

RELIGIO PHILOSOPHICAL JOURNAL

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VOTED TO SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM

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

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AN ADDRESS.

By the President, Dr. A. B. Spinney, to the Speakers and Officers at the Semi-Annual Convention, at Nashville, Mich., August 27, 1879.

SUBJECT:—NEEDS OF SPIRITUALISTS AND LIBERALISTS, AND THE OBSTACLES TO BE OVERCOME.

Fellow officers, speakers and members of the State Association of Spiritualists and Liberalists, it is with pleasure that I greet you all once more. Though varied have been our walks and vexatious have been our paths since we last met, yet I am thankful that amid it all I can freely, frankly and truthfully say that I have at this hour naught but kindness, love and sympathy for each speaker, officer and member of this association. Hence what I may have to say in this brief address comes not from any grievance, envy or selfishness, but it is the outgrowth of experience, careful thought and a great desire above all things to see the germ of organization, we have striven so hard to plant with sacrifices, tears and patience, that only the angel world can fully know, bring forth matured, perfected and glorious fruit.

The sacrifices many of our speakers have made, none know better than I, for I have watched them as I have seen them true to their highest light and inspiration; watched them as I have seen them leave lucrative positions, home comforts and ease, daring to say, think and act the truth. When such a spirit has moved them, guided and directed, they have always pulled down the strong-holds of superstition and error. They have always found warm hearts and loving hands to cheer them, and they have had more of this world's goods than those who have carried fault-finders and thoughts of self upmost in their hearts.

There is that in the human soul which when we have harmony, peace, love, gentleness and forgiveness, and LIVE IT, and let it shine, that others, too, feel and are moved by it. If we would best protect self, and find joy like a fountain in our hearts welling up and filling all our being, we must think and work not for self, but for others, even though they do not understand us? Though not one in a thousand fully feels and deeply agonizes, as we do over darkened crushed and ignorant humanity, have they not felt more, thought more, and done more, because a little of that life has gone to them? Have we not in return had a larger sunlight-flowing in from our feeble effort to do? All we deserve for the effort made, must as sure come back to us, even though millions of years first elapse, as all effects are true to their cause.

Nothing has injured our speakers so much as *fulsome flattery*. "He is my friend who tells me of my fallings." Proper appreciation is well. It is good to know that some human soul has been made braver, better, and purer by our efforts, but the seeking of the bubble fame, "being patted on the back," or cheered by the crowd, is no indication that truth has been told, error exposed and ignorance dispelled. We want more men and women that never hold back an honest conviction in the discussion of principles, even though they themselves are the most criticised. No one shows his weakness so much as when, to defend his ideas, he is obliged to deal in personalities. We may differ ever so much on ways and means, yet that need not build walls between us, of prejudice, malice or envy.

Two lawyers in the interest of their respective clients each do their level best, using all legitimate means, yet when the jury or judge has decided the case, they are broad enough and manly enough to hold no hate or envy toward each other, and perhaps on the morrow both work together on the same side in another case. So in our action as officers and speakers, we should each think, speak, and do our very best to have our methods win; but when the majority have decided, or the case changed, we should hold no enmity, nor feel aggrieved, but with heart and soul act with the organization, protect, defend, and do all we can to build up the same, both in sunshine and storm. Speakers should never speak ill of each other. If you don't like some speakers' ideas or methods of expression, you have no right to deride them so long as you both belong to the same cause or association. Either keep silence, or else speak well of your brother and sister. Do you know them to be false, untrue and unworthy, you can for the good of the cause you represent, and that you feel they are destroying, complain or impart the knowledge to the official board, and thus save truth from blemish and the cause from injury.

Spotism is another great bane to our success. My experience is that only a few people can bear prosperity, and preserve their sweetness and integrity. So many of our workers come from obscurity; as soon as they have any position or influence, they so feel their importance, they require so much notice, careful handling and appreciation, that when it costs more to get and keep them on the track than it does to pull the load. I am so thankful to the angel-world and the growth of liberal thought, that the hour has come when no one person, speaker, or officer is all-essential to the success and future of our cause, and that our people while they are very sympathetic and appreciative, yet as soon as *selfishness* and

egotism come uppermost they feel and know the same. Only a few months since a person in a certain town in this state, wrote me their wants and needs in relation to a speaker. I answered by recommending two different speakers. When my letter reached them one of said speakers was present, and on hearing it read in which both speakers were recommended alike, he said to the party, "You did well that you did not get naming him—the other speaker. He could never fill the bill and meet your present existing wants."

Too much, my friends, of that spirit prevails.—Great! Another great injury to the cause is the whining or complaining about what small pay they get. How poor they are. I know full well that our speakers are not paid as they should be, yet this spirit of fault-finding, this putting on a poor face, does no good to the cause or ourselves, for in such cases a few devoted sacrificing ones in the various towns, make up the amount. They soon become discouraged, and the nucleus that might be built up dies, and leaves the place not as well for work as before.

Again, we have several speakers who are doing but little, if any, missionary work. They often say and feel that nothing is being done for them by the officers and members of the State Association. Other speakers, out of the state, and not having missionary cards, often write to me and ask if I cannot get them places to speak, etc. Now, both to our own and those speakers, I would say, no missionary card, nor officer, nor member of the State Association alone can give you work. The card signed by five officers recommends you as worthy and competent. As far as places to work and speak are concerned, go forth and do whatever your hands may find to do. Sell books, canvass for papers, lecture week days and Sundays, taking what you may have given you, organize societies, leaving a nucleus that others may follow you. When strangers in different parts of the state, or other states, write me or places, I always tell them to go to work in that section, for usually such letters have come from just the quarter that we have been trying to find some one to go to.

There are a few speakers so well known that the people keep them busy without effort on their part, but the majority must go forth and feed those that do not ask to be fed. In just those localities where once an interest has been awakened, you will find the best elements for organization and good. We have taken pains to furnish each speaker with the names of interested parties in almost every town in the State. Thousands need this new gospel of Spiritualism and Liberalism, and so few there are to become pioneers. There is not a single town of five hundred inhabitants, but what if we would work as our orthodox friends do, we could sustain speaking once in four weeks, and our speakers would be better paid than their clergymen are. I know of a town of 1,500 inhabitants where the pastor supplies that and two out-pulpits each Sabbath. His pay has been \$300 the last year. No complaining on his part. He feels it is all they can pay. He has been twenty-five years in the ministry and loves his work. Now, blaming the masses will never do any good. We have got to go forth and feed, interest and bring them out, and I tell you they are ripe for the harvest, only show them the way.

Again our speakers should remember in all their addresses, and public and private acts, that we are no longer Spiritualists or Liberalists, but both united together for one common work and one common good. It is a sacred holy compact for business purposes and mutual good. Is there a Spiritualist speaker present so uncharitable that he or she would ask a brother or sister to believe what he or she has never had proof was produced by spirit power? Would they consider them less prepared to work in the vineyard of moral culture, or is there a Liberalist or Materialist who would treat his brother or sister with distrust, coldness or ridicule because he or she believed or had seen what they had not? I hope these Utopian ideas that have now and then been held up between the speakers and before the people, will be stopped, and that a larger devotion to one common cause and against one common enemy will crown our acts, and as Spiritualists and Liberalists we protect, defend and centralize all forms and shades of spiritual and liberal thought.

Again, as we gather strength and power, many and diversified interests and objects will come up. Now, only in union is there strength and power. We have the "Camp Meeting," "Medium's Medical Association," and "Mutual Benefit Insurance Association." All these should be under the direct care, protection and management of their own officers. Yet they should all be one common work. Five fingers can exist on one hand, yet each perishes as soon as severed from the common trunk. So, many different interests can come out of this common work, yet all should be but parts of a whole. The meetings of all these associations or interests should be at the same time and place, giving no chance for envy, jealousy or possible antagonism. I hope that this hint may be acted upon by my worthy zealous brothers and sisters, and that all may work for the common good under one banner, from one common center, and all to one common purpose.

It is a fact that many so-called Spiritualists and Liberalists seem very stingy and devoid of interest financially in our cause. Complaining will do no good and make no difference; they need to grow; interest

them, they will in time pay for speaking and other work, as well as the orthodox people pay for churches and ministers. How shall this be attained? By more diligence on the part of our missionaries. We have those anxious to work that can do more good in selling books, tracts and getting subscriptions for papers than they can do on the rostrum. They can canvass from house to house, expound, instruct and interest in each home and thus lay a firm foundation for future work. Not one-third of the Spiritualists and Liberalists in the State like papers, or buy books. If asked, talked with and interested, they would buy books, and take papers. The Official Board has arranged to keep a general supply of all kinds of Spiritual and Liberal literature, which can be obtained at cost prices. Our missionary cards give each one the right to act as agent for all the papers, sell books and also take names for membership to the State Association. I feel that the board should further arrange for proper compensation for the taking of such members.

Many speakers object to being an agent for all the papers, as each has his or her preference, and they have especially expounded the cause of some one of them. You should remember that the several editors of these different journals do not express their opinions any more decidedly in their columns than you do from the rostrum. Are you angry at each other, because you differ on matters, subjects or persons? Do you feel your brother less fitted for general good or usefulness, because he differs from you in some respects? It is not for our interest or the good of the cause that you especially advocate one journal by finding fault with another. Only seek to have the masses take at least one Spiritual and one Liberal paper, that they may have a steady culture and growth.

