political party, and nominating presidential candidates, was discussed for three days, and upon an almost unanimous vote decided that it would be unwise policy to take separate political action. Resolutions offered by Rev. Mr. Copeland demanding the release of D. M. Bennett from his unjust imprisonment, and condemnatory of any political party which may sanction such arbitrary encroachments upon right and justice, were adopted, and petitions for his pardon were circulated. An excellent platform prepared by Rev. W. E. Copeland, G. W. Brown, Gov. Robinson, Prof. Denton, O. A. Phelps, W. E. Coleman, Dr. Sanford, and President Walker, was adopted. Among its planks are supremacy and immortality of law, universality of inspiration, dignity of human nature, individual responsibility, incessant change and progression in nature, equality of woman, wise legislation against intoxicating liquors, etc., etc.

Upon Tuesday, 9th, the organization of the State Liberal League was effected. A constitution and board of officers reported by a committee of five ladies and five gentlemen, were accepted by the League. (As a member of the committee I can testify that the lady members were more active in preparation of the Constitution and selection of officers than the gentlemen.) The officers elect were as follows: President, Gov. Chas. Robinson, Lawrence; one vice-President from each county; Secretary, W. H. T. Wakefield, Lawrence; Treasurer, Mrs. Caroline R. Doster, Marion Centre; and an Executive Committee of seven headed by E. Campfield, Vermillion, and W. E. Coleman, Fort Leavenworth. Gov. Robinson at first peremptorily declined the presidency in favor of Mr. Coleman, on account of lack of time to attend to its duties; but upon explanation from Messrs. Coleman and Campfield that the Executive Committee would do all the work, and the League having unanimously refused to accept his declination, he finally consented, and was escorted to the chair by a committee of ladies and gentlemen.

Rev. Mr. Copeland spoke on the objects of the League, and Mr. Campfield, Chairman Executive Committee, submitted a report of the League's operations in Kansas the past year; and Mr. Coleman, on behalf of the Executive Committee, spoke on "Unity and Charity among Free-thinkers," and the necessity for co-operation among all forms of Liberalism for mutual self-protection, etc. The officers of the State League were empowered to arrange for a second grand camp-meeting at Bismarck next year, and a committee (Messrs. Campfield, Coleman, and Wakefield) appointed to arrange for publication of the proceedings of the camp-meeting in pamphlet form. At 9 P. M., Sept. 9th, the meeting adjourned with three cheers for Liberalism. Great credit is due the efficient Committee of Arrangements, their arduous labors incident to the assembling and successful working of the meeting. As usual, the bulk of the labor fell upon a few; these four labored long and faithfully during the five or six weeks prior to its assembling to make it a success: W. H. T. Wakefield, Dr. O. T. Angell, Gov. C. Robinson, and W. E. Coleman. Mr. Campfield also did efficient service in securing the attendance of those connected with or interested in the Liberal League.

Quite a number of mediums were on the grounds. Among them, Mrs. Jameson and Dr. Van Horn, of Kansas City, both of whom have recently suffered arrest in that city; Mrs. Dr. C. P. Sanford; Drs. Vogt and Allen, Baxter Springs, Kan.; and several others; all of whom I believe did well. A public séance took place one morning before the meeting opened, which was largely attended, favorable notices of which appeared in the Lawrence press. Having no leisure time for social enjoyment, being almost literally worked to death all day long, I was unable to call even upon the mediums; as I would have liked; save, on the last evening I did find time (or took time) to have a pleasant chat with Mrs. Jameson and her charming daughter, Lillie. I heard good reports

of her test mediumship from those who had had sittings with her; and found her to be, to all appearance, an honest, well-meaning woman.

A Liberal and Spiritual camp-meeting came off at Ridgeway, Osage County, Kan., about twenty miles west of Topeka, Sept. 13th, 14th and 15th. Among the speakers present were Profs. Denton and Phelps, and Dr. Sanford. I was urgently solicited to attend by the Committee, but, to my regret, business engagements precluded my going. Ft. Leavenworth, Kan.

Questions by a Skeptic Answered by a Spiritualist.

NUMBER 3.

QUESTION.—During our conversation you have spoken of no manifestations, but the rappings. Have you had any experience otherwise?

ANSWER.—Yes, I have had some. About twenty-five years ago I was at the house of a neighbor, where in the presence of a dozen or more individuals, I saw a heavy table tip over very gently when all present declared they did not aid it by muscular force. A common candle stand rocked back and forth, two legs alternating, striking the floor; two persons opposite each other with one hand each on the top. Answers were given to questions by two legs striking the floor. As a proof that the two mediums did not use any force, the top of the stand slid back and forth under their hands. At my suggestion another man and myself got down and took hold of the legs of the stand and used about all the strength we were able, to hold it to the floor, but we did not succeed.

Q.—How do you account for that? What did it prove?

A.—Intelligence and force were manifested. You recollect in my previous article, I found intelligence and sound. Now the same method of demonstrating then used, will apply in this case. Intelligence is not force, and force is not intelligence; but the evidence of mind or spirit possessing will be manifested in the combination.

Q.—You were probably psychologized and could not hold down a pound; in fact the psychologizer made you move the stand, when you thought you were using your force to hold it!

A.—We will admit that for the sake of using the argument in your present case. How do you know you are reading a newspaper? You think you are; but I have psychologized you. In fact there is no newspaper; it is all imagination; seriously there is just as much sense in my objection as in yours.

Q.—Well, it might be electricity?

A.—Ask men who are making the subject of electricity a life study, if it can think. But to resume: In Feb., 1878, I with a dozen good reliable men, invited a medium living in an adjoining county to make us a visit (a private matter). He is not a public medium, never had held a séance out of his own town before. The meeting was held in the third story of a house, twenty feet detached from any other building. A bedroom was cleared of everything for a cabinet—an arm chair and a bell was put into it. A sack was produced and examined by any one who desired. I run my hand over every seam and helped put in the string by which it was tied on when used. One of the company played the violin. The medium was handcuffed and put into the sack. A shawl was tacked across the doorway, leaving about two feet space at the top. In less than half a minute after the light was taken out of the room and the curtain dropped, hand-spitting was heard as if two or more were applauding. The alphabet was called over and the names of deceased persons, once known to those present (and some names unknown) were spelled out by the raps. The light was turned down until it was quite dark; and then, first one, then two, three, four, and at one time five luminous hands, were seen at the aperture of the door. They would rise quickly up, tremble or oscillate, and then disappear, and in a second appear again. This was repeated twenty times or more. We were directed by the alphabet spelling, to take him out of the sack and tie him in the chair. This was done and immediately on dropping the curtain, hand-spitting was heard as before. After an hour and a half, good night was announced, and light turned up, when the ropes with which he was tied were found lying on the floor in the room where we sat.

The next evening we held another séance, and as the party were nearly all skeptics—never having seen any manifestations—you will excuse me if I give the salient points with a little more detail. One of the company played the violin at frequent intervals during the evening. Two skeptics were directed to tie the medium in the arm chair, with no interference by any one as to the method. The only thing said was, "Gentlemen, tie that man; tie him until you are satisfied. Don't go off to-morrow and say you did not half tie him." A new fifty feet cotton clothes line was first tied around his waist under his arm, in a hard knot behind; then one end was tied to the back chair post under the top rail with two half-hitches; it was then half-hitched around his arm and post, above the elbow; then half-hitched below the elbow to the chair; then again half-hitched at the wrist to the

chair arm; then continued down to his ankles and half-hitched around his leg, the chairleg and chair round, and the end of the rope carried to the round at the back of the chair near the floor. The other part of the rope was used to tie the other arm and leg in the same manner, and lastly the ends of the rope were tied to the back round by half dozen knots. I then took some wool twine, four feet long, and commenced at the middle, carefully tied it around his wrist with a hard knot, and brought the knot under to the chair arm, tied it to that with five hard knots; then carried the ends down on to his leg and tied it to the other rope. The other wrist was served the same. Now if any exposé wishes to experiment, let him follow the above directions and report how soon he can untie himself. The committee stepped out of the room, and I took the light and followed last, leaving the medium alone. Before I could walk across the room and set down the lamp (less than fifteen seconds), there was a profusion of hand-spitting, followed by rappings calling for the alphabet. Names of deceased persons were spelled out and every time we got the right name. Hand spitting followed. These were very satisfactory indeed. It was not positive proof, it was the next thing to it. Space in the paper will not permit me to go into the details. These were continued about half an hour. I then suggested that we go in and examine the medium. This was objected to by raps, and my persisting appeared to disturb the conditions and the séance appeared to be at an end. Upon turning up the light, the twine with which I had tied his wrists, was in the lap of a lady sitting in the circle. The medium was found sitting in the chair on the piece of rope that was put around his body, the knot not untied. The rest of it laid on the floor behind the chair, except that it was fastened to the chair posts just as it was tied by the committee. We were then told to put him in the sack. This was carefully done, the raps left where we found it. About five minutes elapsed, music in the mean time, when there were quick rappings in the ventilating window over the doorway, seven feet and six inches from the floor, measuring from that side. It sounded like a person rapping smartly with his fingers. The sack in which the medium was confined was not long enough for him to raise his hand to the top of his head when tied, as it was snugly about his neck,—consequently if he had stood up in the chair he could not have touched the window with his fingers. He could not touch it with the chair and produce the rapping for the window sill on that side projected five inches. Although it was quite dark, some of the circle declared positively that they saw him up there, and all about ten minutes later, they rapped out, "Now, examine your medium." The light was turned up (understand the light was never put out), and on raising up the curtain, the medium was found seated in the doorway with his back towards us. The rope was wound about his legs and body and four times around his neck. He was in a profuse perspiration, face very red and to all appearance in a profound sleep.

The rope was removed from his neck, and he was left sitting there. The curtain was dropped and we took our seats. They then rapped out good night, and on no solicitation would they consent to give further manifestations. The light was turned up and what was our surprise to find him just as we left him, with the exception that the circle was now wound *seven times* around his neck. It being removed, he awoke. The sack was found tied, just as it was first put on.

Q.—In what respect do you consider these last manifestations, as strengthening the evidence?

A.—Let us group the evidence of the last séance. Hearing (two peculiar kinds of sounds,—knocking and hand-spitting); seeing (luminous hands); force coupled with method (the untying of the ropes); intelligence coupled with memory (in the giving of names). On the other hand the intelligence manifesting could hear, see and understand. Here we have quite a per cent. of man's faculties for obtaining knowledge,—hence we have the right to infer that the phenomena were caused by spirits. We are all spirits. You as a spirit have a natural body. As a natural body you possess the senses of hearing, seeing, feeling, etc.; as a spirit you recognize certain principles, as love, truth, justice, etc. What you are is common to all humanity. Teaching may be called unfolding the mind. The mind is susceptible of infinite unfolding. As warmth, moisture, air and sunlight open the flower, so the presentation of truths to the mind, unfolds it. As beautiful scenes in nature please the eye, so good acts and noble deeds please the mind. I pity the ignorant mind (for it is ignorant) that can see no good in "Modern Spiritualism." To the man who understands even in a degree the philosophy of spiritual intercourse, it is joy unspeakable. It is consolation to the afflicted, rest to the weary, bread of life to the hungry soul who craves for something besides blind faith in lifeless dogmas. It is a resurrection from dead selfishness to a life of self-denial, from a hall of doubt, to a heaven of knowledge.

Q.—After all I don't believe that the spirits of departed friends caused the phenomena?

A.—My dear sir, you could not if you wanted to.

Q.—Why?

A.—Why?

Jesus of Nazareth.

BY ALEXANDER WILDER, M. D.

Conspicuous among the great names which mankind have held in reverence stands that of Jesus.

There is a period in human experience, however, when unquestioning assent may no longer be given to dogmas. The teachers of religion apprehend this and cease to inculcate them.

It has been taught that Jesus not only gave a new faith to mankind, but that he actually introduced a new dispensation of God's government in the earth.

Skepticism is a painful experience to an affectionate nature. We often by choice, even almost wilfully, adhere to what we suspect is not altogether true.

Jesus of Nazareth, as the designation has been quaintly translated, is the last personage to whom the world has granted a real apotheosis.

The entire question must be decided by impartial criticism. It cannot be permitted to torture the meaning of the Hebrew Scriptures for proof-texts.

The gravest reasons exist for doubting that Jesus was a historical person, and that the events and doctrines accredited to him were so recent as the Christian era.

That there was a sect of Nazarenes, in the first century, is a well-known fact. The designation, however, appears to have been a very old one.

The Nazarenes or Nazoreans are never mentioned in the Mosaic or other Hebrew writings, as having been instituted, but only as recognized by the Israelites.

Afterward, in the time of Elijah and Elisha, other communes existed at Bethel and Jericho,

of which they were accredited as master and abbot. There seems to have been some relation of the prophets to the Essenes; for Josephus (Antiq. XIII., xl. 2) mentions Jews of that sect, who had like Plato and Aristotle, his companions and friends with him as his scholars in order to learn the Mantic art.

Cotemporary with the prophets Elijah and Elisha was another mystic, Jehonadab, the son of Rechab (Kings II., x. 16, 23). He was a worshiper of Jehovah, or Yaw, as I prefer to write the name, omitting the Massoretic vowel-points.

The book of Judges informs us that the Kenites emigrated to the wilderness at the south of Judea. When Elijah fled to Beersheba and went alone about a day's journey (Kings I., xviii.), he must have gone into their country; and the angel who brought him food was probably a messenger from one of their families.

If we may give much credit to the catalogue in Chronicles I., ii., 50-55, it is reasonable to suppose that the Kenites occupied the Judean cities, Jabez, Atar, Netops, Beth-Lehem and Kirjath-jearim, or the city of Baal.

Samuel was recorded as the son of El-Kanna and Anna—both mystic appellations; and David, though styled the son of Jesse, was also the brother of Zerushah and Abigail, the daughters of Nahash (Samuel II., xvii, 27, and Chronicles I., ii., 6). That he was little esteemed by Jesse and his sons is manifest.

Phylax declared that the Essens had occupied the country around the Dead Sea for thousands of ages—per aequalorum millia. As being the descendants of this mysterious Kenite brotherhood, the assertion may be true.

It shall be borne in mind that every country around Palestine was more or less celebrated for superior men. The Rephaim or Rephaites, (giants) a Hamitic or Ethiopian race, had been the early population.—Deuteronomy II., 10, 11, 20, 28; iii., 11; Numbers xlii., 33; Joshua vi., 21, 22; Samuel II., v., 18, 22. They were either from Egypt or cognate with them.

The Gospels according to Matthew is the cardinal document of the Evangelical compositions. Its discovery and first promulgation may be ascribed to Jerom or Hieronymus, the scholar of the fourth century.