It is with pleasure I note the fact that the RELIGIO PHILOSOPHICAL JOURNAL has come down in price, and I feel that all the other journals must, or should do the same; the prices are up to war times, and our papers as well as wheat, must come within the reach of the masses. I regret that some of our papers show their weakness and injure the cause of progress by logging before the people their personal quarrels and grievances. I care not how valiantly a person or paper discusses or defends principles, but when they stoop to personal matters, abuse or imputation, they show their littleness, and also their weakness. Show your greatness and liberality of spirit by taking no sides with editor's quarrels, backed often by selfishness and envy; also by all ways in your power, help them to learn to build up their own cause, paper, and the good of humanity, by attending to their own business, the discussion of facts, principles and truths rather than tearing down, bringing distrust and weakening the confidence of the masses, in their neighbors and competitors. To the members, delegates, Spiritualists and Liberalists here convened, you all have a work to do; not in the same way as the speaker or editor, but in your own way, at your own home, and in your own society or neighborhood. First, remember that no man or woman outside of our ranks, has so much reason, courage and inducement to live a chaste, moral, honest, grand, pure life as you have. You have no churches to build or enslave you; no mockery of sacraments, no atoning blood, no forgiving savior, but the blessed fact and daily consciousness that your growth of manhood or womanhood, your constant evolution morally will give increased joy to yourself and all others, will cast a halo about your own and others' lives, and place around your memory here a fragrance of undying love, and build for yourself a mansion in the hereafter more grand than the poet or painter has ever pictured; but not if you sit supinely down with selfish avarice, lust, passion or morbid appetites and habits controlling and crushing out your soul life. Keep bright, burnished, and ever growing the immortal soul, that this school may fully fit you for the college above.

There are but few men and women here who, if, when they return to their homes, would go to work with a will; that could not get together at least six persons to organize into a society for mutual good, and mental culture, and then meet regularly once a week, at first in a private home; have conferences, invite in your neighbors, ask them to discuss with you, grant them the same right you have, respect them for their honest views, treat them cordially, friendly and frankly. Hold circles in your houses, attend conferences and circles, and only a few weeks would pass until the increased interest would call for a hall and some speaker. Your nucleus would be an organization for future action. Only a few college boys met and expressed their thoughts to each other—the outgrowth was the great Methodist church. A little girl asked the tiny raps a question and behold intelligence backed the raps. Thousands of Spiritualists and Liberalists have dropped from out the separation and dogmas of the church, into a selfish dogmatic hatred of their old associations, and a sort of do-nothingness. They are stumbling-blocks to the cause they represent, working not themselves, but finding fault with others. If they do work; they were grumblers in the church—misanthropes everywhere. Pass on, my earnest friends, do not depend on such to carry the ark of the covenant. Treat them kindly; they will gladly hurrah! when the heaviest of the load is carried and victory is about to perch on your banner. Such always fill up the rear well; standard bearers are scarce.

Again, having no rigid creed, obnoxious ritual or narrow way to reach our organization; those whose lives have been failures in other societies, and who for want of adaptation to life's emergencies, have been failures in their various business enterprises, are naturally attracted to our ranks; we should cordially give them an open door, give them sympathy and opportunity for labor and usefulness, but we should be cautious how we push or place such mediums, speakers or workers to the front, as representatives of the cause. Here I find has been the greatest curse of all to the Spiritual and Liberal movements. Those least competent are usually most officious and selfish, while those most competent are humble, sensitive, modest and unselfish. While we should desire to bless all, we should never seek to do that by putting any one out of his place. War makes generals. In the hour of battle the general does not seek to please his friends, but to find the man who can lead successfully the charge. No man dreads more than I to part the remains of a friend, yet friends are no more to me than enemies in this work. It is the man or woman who can best do the work and lift the banner of free thought, I ask and seek for; hence, in the choosing of all officers, sending forth all speakers, and endorsing all mediums, in placing persons at the head of all enterprises, you should seek the best man or woman possible; only by the most strict executive business management can we hope to succeed.

Phenomenal Spiritualism and mediumship, we should carefully protect and fully develop in every honest way and by every just means possible; the best results and the greatest good are usually obtained by private and select circles. Our mediums should willingly submit to rigid test conditions and feel willing and anxious to have the truth fully brought out. True mediumship and genuine phenomena need not fear the most critical tests. It is no proof that a person is opposed to Spiritualism because he finds by investigation that all mediumistic phenomena are not due to disembodied spirits; but that the medium, or some other person in the body, in support of the medium, may be the author of the communications, as well as a person out of the body. The hour has come that we as a body, and our papers that represent Spiritualism, should make all efforts to sustain facts, tests, and all proofs of a future entity and spirit communion, yet at the same time we should forsake this hero, spirit and medium worship. We should cultivate all spiritual gifts, conform to all proper conditions, heed, respect and be thankful for all communications, yet at the same time remembering that no spirit in the body or out ever knew anything he had not learned, and that he can communicate that knowledge only through conditions, the communication being more or less influenced by the channel through which it comes.

Many good, honest, devoted Spiritualists that would not heed or reflect upon what you or I might say while in the form, will accept as something sacred and infallible, should we after passing over, come very imperfectly to them in some way and predict some event concerning them or their family; it would be thought upon; acted upon, and often produce disastrous results. Should some medium warn one of this class in relation to a friend or relative, he would heed that word, and thus the beginning of distrust, envy or hatred would be commenced.

My friends, our reason was given us as our best guide in things of this world; let spirits through mediums illuminate that reason as best they may; but trust your reason, guide your own bark; heed the advice that may come from all sources, yet weigh all in your own mental scales and act free and independent. I speak these things understandingly, for so long as men and women all-w mediums and spirit communications usurp their own reason, they are only exchanging orthodox superstition for Spiritualist superstition.

Spiritualism has been weighed down as a movement, with selfish, designing persons as mediums, whose lives, teachings and communications have been only calculated to benefit their own pockets. We have also had grand, beautiful, self-sacrificing, pure-minded mediums who have not worked for themselves, but for the good they could do, the comfort they could impart, and the counsel they could give. Patronize, encourage, and endorse those only who are found worthy, true and willing to submit to proper tests, and soon this State will be no bayram for frauds or impostors. It is not the true, good medium or Spiritualist who complains when close analysis or investigation is going on, but the charlatans, impostors, and mediums who are making merchandise of their gifts, who so bitterly complain and denounce every one as an opposer of Spiritualism, who is trying to find the exact truth, and to defend that truth. Again, if a medium comes up on this rostrum or sits in our audience, purporting to be controlled by Galileo, Webster, Parker, Dr. Rush, or Swedenborg.—I have the right to ask for some proof or some word or thought that will be in keeping with the character and attainments of the purported control. If nothing of the kind is found, but the communication, thought and subject matter are right the opposite, I feel I am only doing justice to truth to say either the medium or some inferior spirit is producing the same, though the medium may honestly believe in the identity of the purported control.

Through a careful investigation of many years I have learned that *intelligence*, entity, does exist outside of this body; I have learned there is no death, that spirit communication is true, and that immortality is a fact, and that the highest mission of the Spirit-world in coming to earth, is to bring that fact to us.

Spiritualism is a science. Let us form circles in our own homes, and in association with our friends, and just as carefully and critically analyze the various phenomena, and phases of mediumship, as we would investigate any and all other sciences. Discard it of all mystery, sympathy and unusual enthusiasm, ascertain the best conditions, physically, mentally, socially and morally, for the highest results, conform to the same with the same exactness as the chemist or astronomer does in laboratory or observatory. Invite to your séances sceptics as well as friends, discuss and question the reliability of communications, as you do any other subject. With this careful practical method patiently pursued, a new era will dawn on Spiritualism. Its solid facts will be reached, better conditions sought and conformed to, greater results produced, and the abuses, superstitions and ignorance which too often exist, will pass away; then the spirits in prison will be emancipated; then the higher and more exalted spirits will find perfect access and control; then truth will glow, error disappear, the world progress and heaven exist in human hearts and angels' homes.

As Spiritualists and Liberalists come up higher! Dare to think, do and live in the higher, purer chambers of your souls; be like good surgeons, kind sympathetic and charitable to the cowardly, ignorant and undeveloped. Yet dare probe the wound, extract the dead bone, and faithfully cleanse the wound until healed.

Kind friends, I have wearied you with my broken words, yet carry this thought deep in your souls; you should not dare to live for yourselves alone. The world, humanity, and unborn millions will either breathe, think and live freer, purer and better for what you do, suffer, and sacrifice; or darker, thicker and more cursed will be their lives by what you do, or dare not do. Write not in the sands, but on the rocks of time. Be not a meteor, but a star. Be not a tyrant but the shadow of a great rock in a weary land, and each succeeding day here in this life shall find you fresher, sweeter, and more loving, with a larger heart, brain and soul to enjoy. Death will be but a leap, an escape and gladness rebound from mundane limits to eternal progression.

THE SPIRITUALISTS OF UTICA.

At a meeting of the First Society of Spiritualists of Utica, held at the residence of E. B. Poole, its Treasurer, Monday evening, Sept. 1st, the condition and interest of the society and that of Spiritualism in this city were considered at length.

A full report of the condition of the society, and the work that had been successfully carried forward at Harugari Hall, was made by Rev. A. A. Wheelock, showing the growth and progress of the cause since the commencement of his labors over three years ago.

John C. Rowe, Jr., offered the following resolution, and in advocating its adoption, eulogized the effective, zealous, self-sacrificing labors of their worthy pastor, whom they all so highly respected and loved.

Resolved, As members of the First Society of Spiritualists of Utica, N. Y., worshipping at Harugari Hall, fully appreciating the zeal, fidelity and sacrifice of our brother, Rev. A. A. Wheelock, in his able and instructive ministrations to us for the past three and a half years, we now offer him and pledge ourselves to increase his salary one thousand dollars (\$1,000) per year, with the earnest, united request that he continue his labors as pastor and regular speaker.

Adopted unanimously.

In response to this generous offer, Rev. Mr. Wheelock, with much feeling, assured his faithful friend that it would afford him great pleasure to continue his labors among them as pastor and continuous speaker; but owing to business engagements, he had already entered into, he regretted to inform his friends that he would feel compelled to decline their generous offer.

His suggestion.

The following suggestion was then offered by Mr. Wheelock, and adopted unanimously.

In consideration of the growing interest manifested in the great truths of Spiritualism in this community, the fact, also, that Harugari Hall has become too small for always accommodate the large and increasing audiences, a committee be appointed to secure a larger and more commodious place for holding religious services on Sunday, and taking such measures as may be necessary to sustain the same. The religious services and lectures to be inaugurated to embrace the broadest range of cultured thought, upon the following subjects: Spiritualism, Liberalism, Science and Christianity. The ablest speakers upon these subjects now before the public to be engaged for a month's service, or longer, as may be found expedient.

Rev. A. A. Wheelock, Merritt Peckham, Henry Roberts, Geo. B. Jacobs, Wm. Owens, Peter Bachelor, Thomas Hoff, with Emory E. Poole, treasurer, and John C. Rowe, secretary, were appointed a committee to arrange for and conduct such meetings.—*Utica Observer.*

Report of the Nashville (Mich.) Convention.

The semi-annual convention of Spiritualists and Liberalists of Michigan, met at Nashville, Barry Co., Mich., on Wednesday evening Aug. 27th, 1879, at the Opera House, the President, Secretary and other officers of the Association being present. The President, Dr. A. B. Spinney, gave a lecture to the officers, speakers and members of the Association. His subject was, "Obstacles to be Overcome, and Hints as to Methods." It was replete with sound ideas and stirring appeals to become earnest workers in the cause of liberty, justice and truth, and was well received by the audience; after which J. H. Burnham, of Saginaw City, spoke of the outlook of the Spiritual and Liberal cause in Michigan, followed by J. P. Whiting, of Milford, and Geo. H. Geer, of Battle Creek. The meeting adjourned to meet at the grove on Thursday morning. The morning and afternoon sessions were held in a beautiful grove, about one-half mile from the town, owned by Lemuel Smith, of Nashville, who kindly prepared and donated the use of the same to the Association for the holding of the Semi-annual Convention.

Thursday morning session opened at the grove with an invocation by J. P. Whiting, of Milford, and the singing of "Nearer my God to Thee." The morning was to be devoted to the Lyceum interest, and Charles Andrus, of Flushing, and also Mrs. M. E. French, of Greenville, were expected to address the audience, but Bro. Andrus had not yet arrived. Mrs. French stated that she was not prepared to speak, and Mrs. L. A. Pearsall, of Disco, Mich., was called upon. She responded, and was followed by Mrs. Severance and Dr. Arnold on the subject of "The Training and Education of Children;" after which a song was sung by M. C. Vandercreek, of Allegan, entitled, "The age of light has come at last." The meeting then adjourned till 2 o'clock.

The afternoon session opened by a half-hour's conference, after which Mrs. Mary C. Gale was introduced and addressed the audience, taking for her subject, "Right and Wrong." She was followed by Dr. W. Gordon, of Thornton, on the same subject. Mr. Charles Andrus, who was to have spoken in the morning, having arrived, was called upon; taking the subject for the morning, he spoke with live interest for about thirty minutes to an interested audience. After the close of his address a song, the meeting was dismissed to meet at 7 P. M., at the Opera House. From 4 to 6 P. M., séances were held in the tents on the ground, which were arranged for that special purpose. Quite a number camped on the ground and remained there during the entire meeting. There was also on the ground a stand for the sale of books, where there was to be found a large and well-selected assortment of spiritual, liberal and scientific works, and where subscriptions were also taken for six different spiritual and liberal papers.

Evening session, 7 P. M., at the Opera House. One hour was devoted to conference and general business. There were present delegates from the following different societies: Samuel Moore, Adrian Liberal League, No. 81; David Brown, North Nankin Society of Spiritualists and Liberalists; Mrs. Sarah Graves, Mrs. Kromer and Robert Munder, Grand Rapids Society of Spiritualists and Liberalists; Mrs. Mary C. Gale, Flint Society of Spiritualists and Liberalists.

B. B. McCracken offered the following resolution:

Resolved, That this Association will accredit one or more delegates to the National Convention of Liberals to be held in Cincinnati, Ohio, on the 13th and 14th days of September next.

J. P. Whiting rather questioned the propriety of a spiritual association sending delegates to a liberal convention. He was followed in his remarks by S. Moore, of Adrian, and L. Smith, of Nashville, who claimed that all Spiritualists were liberal (or ought to be). T. H. Stewart said he could understand how a man could be a Liberal without being a Spiritualist, but he could not understand how a man could be a Spiritualist and not be a Liberal. The matter was referred to a committee on resolutions. The hour having arrived for the evening lecture, Geo. H. Geer, of Battle Creek, was introduced, and entertained the audience for over an hour. His subject was "Human Progress." His discourse was deep, logical, and well received. After the close of his lecture, the President announced the following named persons Committee on Resolutions: T. H. Stewart, Kendallville, Ind.; J. H. Burnham, Saginaw City; Giles B. Stebbins, Detroit; Mrs. L. A. Pearsall, Disco, and Mrs. Dr. Purple, Ionia.

Committee on Séances: Mrs. A. A. Whitney, of Battle Creek, and Mrs. G. Dexter, Ewart.

The evening session then closed with a song by Mrs. Childs, of Kalamazoo.

Friday morning session at the Grove. The hour from 9 to 10 was devoted to conference and general business. The Committee on Resolutions reported, recommending the adoption of the resolution offered by B. B. McCracken the previous evening, relative to sending delegates to the National Convention of Liberals at Cincinnati, and that S. B. McCracken, J. H. Burnham and A. B. Spinney be appointed such delegates, each delegate to have power to name his own substitute in case of his inability to attend, which report and recommendations of the Committee were adopted. T. H. Stewart offered a resolution in reference to the utility of holding quarterly meetings, said meetings to be under the auspices of the State Association, and to be held between the annual and semi-annual meetings. Adopted. The following resolution was then offered by T. H. Stewart, and adopted:

Resolved, That we invite liberal leagues and all liberal societies to co-operate with us.

E. Chipman, of Nashville, S. L. Shaw, of Saranac, and A. A. Whitney, of Battle Creek, were chosen Committee on Tents. The committee moved to take contributions and subscriptions to raise funds to purchase a large tent on the ground and for sale, to be the property of the State Association. Said motion was accepted. Quite a little time was consumed in discussing the camp-ground interest, but as the Committee on Camp Grounds were not all present, the matter was deferred. After a song by M. C. Vandercreek, Mrs. L. E. Ball recited a poem and afterwards gave an address, taking for her subject, "Glimpses of the Past, Present and Future of Spiritualism." Mrs. Bailey was followed by Mrs. Sarah Graves, of Grand Rapids, who spoke upon "The Needs of the Hour; or, What is Our Duty Here as Spiritualists?" At the close of her lecture, and after the audience was dismissed, there was a call for J. H. Burnham. Five dollars towards paying for the tent was offered, if Bro. Burnham would speak for ten minutes, the subject to be chosen for him. As he accepted the rostrum the whole audience seated themselves and were all attention.

The subject given him was, "The Method and Origin of the Bible." After speaking ten minutes, the offer was made to double the money and make it ten dollars if he would speak for fifteen minutes. His short address was listened to with marked attention and deep interest by the audience, after which they were dismissed till half past one.

Friday afternoon, after the usual conference, Dr. S. H. Thomas, of Sturgis, was introduced. He said he had intended to speak upon "The Religion of Spiritualism," but had changed his mind since listening to the brother who spoke fifteen minutes for a ten dollar bill. "Why," said he, "I have spoken many a time for an hour and did not get a quarter of that." He took for his subject, "Spiritualism and Materialism," and was followed by Mrs. Severance, who took the stand and gave an interesting review of old ideas in a new dress. The afternoon exercises closed with a song. Friday evening, at the Opera House, J. H. Burnham was the first speaker for the evening. He spoke on "Spiritualism and Materialism," and was followed by J. H. Harter, of Auburn, N. Y., who took his text from the Bible, Exodus x: 14; after which the exercises closed with a song by M. C. Vandercreek.

Saturday morning the camp-ground interests were again discussed, and the President, Dr. A. B. Spinney made some remarks full of practical hints for future work. The claims, importance and great needs of the same were fully explained, with advice not to resolve on subjects of vital importance without due consideration and careful discussion; and further, the impracticability of introducing for consideration subjects not legitimately in the scope of this Convention—particularly while so many factors existed, and all in such an inflammable state. Educate on all subjects from this free rostrum, until the people know how to resolve or vote. S. B. McCracken read a full report of the late camp meeting held at Lansing, stated the object of holding the meeting, viz: with the view of raising a possible fund to aid in the establishment of a spiritual and liberal paper. Having acted under the sanction of the Association, extended upon the condition that the net financial results of the enterprise should be devoted to a specific purpose, leave it to the Association to determine what proportion, if any, of the proceeds are properly net proceeds, after making allowance for the time necessarily given by me to the enterprise. Geo. H. Geer then offered the following resolution:

Resolved, That the proceeds of the Lansing camp meeting remaining in the hands of S. B. McCracken, as shown by his report, be deemed no more than an adequate compensation to him for his time given to the enterprise, and that he have the power to use said funds as he may think proper or desire.