The Nazarenes which Zeru-Babel conducted from Babylonia, can hardly have been identical with the sons of the exiles carried away by Nebuchadnezzar. The latter are numbered at 4,800 (Jeremiah li., 30); the others at 42,850 (Ezra ii.). They brought a revised faith and worship to Judea. Ezra was a scribe of the law of the God of heaven; Ahura Mazda, and Nehemiah a worshiper of the same divinity.

namesakes, the Paræsi. The Judaistic religion was the work of Ezra. At this time a great revolution in thought was in progress all over the East. As far away as India, Kapila had propounded the Sankhya philosophy, rejecting the common worship of the day and inculcating knowledge as the means of felicity.

Wisdom, —hikama, buddhi, sophia—is the most ancient designation for what is now denominated philosophy. Aikinous very aptly defines it: "Wisdom is the knowledge of things divine and human; and the philosopher derives his name from it. Philosophy is a longing after wisdom, the endeavor of the mind to perceive the things that really exist."

There is a story extant of a teacher and magician who lived about this period, the son of Panther, a soldier, and Miriam a kadesha or sacred woman of the temple. It may be true; but as Mithraism had then permeated the West, it is possible that only an initiated person, "or soldier of Mithras" was signified.

It is noticeable that none of the Gospels have the name of an author compiler. This is not unusual in ancient times. Hermetical informs us (Mysteries I., l., 1) that the Egyptian priests were wont to inscribe their books and learning by the name of Hermes, the god of Wisdom.

When the Gospel according to John was written, the new doctrine had taken form. Gnosticism had supplanted Ebionism. There is also a common name for other gospels. The dialects, the expressions, the tone and rhetoric are foreign to the Hebrew. The egotism imparted to Jesus, the long harangues on any and every subject, the contradictions and inaccuracies, make this treatise conspicuous.

The compiler had read the Gospel according to Luke, and constructed his narrative accordingly. He compresses the characters, Mark and Matthew into one family with "Jesus the Ebionite," who had been borne to the bosom of Abraham in the infernal Paradise.

The Gospels according to Matthew is the cardinal document of the Evangelical compositions. Its discovery and first promulgation may be ascribed to Jerom or Hieronymus, the scholar of the fourth century.

This is essentially the key to the whole mystery. If we seek for Jesus at Nazareth of Galilee, we shall not find a foot-print; but as a Nazarite, set apart as a sacred personage, the emanation of God and the evolution of man, we have found him.

Jesus represents the arcane religions of the East. We have followed his origin back to Moses and the prophets. His baptism was placed at the Jordan, because at Jericho had been a convent of the prophets, and beyond were the homes of the Essens.

Jesus represents the arcane religions of the East. We have followed his origin back to Moses and the prophets. His baptism was placed at the Jordan, because at Jericho had been a convent of the prophets, and beyond were the homes of the Essens.

anathema (Galatians i., 8, 9), and they in turn regarded his preaching as a New Departure. It may be asked why Jesus, if he was not the Messiah, was denominated Christ. I apprehend that this was a misnomer. Tacitus designated him as Christ. This was a characteristic epithet among the Greeks.

The miracles imputed to Jesus have a remarkable likeness to those of Elijah and Elisha. Each healed the sick, cleansed lepers, and raised the dead. I do not believe that either of them ever did a superhuman action. We have all witnessed disease set afloat on the wind, and communicated by a touch, or even by an act of faith.

If I was to add a suggestion further, it would be the word of the angel to forbear seeking the living among the dead. The real enlightenment of mankind never comes from teachers; but only from the interior fountains of illumination. We have no call or occasion to go to this or that man as a leader.

NOTE.—Ptochos, was the Greek designation of the Ebionites of Judea. In the New Testament; it has been translated poor; in Luke, xvi., 20, 22, beggar.

Lake Pleasant Camp Meeting.

BY S. B. NICHOLS.

Saturday, Aug. 30th, opened beautifully bright and clear, and the incoming trains brought a great many excursionists; one train over the New London road brought thirteen car loads.

The speaker said the doctrine has long been taught that we are the offspring of an infinite parent, who cannot have left his children destitute of a revelation of his will. This I hold to be true. We are first the children of the earth, which is our mother; we are the offspring of our parents who begot us, but in a higher and deeper sense, we are the children of the infinite and eternal Spirit, that has not cast us forth as the clouds drop the hail, but has furnished every one of us with a record of his will.

The speaker continued for an hour, and the large audience listened in breathless attention as the words dropped from his lips. In the afternoon, J. Frank Baxter gave an address on "The Progress and Triumphs of Spiritualism," which was very able and was heard by a very large audience; after which he gave his well-known and convincing tests. This ended the public exercises of the Lake Pleasant Camp Meeting. I am informed that the character of the people and the teachings from the rostrum, was of a higher order than any year before. A number of tents and cottages for 1879 were 241; for the season of 1878, 423, showing a large increase in numbers of permanent campers.

MOERN THEOLOGY may fall to stand its ground, but the truths taught and exemplified by Jesus never. They were founded on an absolute fact; and to-day, in Modern Spiritualism, many see a renewal of the revelation which demonstrated beyond the possibility of doubt the relationship which the present life bears to that of the future, showing that nothing is lost in the passage through death, and that the limitations which belong to earthly existence are not extended to the future order of things.

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earth, they learned that there were miles of rock representing millions of years, during which no life existed on the globe, and millions more when no animal higher in the scale of existence than a fish had any being upon our planet, and that, even after the advent of fishes, many millions of years must have passed before even the rudest man made his appearance. The Scriptures of the earth have forever settled the question of the comparatively recent introduction of man, since we learn that man's introduction upon the planet, though recent, geologically speaking, is, notwithstanding, separated from our own age by an immense period of time. It shows us rude people in Switzerland, living in houses built upon platforms over the water, feeding upon the fish that they netted from the lake, the wild beasts that roamed the mountain forests, and the fruits that spontaneously grew on the trees; whose weapons were sharp stones broken and hammered into shape by other stones. It reveals to us still ruder people living in the caves of France and Belgium, hunting wild horses and elks, and doing battle with fierce and gigantic bears, hyenas, lions and tigers at a time which one of the most cautious geologists estimates to be separated from us by a hundred thousand years. What a revelation is this, and how it settles unnumbered questions about which we have been wrangling for thousands of years. We have not then lapsed from any divine original. We have lost our first estate, it is true, as the old Calvinists said, but our first estate was only a bribe, and a damp cave not better than a hog-pen, and we have obtained in the place of it a beautiful park and learned that there are better things in store for us. There are heights of manhood unattainable as yet by the race, but that we shall reach as the earth has done its grand geologic periods. Man has been on the march for probably a million years, and when we look back and see how far he has come, we have faith to believe that he will yet reach the goal. Before the advent of geology it was extremely difficult to tell whether progression or retrogression is the law operating upon our planet, and most persons were of the opinion that the whole, we went back backward and down, and that the earth itself was only a grand ruin, and but a few years would see its final destruction. The scriptures of the earth teach us a very different lesson from this. Prof. Denton then went back to the time when the fiery planet, the hell primeval, went rushing through frigid space, and illustrated the changes that had taken place in the different geological periods, tracing the first indications of life on the planet to the present type of man. In referring to the Bible, the speaker said geology has shown us that what we believed to be God's book, is, after all, only man's book, and a book written by men much more ignorant than ourselves, that religion, like other subjects, is a delusion. Geology has broken down the barriers which man's ignorance had erected, above which was supposed to be an avenging Jehovah, and behind it tormenting devils, and revealed to us a beautiful land, everywhere the prospect inviting our approach and our research.

Death does not commence with man. Animals, reptiles and fishes existed millions of years before man came, and passed away to make room for other and higher species. If death had stopped with the first man, we would now have a race of low bred savages, where now exist refined and civilized nations. Stop death now, and run and tobacco would curse the world forever and ever, and old orthodox would find holes and corners from which to spring its trap of superstitious bigotry on the unwary.

Death comes to help mankind to advance. It is the greatest of all blessings, and is made terrible only by the teachings of superstitious orthodoxy. I believe we shall live in a brighter sphere, surrounded by departed friends. At our death, none but ourselves see the bright spirits flitting around our bed, waiting to bear us to a land immortal. The fear of death is half the capital with which orthodox frightens its victims into superstitious beliefs. Death is not the grim skeleton fancy pictures it, but a radiant angel in whose hands are flowers of immortality, and with which she crowns us as we go out to the land of the immortals. True, we sin, and the sins leave scars upon our spirit, and even a God cannot erase them. We are the eternal heirs of the great eternity, and if you have made a failure in the past, mark the spot. Try again and again. We have a whole eternity in which to grow and become happier, wiser and better, through trials.

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MOERN THEOLOGY may fall to stand its ground, but the truths taught and exemplified by Jesus never. They were founded on an absolute fact; and to-day, in Modern Spiritualism, many see a renewal of the revelation which demonstrated beyond the possibility of doubt the relationship which the present life bears to that of the future, showing that nothing is lost in the passage through death, and that the limitations which belong to earthly existence are not extended to the future order of things. They see in the present upheaval of thought a sign that the last cycle of revelation is passing to its close, and that a renewal thereof is being given to a race which needs a fuller and clearer knowledge of God and immortality. "Double, the fogs and mists of deceit and error do hang around the truth. But what of that? Has it not always been so? Has God ever saved man the trouble of gaining truth by experience? The facts of the Gospel and the teaching of Jesus Himself have been obscured and lost sight of in the dogmas and traditions of men. If we go to the fountain-head, we find there truths which will serve for all time, and which contain the elements of a progressive and ever-developing faith.—Psychological Review.

Woman and the Household.

BY HESTER M. POOLE. [Metuchen, New Jersey.]

The next class at Wellesley College for young women numbers about one hundred. During the past year three thousand volumes were added to its valuable library, and gifts amounting to \$155,000.

Vassar still ranks high as a college, and by Christmas will possess the most complete laboratory for chemistry and natural philosophy of any educational institution in the country. It is the gift of the sons of the founder.

Boston has a charity kindergarten, which exhibits the quickness with which children from the streets and gutters, change under the influence of their gentle teachers. During the first few days they tear about like wild beasts, and display all the selfish and animal vices.

At the late meeting of the Social Science Association, at Saratoga, Prof. A. P. Peabody, of Harvard University, read a remarkable paper upon the "Voting of Women in School Elections," in which he took the ground that they had much more natural right than men to vote upon school matters.

When our public schools came into being, they were not meant for girls; the education of women being regarded as of little consequence. The schools were then necessarily under the charge of men. Now that women are men's peers and equals in culture and receive their culture chiefly at the public charge, there remains no reason why they should not render to the public the reciprocal service of control, care and government in the educational system of which they have become favored beneficiaries.

A pen picture of domestic life in the Apennines—the village of La Serra—by one who lived for many years in Italy, runs thus: "Their houses are only one remove from cave life; furniture scant and rude, chimneys none, the smoke escaping by a hole in the tiled roof; goats, sheep and poultry living under the same shelter. The chief diet is a flat cake of chestnut flour, resembling dirty sole leather, cooked between hot stones. Only the uniform out of door life and pure air, enables them to defy sanitary rules."

In France, the question of divorce is one of the great issues of the day. There is an organized agitation in its favor, which has found expression in a bill introduced before the Assembly by Mr. Naquet, allowing it for certain specified reasons. The Roman Catholic religion, it is well known, permits no divorce within its jurisdiction, no matter how repulsive or cruel its chains, death only gives complete freedom.

Such laws can have but one effect upon the ethics of a community, and so marital infidelity among the French has become a by-word the world over. The influence of this state of things in the centre of the civilized world, has been most deplorable. Its delightfully polished literature is a vehicle for conveying the most senuous and detestable suggestions to which all the arts of the stage have given their most alluring form and coloring.

"The little, pitted speck in garnered fruit, That, rotting inward, slowly moulders all." But a reaction is taking place in that most interesting country. Dumas the younger, the natural son of a most unnatural father, uttered his first protest in the popular play of Camille, and the word has been taken up by those hostile to marriage, with the sneering cynicism of their class. They would destroy, not reconstruct. However, law and nature will be too strong for them.

My Association with the People of the Other World.

BY MRS. AMANDA M. SPENCE.

NO. IV.

The reader will remember that the object of our last article was to throw some light upon that ill-understood subject, "Haunted Houses," and "Haunted Places." The facts which we shall presently relate will illustrate the same obscure topic. But, it may be supposed by some, that our subject, even when thoroughly understood, can be of little or no practical importance to us, and that, therefore, it is not worth the time and labor which may be spent upon it.

What do spirits do? What is their occupation? How do they spend their time? Such questions are asked by Spiritualists, and they put them to each other daily. If a spirit gets control of a medium, and for a day, a month, or a year, is constantly urging the medium to kill a certain person, we know very well what that spirit is doing, and has been doing for that day, that month, or that year; and we can very easily infer what has been that spirit's occupation, not only day by day, but day and night, week in and week out, year in and year out, from the time of its entrance into spirit-life up to date.

He narrates his own failure to find water with a hazel wand, on a single trial, and then says: "There are some persons who never can make such things work; who somehow always encounter 'unfavorable conditions.' * * * Their ill-success is ascribed to their lack of faith; but, in most cases, it might be more truly referred to the strength of their faith,—faith in the constancy of nature, and in the adequacy of ordinary human experience, as interpreted by science. He then speaks of a party of the kind of self-deception which enables * * * tables to tip and hazel twigs to twist."

For so learned, and usually so careful a student, the failure or success of a single experiment, is too scanty ground on which to endorse or condemn water-finding with an infallible interpretation to human experience, "ordinary" or extraordinary? Not long ago we saw a published certificate, signed by thirteen farmers near Detroit, that their neighbor Cyrus Fuller, a man of well-known and excellent character and intelligence, had, by a twig held in his hand, found water on their farms on the first trial, which flows to this day. They testify to the facts, giving no reason, but Mr. Fuller considers his peculiar power to be the result of some law of nature and of his own temperament.

"The Unseen World" fills but some sixty pages of the volume to which it gives a name, and following it we find essays on "The To-morrow of Death," "The Jesus of History," "A Word on Miracles, Draper on Science and Religion," "Nathan the Wise," "The Bengal Famine of 1770, etc.,—all rich in thought and showing wide and varied scholarship.

The first article opens as follows: "What are you, where did you come from, whither are you bound?—the question which from Homer's day has been put to the wayfarer in strange lands—is the all-absorbing question which man is ever asking of the universe of which he is so tiny yet so wonderful a part." and some inquiry and partial answer, not from Bible or theological authority, but from philosophic and religious thought, is attempted. He reaches to an immortal life in psychical conditions transferred to an unseen world, to which there is no transfer of physical or known material conditions. In a brief paragraph he repudiates spirit manifestations, and seems to reach no clear conception of the great fact revealed by psycho-physiological research, that man has a dual body, and that his interior and invisible body is untouched by death, so that he must live, personally and individually, beyond the grave. This gifted and thoughtful writer, falling in this knowledge of the spiritual body, has no key to what an intelligent Spiritualist would consider a rational psychology. Yet his essay is of rare value and interest.