The report, with the resolution, was accepted and unanimously adopted. Giles B. Stebbins was then invited to give a report of his attendance this season at the Lake Pleasant, Onset Bay and Sunapee camp-meetings, which was full of interest. The report of Committee on Camp Grounds was deferred till the evening session. The Chairman on resolutions requested a vote on the location for the next annual meeting. Several invitations had been extended from different points. J. M. Potter, of Lansing; Levi Wood, Kalamazoo; G. H. Butler, Grand Rapids; Mrs. P. O. Hudson, Detroit, and Mrs. Fuller, of Nashville, were appointed committee to decide on location for next annual meeting. After the conference, Dr. J. D. Seeley, of Buchanan, gave the first address and was followed by J. P. Whiting, of Milford, and the forenoon exercises closed with a song by Mrs. Childs. Saturday afternoon after a song, B. B. McCracken gave the first address and was followed by T. H. Stewart, of Kendallville, Ind. Subject: "For the Invisible things of him are clearly seen being understood by the things that are made." Mr. Vandercreek then closed the afternoon session with a song.

Saturday evening, the Committee on Resolutions reported: "The Board of Trustees by a vote have reduced their number to three to decide upon location of camp-grounds, and have clothed the said three with the full power delegated to the whole number by the Association to said committee. S. L. Shaw, Saranac; Jas. H. White, Port Huron, and A. A. Whitney, Battle Creek—Committee." Giles B. Stebbins gave the first address of the evening and was followed by Mrs. L. A. Pearsall, who gave a very interesting and instructive address, and then a song closed the exercises for the evening.

Sunday morning conference opened at 9 o'clock. Five-minute speeches were in order and S. Moore, of Adrian, Mrs. Severance, Dr. Crocker, Mr. Dunwell, and Mr. McCracken, were among the many heard from. Charles Andrus was the first speaker for the morning, who took for his subject, "Religious Ideas of the Past and Present." He said the Christian churches were afraid of Spiritualism; they say "it is creeping into all our churches," and he wished them to understand it had crept in and it had come to stay, too. After the close of his address, Col. J. C. Bundy, of the RELIGIO-PHILOSOPHICAL JOURNAL, of Chicago, was introduced and addressed the audience. After the close of the regular forenoon exercises, the President made the announcement, that Col. Bundy would send the RELIGIO-PHILOSOPHICAL JOURNAL free for one year to any person who would pay \$2.50 towards paying for the medium's tent for the Association. Subscriptions came in rapidly, and in a very short time sufficient money was raised to cancel the indebtedness on the tent. Mr. Vandercreek then sang a song after which there was a general call for a song from Mrs. Childs. She cheerfully responded and the meeting then adjourned to partake of a picnic dinner on the grounds.

Sunday afternoon, 1 o'clock, the Committee on Resolutions, reported:

Resolved, That a vote of thanks be extended to Lemuel Smith, of Nashville, for his extra effort in preparing and donating his beautiful grove to the State Association of Spiritualists and Liberalists of Michigan, for several days for the holding of our Semi-Annual Convention of 1879.

Accepted and adopted; also a vote of thanks was extended to the friends of Nashville and vicinity for their kind hospitality bestowed on visitors during the convention.

Resolved, That a vote of thanks be hereby extended to Col. J. C. Bundy, for his generous donation of subscriptions to the RELIGIO-PHILOSOPHICAL JOURNAL, and to all other contributors of means or money towards purchasing our medium's tent, Adopted.

After a song by Mrs. Childs, Giles B. Stebbins again addressed the audience, taking for his subject the "Possessive Tragedy," and went on to prove that it was the result of theological teachings. He was followed by H. J. Burnham, of Saginaw. Subject:—"Where and to whom shall we look for guidance." After a song the meeting adjourned till 7 P. M. at the Opera House.

Sunday evening.—The report of Committee on Tents was presented and accepted, sufficient funds having been received to pay the amount in full for the medium's tent. The Committee on location for the next annual convention, reported Battle Creek as the choice of committee. Said report was accepted. A resolution was then adopted, thanking the various Spiritual and Liberal papers for publishing the reports and notices of our conventions. Mrs. L. A. Pearsall was then listened to for a short time and after a song was followed by J. H. Harter, who in his peculiar style, amused and entertained the audience for a short time, and closed by reading a poem written by Mrs. Harter, which was very fine. A song by each of the singers, Mrs. Childs and Mr. Vandercreek, closed the last evening session of the convention. There was a meeting called at the Opera House on Monday morning, but as most of the official board were obliged to leave on the early trains, no particular business was transacted. There was a general hand-shaking and good-byes exchanged, and the convention adjourned, to meet at Battle Creek, March 19th to 23rd, 1880.

It was subsequently decided to hold the first quarterly meeting at Flint, and the Secretary was instructed to correspond with the officers of the society there and arrange for the holding of said quarterly meeting in the city of Flint the last Friday, Saturday and Sunday the 25th, 26th and 30th day of November next, 1879.

Miss J. R. LANE, Sec'y, Mich. State Ass. of S & L.

STORIES OF THE SUPERNATURAL.

Told at the Table of a French Nobleman.

A few years ago, when in Europe, I took dinner with a relative of the famous diplomat and politician, Prince Talleyrand, who lives stylishly in one of the aristocratic quarters of Paris. After the repast, the party began telling yarns highly flavored with the supernatural. The following are some of the best of them:

My host, who was by the way a marquis, told a very curious story of his kinsman, Prince Talleyrand. The prince, in his youth was enamored of a certain very beautiful countess, who was beheaded during the reign of terror. One day as the prince was out driving in the Bois de Vincennes, many years afterward, the coachman suddenly stopped, and Prince Talleyrand looking out of the window to see what was the matter, saw two ladies standing by the side of the carriage. One of them, holding the head of the dead countess at the carriage window and then withdrew. The prince, in the greatest consternation, called out to the coachman to know the cause of his stopping, whereupon the latter, with a gesture, pointed to the two figures which were still visible. The prince drove hastily home, and calling his sister apart related what he had seen in the most terrible agitation. "My grandmother, who was this sister, told me this herself, quietly remarked the marquis, on finishing the narration.

"But I have a more weird story than this," resumed the marquis, after the conversation that his strange recital gave rise to had died out, "one in which I was a principal actor myself." It happened during the French expedition to Mexico, while the American civil war was raging. The French army was encamped before Puebla. One day the hostler of the marquis's horses—the marquis was an officer of cavalry—came to his tent and informed him that a civilian was desirous of being present. The marquis left the tent and followed the hostler to one of the outposts, where was found the unknown visitor. He was dressed in black and had white hair. He informed the marquis there was to be a battle that afternoon. The marquis, not a little surprised by his strange appearance and the confidence with which he predicted a battle, invited him into a tent where the fellow-officers of the marquis's regiment were dining. The marquis placed him by his side at the table. Pointing to a certain officer who sat opposite, the state visitor said that he would be killed in the approaching battle, and told three others that they would be wounded, designating in each case the particular spot where the wound would be received. He also informed the marquis that he would be wounded and was careful to say just where. While this conversation was going on the bugles blew to horse, the officers hastily mounted and rushed into the battle which had already begun. The old man in black was not thought of until after the fight, when the marquis found that everything that he had predicted had come true. The battle had occurred, he himself was wounded in the very spot foretold, the three other officers were also wounded, and in the places designated, and the officer who was to die had been killed among the first in the onset. But the most curious feature of the episode is that while the hostler remembered the strange visitor, how he had demanded the marquis to him, and while the beatniks from the extreme outposts to the heart of camp all recalled the circumstance of a civilian dressed in black and with white hair having asked for the marquis, of such a regiment and squadron, none of the wounded officers had any recollection of the visitors or of the scene in the tent at dinner. "My fellow-officer laughed a good deal at my credulity," said the marquis as he finished, "but the features of this apparition are still indelibly fixed in my mind; they were those of Prince Talleyrand."

It was now the turn of the marquis's wife, and she gave this odd concatenation of mysteries, all of which happened during a single journey from Florida to Paris.

The marquis and his wife were living in Florida. The marchioness was to take the steamer on a certain day for New York. An old negro of a superstitious nature urged her not to go, as she feared there was danger. Little attention, however, was given to the words of the negro. But, on the afternoon of the day before the marchioness was to sail, a cat came up to her bedroom, carrying a dead owl, and put it in the middle of the bed. A servant threw the owl out of the window, but in a few minutes came back the cat with the same owl, and again placed it in the middle of the bed. This time the owl was ordered to be thrown back of the barn, a long way from the house, but in a half-hour the cat again appeared with the dead bird and placed it in the old place. In the evening while the family were at dinner, a crash was heard in the next room, the parlor, and on entering it a strong, good-sized table—which the marchioness still has, and which she pointed to, in one corner of the room, while telling the story—was found upside down in the middle of the parlor. Who or what had tipped over the table was the question. The room was completely shut up at the time, windows and doors closed for the night. The marchioness, now somewhat nervous, declared that if the mirror, which covered the inside of the top of the table, was broken,

she would not sail. On opening the cover the mirror was found to be intact. She therefore sailed, and arrived safely at New York. But the Atlantic was still to be crossed. For this purpose she had bought a ticket by Inman line, and was walking down Broadway the day before the boat sailed, when on meeting a friend, he suggested that she change her ticket for one by the Hamburg line, which would land her directly in France, and thus save the traversing of England by rail and the crossing of the channel. She consented, the friends made the change, and she sailed on a Hamburg boat, the Inman steamer, on which she was to have taken passage, leaving at the same time. The two boats kept in sight all the way down the bay, but parted at night. When the marchioness landed in Europe she heard that the other steamer was still out, and no tidings have ever come of her to this day. It was the City of Boston.