Believing in the Divine attributes, working for the good of all, he says: "There seems to be little that is even intellectually satisfying in the awful picture which science shows us of giant worlds concentrating out of nebulous vapor, developing with prodigious waste of energy into theatres for all that is grand and sacred in spiritual endeavor, dashing and exploding again into dead vapor balls, only to renew the same toilful process without end—a senseless bubble-play of Titan forces, with life, love, and

aspiration brought forth only to be extinguished. The human mind, however 'scientific,' its training most often recoil from the conclusion that this is all; and there are moments when one passionately feels that this cannot be all.

"On warm June mornings, in green country lanes, with sweet pine-odors wafted in the breeze which sighs through the branches, and cloud-shadows flitting over far-off mountains, while little birds sing their love-songs, and golden-haired children weave garlands of wild roses; or when, in the solemn twilight, we listen to wondrous musical harmonies that stir the heart like voices from an unseen world; at such times one feels that the profoundest answer that science can give to our questionings is but a superficial answer after all. At these moments, when the world seems fullest of beauty, one feels most strongly that it is but the harbinger of something else,—that the ceaseless play of phenomena is no mere sport of Titans, but an orderly scene, with its reason for existing, its 'One divine far-off event To which the whole creation moves.' This is an eloquent intuitive suggestion of immortality.

Magazines for October just Received. The Atlantic Monthly. (Houghton, Osgood & Co., Boston and New York.) Contents: Irene the Missionary; Ah, Dawn, Delay; The Venus of Milo; Giacomo Meyerbeer; Sleep; The House of McVicker; Foreign Trade no Cure for Hard Times; Haroun al Raschid; Life at a Little Court; Sincere Demagogy; On Lynn Terrace; Burns and Scotch Song before Him; Albert Gallatin; Socialism in Germany; Withered Roses; A Day at Windsor; The Contributor's Club; Recent Literature.

The Psychological Review. (Edward W. Allen, 11 Ave Maria Lane, E. C. London, England.) Contents: Mesmerism; Popular Errors and Objections to Spiritualism Explained and Answered; The Jewish Kabbalah; Spiritualism a new Basis of Belief; Memorable Relations—Ghosts in Tyrol; Notes and Gleanings; Sonnets—To a Sister of Mercy.

Revue Spirite Journal D'Etudes Psychologiques. (Rue Neuve des Petits Champs, 5 Au Premier, Paris France.) This number contains articles from able thinkers and writers.

La Chaine Magnetique. (Rue du Four-Saint-Germain, 15, Paris, France.) A magazine devoted to the subject of magnetism.

Elements of Harmony, by Stephen A. Emery. "Lullaby's Music World," a monthly magazine. "La Focoria," by Henry Strauss. "How it Came about," song, by J. H. Wilson.

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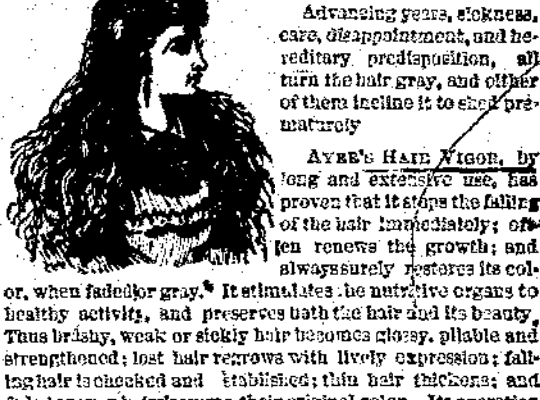
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CHICAGO, ILL., SEPTEMBER 27, 1879.

Help Thou My Unbelief.

In the following typical letter the misgivings of many minds yet upon the threshold of Spiritualism, are well expressed:—

SENECA, Aug. 21, 1879. Dear Sir,—I am not a believer in Spiritualism, neither can I call myself a full believer. I wish I was. I have studied it some for many years; have visited Mrs. Andrews, Dr. Slade, and other approved mediums, and have witnessed many inexplicable developments; but after all, there are so many things claimed by Spiritualists or established truths, that look to me like absurdities and inconsistencies, that I am still at sea. It is said that the spirits are demons that hence inquire to be convinced. If they are not, then why all this commotion?

The materialization business seems to me very peculiar and full of English absurdity. We hear the materialized spirits talk, hear them breathe like the grossest mortals, cut off locks of hair that appear like common hair, and pieces of their garments which look like ordinary cloth in all respects. The materialized bodies seem as solid, as ponderous and as gross as common mortals. But they are materialized upon short notice, while the fragments of hair and cloth which have been cropped off, are preserved intact and seen in all respects like the ordinary articles. Then the materialized forms which are always like our indigenous flora and never of a mysterious or unknown type, will vanish and disappear, but remain with us and will fade like the commonest flowers. There seems to be no thoroughly well-authenticated instances to the contrary, so far as I know.

Nearly all the most wonderful things are done in the dark or under conditions which require a liberal mixture of faith or credulity for their acceptance. While individual experiences may be ever so glorious and convincing to the individual, how can they be taken as demonstrations to the rest of mankind? Why is it, that with all the records of common-place miracles recorded in California, at Hyattsville, by the various mediums from Canada to Australia, and from Maine to the torrid zone, we have never found one that is not a little suspicious, the fate of Charles Ross? Perhaps I am too sceptical. But, oh! I am really afraid that all these wonderful phenomena and mysterious doings must be referred to some other agency than that of disembodied spirits.

Now, dear Sir, I read your able and candid journal, with great interest from week to week, and find much in it concerning beautiful and genuine, yet to me un-understandable things. These difficulties are still unresolved. And I suspect that very many honest and yearning hearts believe my own and in similar doubt and anxiety upon the subject, which is the greatest of all subjects.

Our correspondent says he has witnessed many inexplicable developments, but he greatly fears that "all these wonderful phenomena and mysterious doings must be referred to some other agency than that of disembodied spirits." If he will think of the matter for a moment, he will realize that much, we think, in a phenomenon like that of the independent movement of objects, or like independent writing, an intelligent force, external to the human body, is distinctly manifested. It accurately meets the definition which mankind generally have given to the word spirit, or its equivalents in various languages. We may theorize on the questions, Whence does this force issue? Does it come from the medium? Does it come from other persons present? Is it manifestation by an elementary or low order of spirits? Is it what it claims to be, the work of an emancipated human spirit? All these interrogatories may be fairly raised: but that the force in question is the manifestation of the activity of a spirit of some sort, cannot be reasonably denied.

Having got thus far in our meditations, a little more reflection and experience may lead us to a decision as to which of the four theories respecting the origin of the supersensual phenomena is most likely to be true. We may soon satisfy ourselves that these phenomena are not dependent on the persons present and apart from the medium. The notion that they are the work of "elementaries" is superfluous, since there are human beings leaving this world every day, quite elementary enough to be capable of all that may seem trivial or low. That the spirit of the medium can work outside of his physical body, and independently of his normal consciousness, moving articles of furniture, writing on closed slates held by other persons, playing on guitars carried to the ceiling, exhibiting materialized hands, arms, busts, entire figures, human to all appearance, is not a theory to be scouted without proper consideration. We do not dismiss it as untenable; but we say this: If such a theory can be true, it renders possible and probable the fact that a spirit, yet tied to the flesh, and manifesting all this outside power, will be able, on the dissolution of the mortal body, to take to itself another, more subtle and controllable organism than the one it used in its temporary materializations while in its mortal state. Thus if the one theory be true, the other is likely to be true also. If the medium's earth-bound spirit can produce the phenomena, then the same spirit, freed by death, may produce them, under conditions, with equal if not superior facility.

We have thus arrived at a ground where the persistent assertion of the manifesting force that it is a spirit, which once tenanted the body of a mortal man, is entitled to some consideration. It may not be true; and yet it may be true. No rules except those which the observer can lay down for himself, can qualify him to decide upon this question of identity. Possibly some spiritual intuitions of his own can alone solve the problem. We think there is an accumulation of facts, which, even if we had not tested the phenomenon for ourselves, would justify us in holding that deceased human beings have re-appeared, and proved their identity both by physical and mental demonstrations.

Our correspondent is of opinion that there are no "thoroughly well-authenticated instances" of the production of flowers, cloth, etc., that disappear, thus showing that they may be of supermundane growth or texture.

If he will refer to Epes Sargent's "Planchette," pages 76, 77, 78, he will find abundant testimony as to the formation of spirit flowers, cloth, etc., and their disintegration in the light. The phenomena were witnessed by Mr. Livermore and Dr. Gray, both well known to Mr. Sargent, who got from their own lips the corroboration of their written testimony. Mr. Livermore testifies to the production of a sprig of roses, about six inches in length, containing two half-blown white roses, and a bud with leaves. He writes: "We took them in our fingers. By raps we were told to 'notice and see them dissolve.' * * * In less than one minute the flowers melted as though made of wax, their substance seeming to spread as they disappeared. By raps, 'See them come again.' A faint line immediately shot across the cylinder, grew into a stem, and, in about the same time required for its dissolution, the stem, with bud and roses, had grown into created perfection. This was several times repeated, and was truly wonderful." Dr. Gray writes (1867): "I also witnessed the production of lights, odors, and sounds; and also the formation of flowers, cloth-textures, etc., and their disintegration and dispersion."

Our correspondent wishes to know, why it is, if there are spirits, the fate of Charles Ross has not yet been disclosed to mortals. In other words, if some things can be done, why can't others? If spirits can move a piano, why can't they move a house or a church? The answer to such questions is not far off. If this universe is a cosmos, then there is divine order in it; and spirits, being finite and limited beings, are restricted in their capacities. Spirits may have the power of learning a good deal, and yet not have the power of communicating it; just as a somnambulist may know a good deal, of which, in his state of normal consciousness he is wholly ignorant. The consciousness of a spirit, while in our mortal sphere, may be very different from that he has while occupying his own place in the spirit-world.

There are well-proved cases where murders or thefts have been accurately traced by spiritual or clairvoyant power. But these are not numerous. If evil doers could be always tracked in this way, man would hardly be a free agent, and there would be no merit in his abstinence from criminal acts. That the freedom of man must not be impaired by the activity of spirits, is perhaps a law by which they are limited in their operations, and often checked or baffled in their clairvoyance.

The objections to materialization may apply only to special instances. The phenomena vary greatly. Those witnessed by Mr. Livermore and Dr. Gray, where Miss Kate Fox, now Mrs. Jencken, was the medium, were of a refined, ethereal character, harmonious and beautiful, and far different from the coarse, material manifestations described by our correspondent. It needs a wide and varied experience before one can treat with justice and sagacity this great subject of materialization. To some it may seem like a gross materialism when Christ told doubting Thomas to reach forth his hand and feel of his wounds; but Christ knew with what sort of a skeptic he was dealing. To our correspondent the test might have seemed "very puerile and full of childish absurdity." Different tests may be suited to different minds; and what may strike one person disagreeably may be the crowning conviction of immortality for another. We think it probable that a little more study, reflection and experience will satisfy our correspondent that the spiritual theory is the only truly rational one for the phenomena he has witnessed.

The Significance of our Facts.

It is said that from a single bone, Cuvier (who, by the way, was a good Spiritualist) could describe the entire osteology of the animal to which it belonged. So from one thoroughly demonstrated phenomenon in Spiritualism—independent writing, for example—the whole system of pneumatology may be inferred. Such a manifestation, realized by a mind in such a state of receptivity as Newton's was when he saw the apple drop, reveals a generalization compared with which the fact of gravitation is a mere trifle. But it is not every mind that can be kindled into activity by a suggestive fact. And so we see thousands in whom the great facts of Spiritualism bear no fruit; rouse to no enthusiasm; fill with no adequate sense of the immense worth of an immortal soul, and the ineffable possibilities involved in its destinies here and hereafter.

It is but a swinish heedlessness that does not recognize the inestimable value of the pearls which Spiritualism offers us in its transcendent facts. Having become possessed of the great truth, we ought to strive to give others the benefit of it; to use the press liberally to transmit the joyful tidings, to answer the unjust and ignorant aspersions that are so freely uttered by the secular journals, and to keep alive the interest of the multitudes who have been initiated into a knowledge of the phenomena. To this end a spiritual press, laboring earnestly and sincerely for the truth, ought to be so sustained that it can command the best talent for the advocacy of a cause so precious. Every earnest Spiritualist ought to constitute himself a committee of one for increasing the circulation of such a paper. Its mistakes, if made in the sincere search for the truth, ought to be forgiven; and its shortcomings ought to be borne with till the support it receives is such as to justify heavier expenditures for improving its management.

It is very evident to one exercising, as we are obliged to do, close observation on the subject, that Spiritualism is advancing as it has never before done; that it is stirring the minds of thinking and candid men to their depths; that it is rousing the anger of the hostile and unreasoning to an extent which makes them tremble while they rail. The spectacle we have had, during the last three years, of a whole troop of leading physicists and philosophers in Germany and Russia joining the ranks of the Spiritualists, frankly admitting the supersensual character of the phenomena, and fearlessly proclaiming to the world the truth on the subject, has naturally struck amazement to the hearts of our revilers of the last thirty years. The eagerness with which they are seizing upon the shallow objections of Professor Wundt, to extort from them what comfort they can, shows the seriousness of their alarm. The hated thing will not down, for all their execrations and excommunications. Can it after all be true? Such is the question which our foes are putting to themselves at heart, even while they affect the tone of derision and unconcern.

What Spiritualism wants now is a high and thoroughly scientific spirit of investigation and discussion in its organs, and a generous support of those organs from all men who would promote the truth. At present there is not in America—we may say in the world—a spiritual journal that does more than pay its necessary expenses—those expenses being kept within the narrowest possible limits. Ought such a state of things to exist now that Spiritualism is assuming the attitude it is, before the scholarship and philosophy of the civilized world? Surely it is time for Spiritualists to make an effort to strengthen with the sinews of war their leading exponents in the journals, and to present their cause worthily to all earnest minds.

Professor Wundt's Charges of Falseness Against Mr. Slade.

In his attempt to discuss "Spiritualism as a Scientific Question," it is evident that Professor Wundt has trusted to his own "true inwardness" for his facts and constructions, and not at all to the accepted facts and theories which a faithful study of the subject has forced upon Spiritualists themselves. In nothing is this laxity more conspicuously displayed than in those assumptions of his own gross ignorance, by authority of which he brings a charge of untruthfulness against Mr. Slade.