During the voyage, the man-servant of the marchioness came to her one day with a gold nugget, saying that a passenger in the second cabin had sent it to her. She sent the ore back. The servant soon returned, and said that the passenger insisted upon her receiving it. So the marchioness, thinking the would-be donor was poor, returned the nugget with a hundred francs. Again the servant came back with the message that the man would not receive the money, and wished to give her the gold. But the marchioness, somewhat vexed at the man's pertinacity, ordered the servant to return the nugget and bother her no more. A week or so afterward, when at home in Paris, the servant one day produced the nugget, saying that the man would not receive it, and threatened to throw it into the sea if it was not placed in her hands. "Here is the identical piece of ore," said the marchioness, returning from an adjoining room a rich lump of the precious metal.—N. Y. Sun.

What Made Me a Spiritualist.

I was born in Ohio, in November, 1831, of Christian parents, and have lived a sober-minded, truthful life ever since I was married in Illinois, in 1854; moved to Kansas in 1857; enlisted in Company C, 12th Kansas Infantry, August 23, 1862; and served nearly three years as a private soldier. My wife died in June, 1863. My captain was assassinated on the 2nd of April, 1864, near Hot Springs, Ark., and in February, 1865, I married his widow, and have lived in Paola, Kansas, ever since. During the summer of 1870, my attention was called to phenomenal Spiritualism, by certain peculiar circumstances or occurrences, which seemed worthy of attention, and in council with my wife, who was a materialist at the time, we decided to set in circles and try to discover its truth.

As I was an ardent believer in the Christian religion and holding the office of Elder in the Christian Church, I began this new work by devout prayer, and by placing the Bible upon the center of the table in our circle. Four persons formed the same, and for fully one year, two evenings each week, we met in our own home, and at neighbor's. Some important, even startling phenomena occurred; but we all suspended judgment as to the cause of it, yet still thinking, waiting, testing, counseling, wondering, while I still held firmly to the faith of the church. One very hot day in August, 1871, an old lady came to our house, on foot, an entire stranger, and seemingly overcome with the heat. She approached where I was working among my plants in the front yard, and after looking about at the house and the surroundings, she said: "The angels sent me to this house." I was somewhat startled by her remark, and my wife hearing her announcement, stepped to the door and invited her in, calling her grandmother. I stepped to the well, and got a cup of water and gave her a drink. She was sitting in the big chair; the doors and windows were open, and the sun shining in at the south windows. The old lady said: "I came to bless this family. The angels have directed me to this house. I know nothing of the work I am here to do, and I would gladly shirk from the task if I could, but I am in their hands and must do their work." She had laid aside her bonnet, and she now leaned back in the rocker, placed her feet on a chair, a shudder passed over her person, a convulsive twitching of her limbs occurred, her hand was placed on her breast, she became rigid and death-like, her eyes fixed and staring.

I thought she was dying from fatigue and heat, and picked up a cup of water to throw in her face, when a significant rap came on the table, and admonished me to desist. I sat the cup down and began chafing her temples to revive her; again the rap said, "No." My wife, overcome with the scene, left the room, and I was alone with what I regarded as the corpse of a stranger. I examined the form before me, and pronounced her dead. On examining her features carefully to decide whether I could recognize her, I was struck with the resemblance to my wife's mother, who died the year before with cancer; but this was not her body, and this dead form was an entire stranger; something must be done. While these thoughts came hastily through my mind, I noticed signs of returning life—the limbs relaxed, the same tremor came over her, the features seemed rounded-up, the eyes began wandering about the room, the form sat erect, and her eyes met mine. I stepped to the door and called, "Wife, come here." My wife came from the adjoining room, and when she saw the form before her, she staggered back as if falling. The medium said, "Why, Sarah, don't you know me? I'm your mother. Here's Tom. God bless you, my dear children." We took her offered hands, for we both felt that it was Mother B. We sat by her side, and while she held the hand of each, she talked to us for one hour. She told us of her death scene, or what she called the "second birth" or spiritual resurrection; of her recognizing all her friends who attended the burial of her body; of her meeting with the relatives and friends who had preceded her to spirit-life; of her beautiful home in the Summer-land; of the many scenes of beauty that she had surveyed since leaving the earth; that she had often been in our home, but could not make us recognize her presence; that through the persevering efforts of Captain B., in inspiring this medium, she now had an opportunity to identify herself tangibly to us. She said that this was the happiest hour of her existence. She admonished us to lead good lives, to be ever faithful in our duty to the poor, the sick and dying; that the last kind act to the dying would never be forgotten in spirit-life. Turning to my wife she said, "Only a short time, Sarah, and you will be with me."

Finally she said, "Now I must go. My medium is nearly exhausted and I can stay no longer. I will come again and visit you. Be good and kind to each other and the children. Tell them of this visit by grandma when they are old enough to realize it. Now 'good-bye,' she said cheerfully.

The hands now relaxed their hold upon ours; the form sank back in the rocker, the limbs became tremulous, the right hand was placed upon the breast, the form became shrunken and stiffened in death; the life forces ceased their action, the body seemed dead, and for thirty minutes was motionless and rigid before us. Again the features changed their identity, the form revived, and here sat our former visitor, the stranger woman, that I now felt was a witch! We retired to the dining-room, and at dinner she told us of her experience during the time of the trance; that she was off with her spirit friends in heaven, having a good time; that she did not want to come back to her old wrinkled body; that the other old lady might have her body; that it fitted her better than herself.

After dinner we again sat in the parlor. I felt disposed to treat the whole thing as a huge sell; that in some mysterious manner we had been duped, and that the scene was at the best an unreal vision that had no basis in any fact. The old lady said that she knew nothing of what we saw; that the scenes she witnessed were real, or else there was no reality in earth or in heaven. While this familiar conversation was going on between us, our visitor stopped short and said, "All right," as if in response to some one invisible to us. Her right hand struck a violent blow over her heart, and she fell back as if dead. I said, "Now wife stay, and let's see what this thing is." My wife thought her head, and for some time she did seem to be so. I began now to wonder who would come next. Am I to have a visit from my mother? The form now began to show signs of life. The features underwent a sudden metamorphose, and there sat before us the full rounded form of Captain B. The eyes wandered inquiringly about the room for a moment, then fell upon the face of my wife, and tears of gladness glistened in them as he clasped our hands in his, calling us familiarly, "Sarah, Tom!" He was overcome with emotion, and for some time did not speak. "Now," said he, "I want to talk with you face to face. I can hold this medium for perhaps one hour. I wish you to satisfy your minds as to my identity. When you are perfectly satisfied as to my identity, that I am indeed Captain B., then is my work in that direction done. I have been in your home a thousand times. I know of all your joys, trials and cares. Since my birth into spirit-life, I have contrived many ways to identify myself to you so that you could recognize me when I was here, and now I think I can accomplish it. If I fail, I will try again. Test me in any way you choose." My wife said, "It's Captain B.; I'm satisfied," and they talked of old familiar scenes.

Finally I said, "If you are my old Captain, you went to hell when you died, for you were an unbeliever and you were immoral and bad in your habits in the earth-life." Laughing, he said, "No, Tom, not the hell you and I used to talk about. There is no lake of brimstone and fire, and I'm surprised that you still believe in such a delusion; but there are regrets and remorse; that is the hell I've had—regrets that I threw away so many golden opportunities in the earth-life; remorse that I gave loose rein to my appetites; that my own conduct led me into circumstances whereby my earthly life was brought to a tragic end; but the soliloquized I did not believe in any future life, and thought I might as well enjoy the few short days of earthly existence and have a good time. Now, I have reformed and am trying hard to bring to your knowledge the fact that we all live forever."

"Well," said I, "where did you go when you died?"

"Where should I go but to my old home where the attraction was? I went straight home. You know, Sarah, that I was there. I made the noises about the house, and the lights in the windows, and tried hard to get the neighbors to investigate, that I might prove it to you then that I was there, but they got scared, and I gave it up as a bad job."

"Well, Captain," I said, "you remember your assassination, and you know, perhaps, the man who shot you. Will you tell me who killed you?"

"No, Tom, I will not, for he is still on your plane of life, and I shall never inform on him. I'm opposed to capital punishment. I don't want his body hung, for it would only make him mad and not kill him. That's the way society makes its devils. It hangs its criminals; the criminal still lives; his soul filled with intense bitterness; he seeks for vengeance, and through the law of psychological impression or inspiration, which is well understood in the upper spheres, he exerts his efforts in bringing every possible evil upon the people of earth-plane."

I asked him many questions regarding our former associations in camp life, all of which he remembered. He spoke of some incidents which I had forgotten. Looking me squarely in the face, he asked, "Tom, do you know me?" I said, "Yes, it's Captain B., once Captain of Co. C, 13 Kansas Vol. Inf." But I'm dumbfounded. "How is this thing done? By what process?" He laughingly said, "I persuaded the old lady (my medium) to go off on a visit, and I stepped into her house to stay while she was gone. She is having a good time with her friends, and so am I; but I must go. I may come again. Good-bye, and God bless you." He grasped our hands, a tremor passed over the form, the eyes glared upon us, the form sank back in the rocker, and seemed to shrink away—became rigid, lifeless! Again the form revived and our strange visitor sat before us. She said to my wife, "Who is this big Dutchman that was here while I was away? He's the most positive person I ever met. He's deviled the life out of me for years to come here. Now I hope that he'll let me rest awhile. Have you his picture?" I handed her our family pictures. She readily handed out the picture of Capt. B., and said he was shot dead at a pine tree, away down South, during the war, and that he had been visiting her nearly ever since his death. She gave her name as Rachel H.—of F., Mo., and to our family was an entire stranger.