After confessing that he is not "in a condition to express a conjecture as to how" the Slade "experiments" were performed, and after claiming that it is justifiable if he does not "go into hypotheses as to how the phenomena produced by Mr. Slade were brought about"—(conclusions which he contradicts thirty six lines farther on by declaring that what he saw with Mr. Slade was not "above the powers of a good juggler") he proceeds to remark: "What was surprising to me in the matter, however, and what will also surprise you, is that Mr. Slade also refused to give any information of this kind. He is a medium, he is an experimenter (! ! !), and he must therefore know under what conditions the phenomena have their origin. He asserts that he knows nothing of them, but that his relation is a perfectly passive one. The latter, however, is plainly untrue, since the phenomena generally appear only in the seances held by him, and also, as a rule, in the order in which he wishes to produce them."

Mark the wholly gratuitous, arbitrary, and unwarrantable character of the assumption under which this man, claiming to be a moral philosopher, brings a charge of lying against a fellow-being! Mr. Slade refuses to give information on the ground that he knows nothing of the phenomena, and that his relation is a perfectly passive one. This declaration the Professor has the meanness, audacity, and folly to pronounce "plainly untrue;" whereas to every man acquainted with Spiritualism, it must be plainly true; if, as the hypothesis requires Mr. Slade has any medial power whatever such as the testimony of some five or six eminent German physicists credits him with having.

And what are Herr Wundt's reasons for pronouncing Mr. Slade's assertion of passivity untrue? The reasons are, that "the phenomena generally appear only in the seances held by him, and also, as a rule, in the order in which he wishes to produce them."

Now both these reasons are merely false and capricious assumptions on the part of Professor Wundt. It is not true that "the phenomena generally appear only in the seances" held by Mr. Slade. At this very moment there are some hundred or more mediums in America and Europe, through whom the same phenomena, often with more satisfactory conditions, appear. The phenomena are going on all about us. Professor Wundt bases his slanderous charge on a mere ignorant surmise of his own, which cannot stand the test of actual facts.

Let us look at his second reason for imputing deception, as to his medial condition, to Mr. Slade. The phenomena, we are told by Herr Wundt, generally appear, as a rule, "in the order in which he (Slade) wishes to produce them." Mr. Slade is an "experimenter," and must, "therefore, know under what conditions the phenomena have their origin."

Not one particle of authority, except what comes from his own ignorance and his wish to discredit Mr. Slade, has Philosopher Wundt for these most false and foolish assumptions. They are in direct contradiction to all the facts and postulates of Spiritualism. How does he know that the phenom-

ena appear in the order in which Mr. Slade wishes to produce them? The theory is that Mr. Slade, like all powerful mediums for supersensual phenomena, is under influence; that he is controlled; that, so far from being an "experimenter," he is used as a means for the production of certain manifestations wholly beyond human skill. Such is the theory which all intelligent investigators adopt. And this theory is coolly set aside by Herr Wundt, who betrays at every step his ignorance of the whole subject, in order that he may impute falsehood and imposture to Mr. Slade.

In other words, he resorts to a begging of the question, by assuming that his own easy theory of deception in regard to the phenomena is true, and that the theory of all intelligent investigators, who have practically studied the subject, for the last thirty years, is false. For a philosopher to base personal charges of fraud and dishonesty upon assumptions so utterly fanciful, flimsy, and untrue, in the face of known facts, exhibits a moral laxity which may well excite surprise if not indignation.

What Shall an Editor Do?

"Well, I don't like the way he looks at that question;" "I like it ever so much;" "I think he don't use that man well;" "He gives him just what he deserves;" "I shall stop that paper when my time is up; I've had enough of it;" "I will take that paper as long as I live."

If an editor, especially of a journal devoted to any reform, could fly invisible over the land, or be endowed with a clairaudient sense, he would hear thousands of comments about like these.

True indeed was the old copy, set in boys' writing books by teachers in days gone by. "Many men of many minds."

What is an editor to do? Manifestly he can't suit everybody, and to try would make him the most pitiful, and about the most worthless morally and mentally, of all mortals, shifting and turning like the varying and uncertain winds, and of no possible weight or use.

To be of any use or benefit, and especially to give help and impetus to a reform or to any advancing thought, an editor must have earnest convictions and clear opinions and must express them frankly and decidedly. He must be himself. At the same time he must live and learn and be open to reasonable changes and progress. Just as men and women stand for themselves, honestly, decidedly and reasonably, just in that proportion are they of some value and moment in this world. Just as they shuffle and bend to suit others, just in that proportion, too, they become weak and worthless, failing to command respect or to carry any weight.

A good story is told of a witty Irishman, to whom some one apologized for some shabby official act of the Bishop, by saying: "He did it as a Bishop, not as a man." The ready response and question came: "And sure, when the devil gets the Bishop, where will the man be?" You can no more separate the editor from the man than the Irishman could the Bishop, and he is bound to be manly and independent or nothing; to be wise and fair at the same time so far as he can.

The RELIGIO-PHILOSOPHICAL JOURNAL stands for Spiritualism—its facts, its philosophy, its natural religion, and not for its opposite, Materialism. It must uphold the one and make fair argument against the other, respecting all honest opinion. It stands for sincerity, both in spirits in the body on earth or in the spiritual body beyond the veil, and so must stand by and defend honest mediumship and honest and fair investigation. It stands for clean living, health of soul and body, and so advocates healthy diet, temperance in all things, with self-control and obedience to all the laws of life, physical, mental and spiritual. It stands for human rights—social and inalienable, and advocates the equality of woman in those rights, so that in marriage or out, her person is her own, her property her own, the halloo hers, as it is man's, and thus the blessings that come with justice and mutual reverence will be hers and ours together.

It stands for honest men and women, holding insincerity to be like a dry-rot everywhere, and especially in any reform. Aiming to avoid all needless personality, it has no sympathy with the puerile talk about peace, when there can be no peace because harmony can only come with honesty and charity. "First pure, then peaceable," is good gospel, and it is a duty to call a knave a knave, just as you call a hoe a hoe, whether he be in our ranks, or our professed ally, or not. Indeed, those "who steal the livery of the court of heaven to serve the devil in," are most dangerous and need most searching exposure. When necessary we shall make such exposures "in the future as in the past," faithfully, yet reluctantly, and as an inevitable duty.

The true spiritual idea is to outgrow and rise above the wrong rather than spend too much strength in fighting it, but, to know what and who is wrong we sometimes must be personal, and justice is close akin to charity.

We hope to go on, and gain in moral courage, fearlessness and earnest devotedness, and in charity and wisdom as well. We feel profoundly grateful and thankful for the kind words of many good and true men and women, and for their frank and friendly criticisms, and, to one and all, we must say, that an editor must be a note, and not a thousand contradictory echoes. We shall remember the good words, "B. H. W."

and aim to grow in grace and wisdom. That is our best service to our readers.

Christ's Method of Proof Consistent with the Spiritual Method.

The Rev. Mr. Caverno objects to modern Spiritualism, that "its method of proof of existence beyond death is merely intellectual, and this is its weakness and its failure." Referring to the resurrection of Christ, he says: "If you call for strict scientific proof you find a carelessness, an almost utter ignoring, of that method of proof both by Christ and his apostles."

We dissent altogether from this assumption. If the absence of scientific proof marks the account of the resurrection, it equally marks the account of all the other miracles recorded in the New Testament. We must take the word of the narrator for them; no such proof as would be demanded in a modern court of justice is offered. The times were not ripe for any such proof.

The attempt to show, then, that Christ and his apostles were careless or indifferent in regard to a scientific belief in the resurrection, fails utterly. Christ, if we may believe the record, gave the only scientific proof it was in his power to give; he re-appeared to his disciples in what seemed to them the same body in which he had manifested himself to them during his earth-life. Paul expressed himself in regard to the importance of the resurrection in the strongest terms that could have been applied to that event: "If Christ be not raised, your faith is vain."