In the above narrative I have given a simple statement of facts, as I witnessed them in my own home in broad daylight. The same phenomena was witnessed by my wife, and we concurred in recounting every important feature of the occurrences. An account of these things were sketched by the undersigned soon after their occurrence, and the manuscript was laid aside. Wishing to leave the record for others' use or benefit, when I shall have gone on from the rudimentary state, I send this to you, asking you to publish it in your paper. Many other startling things have been presented to me by my old Captain, which will, perhaps, never be written.

Kind reader, there is no condemnation in my philosophy for those who believe not; reject, if you will, this simple narrative, but try to have charity for its author.

Paola, Kan.

J. T. HAUGHEY.

Woman and the Household.

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

WOMEN OF THE OLD WORLD.

There are fifty-one successful young women candidates for the next session of the London University, which opened to both sexes in January last. At that time there were only ten who sought admission.

The new college for women, which Mr. Holloway, of England, is building, will have such a standard of examination as will prove its students to be fitted to matriculate at any university. It is to be entirely unsectarian, and to have a scientific as well as a classical course.

Dr. Rose Well, a young lady of Vienna, has shown herself so proficient in ophthalmology, that she has been appointed by the Berne University, assistant lecturer on that science.

Madame Loreau, who has been a voluminous author and translator for many years, recently died in France. Her last work was the editing and translating ten volumes of travels by various writers, which was crowned by the French Academy.

The Duchess of Castiglione, Aldovrand, has just passed to the other life, from Florence, Italy; a woman of beauty and genius, about whom lingered a touching romance. Her husband died young, and his loving companion tried to forget her loss in devotion to good works and in art labors. She left some exquisite pieces of sculpture, which win the highest admiration of connoisseurs.

In the Canton of Ticino, Switzerland, is a Normal school in which male and female pupils are taught floriculture, agriculture, and horticulture. The students receive the profits of the gardens in which they labor.

Denmark has an agricultural school for women, where in addition to the management of the dairy, they are taught the care of cattle and the elements of veterinary science.

In London, scientists have a social as well as scientific club, to which they sometimes invite their wives. There are nine members, including Huxley, Tyndall, Herbert Spencer, and Sir John Lubbock. It is called the X club, and the invitations are the simple equation, x=9. When their wives are invited, it is in this style, x+y=9.

In Italy there is much cruel usage of beasts; donkeys are over laden, and cock fighting is a frequent pastime. Within a couple of years several prominent persons, including women of means and position, have originated a society for the Prevention of Cruelty to Animals, of which Queen Victoria has become a patroness.

The French Academy lately awarded two prizes for virtue. The second one was given to the Sisters, Virginie and Helene Frain. They founded an orphanage, which they maintain by their own labor, and to which they have devoted active and useful lives.

The following extract from a private letter from Florence, by a lady known and loved by many readers of the JOURNAL, will, I think, be of general interest:

"I want to tell you something about the women of this beautiful city. The editor of the Cornelia (the woman's paper which we have frequently mentioned), Signora Cimini Fallero, is a strong woman, quite ready to take any advanced step that leads to better conditions for the sex, has sound sense and executive ability. The Princess Dora d'Istria you know by her works; she is decidedly the most generally educated woman I ever saw. I am impressed with her earnest and active efforts for women of every class. The Marchese Canari has surprised me by her literary and artistic talent. She is a gentle, slight woman, of years seventy-three, and has, during the past ten of them, executed in water colors and with great perfection, the whole of the ancient and modern seals, arms, armorial bearings, insignia and trade signs of Siena and Rome, with the history of each written out in a beautiful, clear hand. It seemed to me in going over them, that it would take about three ordinary lives to perform the work, to say nothing of the time which had been absorbed in researches for their histories. I will soon send you a sketch of her life, if you would like it. Mrs. Limi, a Scotch lady whose husband is an Italian, is also one of the class of grand women, and a very well-bred, finely educated, strong person. She keeps up the union between Italy and Scotland. Alenalde, Zaire Piconaldi, the beautiful, fair Italian, who read the paper at the meeting of which I wrote you, is lovely and intelligent. She is not of the same caste as the other ladies, and so I do not see her with them. She is in a fair way to be raised to the first class of society by her literary ability. I see here how close interests bind even these noble women. * * * The Crown Prince and Princess of Germany, are in quietude, and go about every where in a flower way. We often meet them in museums and galleries, which they seem to enjoy."

For the greater part of the past nineteen years, China has been governed by two old women, wives of the imbecile king, Hsien Feng, who died in 1861. He was succeeded by his minor son, and through his long minority of twelve years, the affairs of that immense empire were in the hands of the mother empresses, who acted as regents. In 1873, Lunghich came of age, and these two able women went into retirement in a magnificent palace, from which they emerged two years later, upon the death of the young emperor. The whole Chinese government is based on the patriarchal system, so that a male child of the royal house should have been reared to take the place of the young, childless monarch. These two regents, however, had tasted the glories of a power which they were not inclined to yield. They intrusted as men do in like situations; by their astuteness and craft they subverted the legal succession, and these two able women again ruled successfully over 500,000 human beings, a fact which has not been generally known to the outside world, so jealously have the secrets of the flowery kingdom been guarded. Finally, an official of high rank brooded over the illegality of the reign of the empresses, until he committed suicide, after writing to the public an account of the "wrong done to the imperial succession, and an investigation has begun. There is no complaint of the tyranny of the two able women, however, that discount of the people only shows that usage and precedent have become so firmly fixed that they are a kind of conscience, and are accepted as unquestioned right. Correspondents of London papers, residents of China, are responsible for this strange story."

John Russell Young, in his letters to the Herald, describing Gen. Grant's journey around the world, speaks of the domestic life of the countries so rapidly traversed. At Nagasaki, Japan, they were entertained at a sumptuous dinner of over fifty courses,

lasting six hours, served in the style of the old Japanese daimios. Each course was accompanied with music, and embellished by tapestry, representing art, history and legends of an ethical character, in a most curious manner. Here is the first mention of the women whom he sees: "While our hosts are passing around strange dishes (the merchants of the place took the place of waiters in order to duly honor their guests), a signal is made, and the musicians enter; they are maidens, with fair, pale faces, and dark, serious eyes. You are pleased to see that their teeth have not been blackened as was the custom in past days, and is even now a prevalent custom among the lower classes. We are told that the maidens are not of the common singing class, but the daughters of the merchants and leading citizens of Nagasaki. The first group is composed of three; they enter, sit on the floor, and bow their heads in salutation. One of the instruments is shaped like a guitar, another something between a banjo and a drum. They wear the costume of the country which was known before the new days came upon Japan; they have blue silk gowns; white collars, and heavily brocaded pearl colored sashes. The principal instrument was coffin shaped, and sounded like a harpsichord. After an overture, fourteen other maidens appeared, and arranged themselves under the tapestry and silks on the wall; then the genius of the artist was apparent; the tapestry with colors, the animated faces, and the original songs, in honor of America and Gen. Grant. Twelve more dancing maidens enter, they wore crimson over garments, something like pantaloon—a foot or so long—so that when they walked it was with a dainty pace, lest they might trip and fall. They carried bouquets of artificial blossoms, examples of the flora of Japan, and stepped through a dance as slow as a minuet; they were followed by another group, wearing masks, and keeping time to the music of the dance, by a fan, with a graceful, expressive movement which only the eastern people can bestow."

The Progress of Spiritualism in Germany.

Since the controversy roused in that country through the advent of Henry Slade, is well illustrated by a few quotations, which I give below from a *Masonic* paper, entitled, "Latopia," and published in Leipzig, that great emporium of science, which through the labors of Prof. Zollner and others, has become the centre of the coming struggle against the despotic rule of gross Materialism. In the number of August 15th, I find in the above named semi-monthly publication, under the head of "Spiritualism," the following remarks:

"Materialism is more and more breaking down. Not alone that its Chief-Apostle shows signs of conversion; certain phenomena, which admit of no explanation whatever after the universal world-pattern of the Materialists, are constantly taking the foreground, and—what is of particular importance—are enlisting in a growing measure the attention of the men of science. Materialism is 'doctrinaire,' like any other system claiming the exclusive power of 'beatification.' This is shown clearly by observing that the adherents of Materialism, who lay such an extraordinary and decisive stress on facts, if you look at these closely, do not recognize any other 'facts' beside those they are able to explain, whilst everything surpassing their horizon they declare to be—humbly! As long as a learned man like Prof. Zollner of Leipzig, who has a high reputation as an explorer of nature and a skilled thinker, keeps within the bounds of matter-adoring Materialism, he is their man; but as soon as the same trustworthy experimenter, who indeed ought to be competent to judge what is a 'fact' and what not, is led by certain phenomena to overstep the one-sided stand-point of Empiricism and Atomism, and declares the world to be more than mere mechanism, will then the Materialists proclaim that the domain of the true and the real takes its end, and that of error, or at least takes its beginning."

"Such phenomena and facts, however, which, curious enough at present, rouse a very inconspicuous opposition to Materialism within the very camp of the Naturalists themselves, and those called 'Spiritualistic,' comprising everything which is commonly designated as 'miraculous.' All these experiments Prof. Zollner has made with the assistance of the American Slade, and mostly in the presence of other scientists. They were not instituted in the dark or twilight, but in broad daylight. As thus nothing has been neglected to authenticate them as 'facts,' besides this the well-known prestidigitator Bellachini has publicly pronounced Slade's 'art' to be one specifically different from his own, and surpassing the domain of 'magistry.' Here follows a short mention of Zollner's theory of a fourth dimension of space in explanation of the facts established by him, whereupon our author continues:

"Moreover our explorer has made his experiments on a perfect realistic basis. He carefully avoids any reference to theology, every curiosity in regard to the conditions of a hereafter, every inquiry into the connection between disembodied and living earthly existences, every attempt at procuring proofs of the immortality of the soul, or a future compensation, etc. What he gives us, is, as we said, mere facts, and a theory based on these; he only demands that those be examined and their explanation be tried."

"Even if this (Zollner's) theory should not be found tenable, much is already established: That we cannot remain satisfied with the habitual, one-sided mechanical world theory, and that the natural phenomena have to be referred to some higher, creative cause. If this be so, however, it proves the great importance of Spiritualism and mediumistic experiments. Ever progressing investigation will succeed in making ever enlarged use of the observed facts, and deep effects will result therefrom on our religious and moral interests."

I have thought it worth while to bring these very sensible remarks of a German periodical properly devoted to some particular interest, to the notice of American readers, as they show how the little spiritual spark, which thirty years ago flew from these shores over the Atlantic, soon to be smothered by the elaborate apparatus of scientific Materialism, has at last been re-born into life and action, and is promising to kindle a blazing flame which will work the destruction of the matter-adoring fabric, and serve as a beacon to a great truth-loving and truth-seeking nation. Brooklyn, Sept. 79. Dr. G. BLOEDK.

Book Notice.

FAMILY CREEDS—A Romance, by Wm. McDonnell. Toronto and Chicago: BELLEFLORE & Co., 1879, 12 mo, 468 pp.

Wm. McDonnell is well known as the author of two excellent theological romances, Exeter Hall and Heathens of the Heath, in both of which much liberal truth is interwoven with the pleasing elements of fiction therein contained. This work is a third venture in the same field, and in it he has struck out into new ground. The book is the purported autobiography of a youth whose father is a sturdy Protestant and anti-Catholic, while the mother is an ardent Catholic. The intrigues of Catholicism, and its system of influence in family relations, are vividly depicted in this interesting story. It is evidently written more directly against the Romish Church, most of the characters being of that faith; but many rationalistic lessons, and much valuable information as to ecclesiasticism and its operations in all lands, are contained in its pages. We cordially commend it as a fitting work to be placed in the hands of Catholic readers, it being mild and uncontroversial in tone, and calculated to enchain the attention of believers in that form of religion.

Partial List of Magazines for October.

Scribner's Monthly (Scribner & Co., New York).—Contents: The Camp of the Carbonates—Ups and Downs in Leadville; On the Piping Shepherd of Fortuny; Field Sports in Minnesota; Edison's Invention; Journalism as Exemplified by the late Mr. Bagehot; Confidence; English Spelling and Spelling Reform; Widowed; Sleep of Years; "Haworth's"; A Sailor in a Cotton Field; The New Year; Brazil; Arthur Sullivan; Her Conquest; Annunciate; Dick; The Unknown Ship; Topics of the Time; Hope and Society; Culture and Progress; The World's Work; Bric-a-Brac. Some of the articles are finely illustrated.

The Eclectic (E. R. Pelton, New York).—Contents: Hours in a Library; The French Play in London; The Study of the Classics; The Souvenir of Madame Vigée Le Brun; Half-Hearted; White Wings—A Yachting Romance; The Origin of the Week; Conversations with Prince Napoleon; An Episode of the Russo-Turkish War; Mademoiselle de Mersac; Influence of the Mind on the Body; Americans in Europe; Is Nest-Building an Instinct in Birds; The Two Crosses of Honor; At Sea; Francis Parkman (with portrait); Literary Notices; Foreign Literary Notes; Science and Art; Varieties.

The North American Review (D. Appleton & Co., New York).—Contents: The Woman Question; Science and Humanity; Louis Napoleon and the Southern Confederacy; The Railway Problem; The Diary of a Public Man; Spencer's Evolution Philosophy; Recent History and Biography.

St. Nicholas (Scribner, & Co., 743 and 745 Broadway, New York).—Contents: Frontispiece; Jimmy's Cruise in the "Pinafore"; Jingle; Witch's Night; Duke Leopold's Stone; Mr. Carothers' Secret; Eyebright; The Streamlet; The Grave in the Forest; The Railroad in the Air; On a Man's Back; The Lobster's Victory; "No, Ma'am—I didn't Come to Shoot Birds"; A Jolly Fellow-ship; "A Little Round Head and a Little Red Bonnet"; The Educational Breakfast at the Peterkins'; Taking Care of Him Nights; Noah's Ark Ashore; The Robin and the Trout; A Curious Monastery; What Kate Found in the Well; The School in the Woods; The Burdock Boy and Girl; For Very Little Folk; Jack-in-the-Pulpit; The Letter-Box; The Riddle-Box. The illustrations in this number are profuse and show a great deal of taste.

St. Louis Illustrated Magazine (Magazine Co., St. Louis, Mo.).—Contents: Kansas and Colorado; Rankin Bro.; Your Loving Friend; Charming Miss Dazzle; The Farting Hour; Fashions; Probation; Timely Topics; Our New Bank; Gen. Grant in Japan; A Reply to many Letters; Time's Changes; St. Louis Fair and Exposition; Editorial Miscellany.

Wide Awake (D. Lothrop & Co., Boston, Mass.).—Frontispiece; A Deer Hunt; Pussy's Toilet; Philadelphia School of Reform; Polly's Temptation; Baby Bobolink's Cradle; Baby's Trotting Song; The Dogberry Bunch; How They Received the King; Our American Artists; How the Penny Family Lived; Royal Lowrie's Last Year at St. Olave's; The Weed's Mission; Nip and Tuck; In Belgium; The Story of English Literature; Don Quixote, Jr.; Little Wide Awake; The Boy who Would Climb Trees; The Children's Shoes; Fred's Pet; Solomon; Tangles; Post Office Department; Music. This number is filled with interesting articles and a great many illustrations.

The Nursery (John L. Shorey, Boston, Mass.).—A Magazine for the youngest readers is filled with pretty stories, verses and pictures, and will interest all who read it and should be in all homes where there are children just beginning to read.

Babylonia (D. Lothrop & Co., Boston, Mass.).—This number contains stories with illustrations for the little ones and also a picture for slate drawing.

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ANNOUNCEMENT. THE VOICES OF ANGELS—a semi-monthly paper devoted to spreading out the principles underlying the Spiritual Philosophy, and their applicability to every-day life. Edited and managed by SPIRIT, now in its 3rd vol., enlarged from 8 to 12 pages, will be issued as above at No. Westmont, Massachusetts. Price per year in advance, \$1.50; less time for postage. Letters and matter for the paper must be addressed as above, to the undersigned. Specimen copies free. D. C. DENSMORE PUBLISHER.

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THE RISE AND PROGRESS OF Spiritualism in England. BY BENJAMIN COLEMAN. This pamphlet contains important facts connected with the early movement in England, with which the author was identified, and an account of some of the most remarkable of his personal experiences.

EXPERIENCES OF JUDGE J. W. EDMONDS, IN SPIRIT LIFE. Given inspirationally by Mrs. Cora E. V. Tappan, Richmond, in two Lectures, with a Poem. "THE HOME OF THE SPIRIT."

THE NEW GOSPEL OF HEALTH: AN EFFORT TO TEACH PEOPLE THE PRINCIPLES OF VITAL MAGNETISM; How to Replenish the Springs of Life without Drugs or Stimulants.

Physician to the Troy Lung and Hygienic Institute. The subject matter reported to come from physicalists who, ranking among the highest when in earth-life, have now made the attempt from the spirit sphere to communicate through an earthly medium, knowledge which shall be even more powerful for good among the masses than were their former labors as mortals.

UNDERWOOD-MARPLES DEBATE. HELD BETWEEN R. F. UNDERWOOD AND REV. JOHN MARPLES, of Toronto, (Presbyterian).

ATHEISM, MATERIALISM, MODERN SCEPTICISM AND THE BIBLE. This Debate lasted four nights and was reported by John T. Hawke, Parliamentary reporter of Toronto Leader. Mr. Marples was so well pleased with the report that he ordered copies from the publisher for circulation in Canada, but the Presbyterian hierarchy forbade him to circulate the Debate.

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LOCATION: 92 and 94 LaSalle St., Northwest corner of LaSalle and Washington Sts., CHICAGO, ILL., OCTOBER 4, 1879.

Character as Affected by Change of Consciousness

Mental phenomena offer an endless realm of exploration; one that embraces many a terra incognita. There is no great subject where investigation has been so barren of results as in that of discrete states of consciousness.

In certain abnormal states, in trance and somnambulism, a consciousness is revealed which is not that of the individual when he is awake and not "under influence."

Townsend, in his "Facts in Mesmerism," relates the case of the subject E. A., in whom good talents and a good disposition had been warped by an unfortunate education.

Instances in which a great change of character has been manifested in somnambulism, could be quoted without number. Sometimes the change may be for the worse.

"These physical effects," says Dr. Gorton, "are frequently observed in adult life in the progress of chronic maladies. The vicious become amiable, and the amiable, vicious; the irritable and combative become kind and obliging; the weak-minded become strong-minded, and the strong-minded, weak-minded."