Mr. Caverno tells us that we find Christ at Emmaus, not at all anxious to press recognition of his personality on the two disciples; and that when they come to the point, where, in the breaking of bread, intellectual proof begins to open upon them, he vanishes. Well, and what construction does Mr. Caverno put upon that amazing phenomenon of the vanishing of palpable human body? To him it is a proof of Christ's indifference to the scientific recognition of his resurrection; to Spiritualists it is a proof that Christ took the direct and obvious way of proving intellectually and scientifically the preterhuman power with which, as a spirit, he was invested.

If a spirit appears to us in a recognizable form, it is esteemed an additional proof of his spiritual character if he can cause that form to vanish. This is just what Christ did. When he said to "the eleven gathered together," "A spirit has not flesh and bones as you see me have," surely all that he meant was, that he was appearing to them, not in his spirit form, but in a form extemporized for the occasion. To illustrate this still further, he took "a piece of a broiled fish, and of an honey-comb, and did eat before them." Was not this (supposing the record to be true) as much of an intellectual proof, a scientific proof, as any phenomenon in Spiritualism? Who can deny it? It is directly at variance with Mr. Caverno's fanciful theory.

But he wanted to show that Christ's "method of proof" of spirit existence was a higher, more refined proof, than any given by Spiritualism; whereas it is a proof of the direct counterpart of a common phenomenon in modern materializations. "This question of the resurrection of Jesus," Mr. Caverno tells us, "is no intellectual inquiry upon a handful of facts in an old record—it is a question of judgment of the moral being," etc.

And what is this "handful of facts in an old record," which Mr. Caverno would dismiss so cavalierly? The "handful" includes the stupendous fact of the re-appearance of a person from the dead; the cardinal fact of the New Testament!

The phenomenon of the eating of broiled fish and an honey-comb by a materialized spirit, would seem to be addressed to the senses of the observer; if verified it becomes a fact of science, and the intellect must judge of it as of any other phenomenon. But the resurrection and the incidents connected with it, according to Mr. Caverno, are not square, objective facts for the intellect, but are for "the judgment of the moral being!"

Truly we cannot see it in this light. Our moral judgment we reserve for moral questions. A gastronomic fact, like that referred to above,—or a fact like the re-appearance of Christ after his crucifixion—is not one wherein the moral judgment is authoritative, but one which has its force from the accuracy of the senses of the witnesses. In other words it is a fact for the critical and scientific judgment, and not at all for the moral and emotional faculty.

"Inspirational Poetry."

A feminine correspondent sends us some nine stanzas of most dreary doggerel, and informs us that it is inspirational poetry, and that she is a medium. Now it is not enough for our purpose that a poem is "inspirational;" it must show at the same time that the writer knows something of grammar and can keep out of the depths of pathos and absurdity. An inspirational poem, to meet our requirements, must show where the inspiration comes in. The quantity of stuff from supposed mediums, claiming to be inspirational, is getting to be rather tiresome. Because a poem is extemporaneous, it does not establish a claim on our attention. Even Mr. Colville and Mrs. Richmond, who ought to know better, become bored when they undertake to reel off their impromptu, extemporaneous verses. It is not difficult to give out such a quality of verse without hesitation for an hour or more. But some persons seem to think it

is a great feat because it is extemporaneous. So long as the verse is bad and illiterate, it is not a great feat to improvise it.

The fault is often with the audiences. They ask for the improvisation, and it is given. The old saying that "easy writing may be deuced hard reading," applies here. More than nine-tenths of the "inspirational" poetry it has been our lot to have inflicted on us, has been—not to speak it profanely—informal trash.

Moral Objections to Spiritualism.

There are some men who seem to think that they have given a good and sufficient reason for shutting their eyes to the proof of Spiritualism, by asking, "Supposing it true, what's the use of it? The moral effects are bad—why encourage it?" etc., etc.

It is not necessary for us here to discuss the question whether Spiritualism, being a cosmical fact, is moral or immoral. We should as soon think of questioning the morality of the interstellar ether, or of the principle of gravitation.

We are informed by Capt. J. H. Young, that Ansel L. Edwards, a prominent Spiritualist of New Orleans, passed to spirit life on the 15th.

Orson Brooks informs us that Mrs. Miller, a materializing medium, formerly of Memphis, Tenn., is now in Denver, Col.

Messrs. Aikin & Abrahams have been appointed to take charge of the news stand at Republican Hall, New York city, where they will constantly keep on hand the RELIGIO-PHILOSOPHICAL JOURNAL.

Lessons of deep import to every spiritualist can be drawn from the thrilling account of Mrs. Boggs, which appears on the sixth page. It needs no lengthy editorial exposition; and we hope its perusal may warn others, both of the necessity of never stooping to deception in any case, and of never endeavoring to perpetrate a fraud on any pretext whatever.

The price of each of the two beautiful steel engravings, "Celestial Visitation" and "Transition," has been reduced to the remarkable low price of seventy-five cents.

vision shall be exchanged for something higher and clearer. We believe that Spiritualism is as much within the divine control as any other cosmical phenomenon; and that being divinely permitted it comes to us charged with divine instruction, which if we fail to accept, through inattention or stupidity, the loss is our own.

Almost an Exposure.

In a letter to our Boston contemporary, Miss Agnes L. Slade relates an incident which shows how careful an investigator ought to be in charging fraud on a well-tested medium. At some town in California, Dr. Slade had been invited to a private house to give a séance. The dinner was hurried over in order to have the table for use during the sitting.

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The Exposition this year far surpasses those of preceding years in almost every feature. It is certainly a rare treat to witness there the grand display of industry that greets the vision on every hand.

E. V. Wilson, the seer, is himself again and is in the field ready for work, with health improved; if not well, so well that he rejoices in his restoration.

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Illinois Social Science Association.

The Annual Meeting will be held at Clark Street M. E. Church, south-east cor. Clark and Washington Sts., Chicago, Ill., October 2nd and 3rd. All persons interested in any or all of the great problems affecting the usefulness, health, happiness, morals and liberty of men, women and children, are cordially invited to attend.

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The Atlantic and Great Western Railroad will sell tickets to either of the above Conventions at half rates. Excursion tickets to the Free Thinkers' Convention at Chautauque Lake Station, can be procured at most of the ticket offices of the Eastern and Middle States.

Postponement.

The Quarterly Meeting of the Spiritualists and Liberals of Rockford and vicinity, is postponed from the 13th and 14th to the 27th and 28th of September.

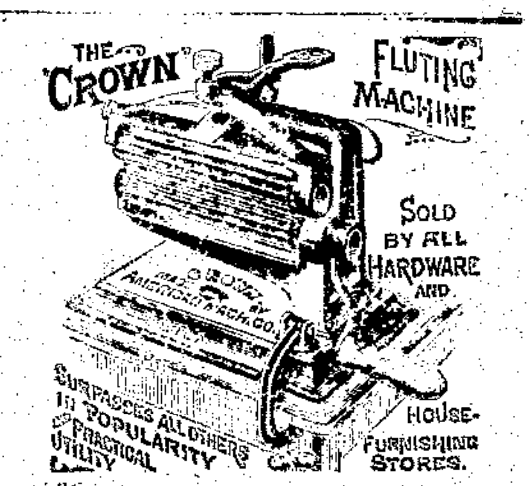
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