One of the most remarkable instances of a change of consciousness, is that of Mary Reynolds, one of an English family that settled near Meadville, Pa., early in this century, some account of whose experience appeared several months ago in our columns.

"The phenomena," says Dr. Plummer, "were as if her body was the house of two souls, not occupied by both at the same time, but alternately, first by one, and then by the other. That the case was a genuine one admits not of a doubt. The two lives were entirely separate. The thoughts and feelings, the knowledge and experience, the joys and sorrows, the likes and dislikes of the one state did not in any way influence or modify those of the other."

This is indeed a curious case. Which was the accountable being, number one or number two? If, as Locke tells us, personality consists in identity of consciousness, was Mary Reynolds a person? In physical form she was the same in the two states, but in mind, disposition, and memory she was wholly different.

Our solution of the puzzle is this: There was only one Mary Reynolds, and only one consciousness; but of that consciousness there were what Swedenborg calls discrete degrees. If in one state she did not have the memories of the other, it was not because any part of consciousness was obliterated, but because in its revolution a new phase, a distinct degree, was arrived at.

"The Delusions of Clairvoyance."

Under this title the irrepressible Dr. Geo. M. Beard has an article in the July number of Scribner's Magazine, bringing up again his old exploded arguments against the possibility of certain thoroughly established facts of clairvoyance, prevision, etc.

This statement, involving here a gross and palpable misconception, is his sole ground for denying the thousands of well-attested facts, to which any truthful man in his senses is just as competent to testify, as any of the "seven experts," who, as the Doctor assures us, constitute all there are now in the world, except himself, qualified to give an opinion on the subject.

But the most incorrigibly stupid and absurd of Dr. Beard's persistent affirmations, is in his telling us that all the world (he and his seven experts excepted) are disqualified from attesting to a fact of clairvoyance. Look at it. We write with a pencil a dozen names on slips of paper, and roll them tightly into pellets, moistening them so as to make the writing almost illegible to any person using only his ordinary faculties.

Now in a perfectly simple operation like this, what, in the name of common sense, is there of qualification, that an "expert" (supposing such a being to exist) could bring to the experiment, that any sincere, cool-headed man or woman would not equally bring to test the genuineness of the occurrence? Dr. Beard's pretenses are simply asinine; and it is a waste of good paper to notice them.

There is no better sign of its fundamental truth, however, than the great uneasiness now manifested, in so many quarters, in attempts to discredit and ridicule our facts and inferences. Herein our readers will see the great importance and utility of the "new departure," which we inaugurated, in sternly ruling out from our basis of facts everything that was in the least degree questionable or suspicious.

Is Spiritualism Materialism?

In his letter adverse to Spiritualism, addressed to Professor Uriel, Professor Wundt remarks as follows:

"From a philosopher this materialistic character of Spiritualism ought not to have remained uncreated. Astonishingly, however, you see in it nothing less than a contrivance of Providence, for counteracting the materialism of the present. This is to me the most incomprehensible part of your essay. I see in Spiritualism, on the contrary, a sign of the materialism and the barbarism of our time.

In all ages, wherever pneumatology has been intelligently studied, it has revealed the fact that spirits have power to assume bodies, sometimes electro-luminous and invisible to the normal sense of mortals, and sometimes more or less palpable, and, if not material, having the qualities of visibility and tangibility. Throughout the Hebrew and the Christian Scriptures this view of the capacities of spirits is uniformly adopted.

These objections are the offspring of the notion introduced by Descartes, by which form and organism are limited to the earth-sphere, and man becomes an amorphous congeries of thoughts and emotions; nay, not even a congeries, but an unimaginable something inhering in an unimaginable nothing.

"The assumption," he says, "that the beings of some other world unknown to us would naturally resemble us not only in their bodily constitution, but also in their dress, has to me only a very slight probability."

One thing is very clear: all the spirits or angels of the Bible come suitably clad; and the materialization phenomena show that spirits can create what outward garb they please for themselves. In nearly all the authenticated accounts of apparitions, the spirit comes robed either in garments similar to those of the earth-life, or in flowing white drapery.

They all teach, too, that human reason and intuition should never be set aside or made subject to the arbitrary authority of any book or creed, or any spirit in or out of these mortal bodies, and that the wonderful facts of spirit-presence and power are not superstitions or miracles but are natural, and all in the wide realm of natural law.

The spiritual philosophy, as taught by its best interpreters and accepted by the great body of its intelligent believers, enjoins the duty of leaving superstition, supernaturalism, miracles and blind belief in books and creeds as authority over the soul, to the dead past.

Do Jews, Catholics or Protestants do this? Is this Mr. Swing's ground and does he so teach? Will he be just enough to Spiritualists to give the aim and idea of their best teachings as helps to outgrow superstition? Will he point out the difference clear and distinct, in this respect between them and the believers in the religions of authority and supernaturalism, one and all, Jews, Catholics and Protestants?

Spiritual Movements in New York.

We have observed that some of our friends have been under deep concern of mind relative to the status and prospects of the "First Harmonical Association," before which, at its first meeting, Mr. Davis read his new departure lecture entitled "A Conflict in Our House."

To JOHN C. BUNDY.—You are cordially invited to be present at a conference to consider the question of inaugurating in the City of New York, a course of lectures by Mr. A. J. Davis, on the Harmonical Philosophy. The conference will be held at the

residence of Dr. F. E. Briggs, 126 West 11th street, near 6th avenue, New York, on Tuesday, September 23rd, 1879, at 2 30 P. M.

Although it was inconvenient for us to be personally present in New York, we felt a "spiritual interest in that direction, and hope to be able to chronicle some important steps towards the ends sought by our harmonical friends.

"The Annual Crop of Superstition."

In the Alliance is an editorial by David Swing with the significant title above given. He tells how, "while we are all boasting of the rationalism of our age, along comes some of the most forlorn and wretched instances conceivable of superstition, and lest one sect may boast over the other, each great sect, Jew, Catholic, and Protestant, comes in with its humiliating performances, done in the name of religion."

He then gives a graphic sketch of a late Hebrew miracle-monger; of the Pocasset tragedy in New England, in which Freeman, a pious professor, killed his darling daughter in imitation of Abraham's offering up his son Isaac; and of the Catholic mother dying with the babe unborn, and the surgeon cutting the child from her cold, dead body that the priest standing by might baptize it, that it might be saved from hell.

"It thus appears that we are in the midst of gross superstition. In one form or another, it appears and reappears, but never fully dies. These not in any church have also parts of the lamentable thing. Some of them hold converse with Franklin and Lincoln, some dig wells by guidance of spirits, some paint pictures by help of the dead Angelos, and some play music by help of Mozart's shadow or substance. It may be that superstition is not abundant as it was in former ages but it is in one shape or another the world has a large supply on hand."

It is true that superstitions exist, for the past overshadows the present, and the childhood of man is not wholly outgrown. But these superstitions he tells of, are mostly in the churches, and as the legitimate result of their belief in miracles and in dogmas as more sacred than the reason and conscience of man. If God ordered Abraham to offer up Isaac, why should not the divine order come to Freeman to offer up his darling Edith? If miracles were wrought of old by Hebrew teachers, whom God helped to set aside the laws of nature, why not now?

As to his closing paragraph about superstitions "not in any church," and "holding converse with Franklin," etc., that means Spiritualists and students of psychological science. While no doubt a share of human credulity exists among us, which the RELIGIO-PHILOSOPHICAL JOURNAL frankly criticises, and which Mr. Swing can fairly criticize at his good pleasure, this fact should be borne in mind. Every intelligent Spiritualist, and every representative writer or speaker among us, takes the ground, as an important part of the spiritual philosophy, that the reign of law is eternal and that supernatural miracles never were and never can be; as natural and spiritual laws are the volitions of the divine intelligence, the means whereby the divine plan goes on.

They all teach, too, that human reason and intuition should never be set aside or made subject to the arbitrary authority of any book or creed, or any spirit in or out of these mortal bodies, and that the wonderful facts of spirit-presence and power are not superstitions or miracles but are natural, and all in the wide realm of natural law.

The spiritual philosophy, as taught by its best interpreters and accepted by the great body of its intelligent believers, enjoins the duty of leaving superstition, supernaturalism, miracles and blind belief in books and creeds as authority over the soul, to the dead past.

Do Jews, Catholics or Protestants do this? Is this Mr. Swing's ground and does he so teach? Will he be just enough to Spiritualists to give the aim and idea of their best teachings as helps to outgrow superstition? Will he point out the difference clear and distinct, in this respect between them and the believers in the religions of authority and supernaturalism, one and all, Jews, Catholics and Protestants?

Christians in New England, "who can cure disease by prayer," are counted among the superstitious, and they are there, if they, or others, try to account for their cures on any theological theory. But prayer that is strong, uplifting desire and aspiration, while it does not change natural law, strengthens the soul and will of the one who truly prays; and a Spiritualist could say that it may, and sometimes does, help to bring the mortal in rapport with some spirit-friend who may help to remove his disease, or make him a medium for health-giving magnetic power to remove the disease of another.

Thus a spiritual philosophy has a natural and rational method of accounting for such things. They are cases of spirit-cure wrought because the kindness and wisdom of the deizens in a higher life lead them to feel and see that it is best, in these cases,

that the sick should be well and have more time and strength to finish their work on earth. This is not merely theory, but facts can be given to sustain it.

Spiritualism in its Scientific Aspect.

Our esteemed friend, Mr. B. F. Underwood, in a recent communication in our columns, writes: "Some of your claims, too, in regard to the phenomena of Spiritualism would be discounted in value by a little close and careful examination, such as true science demands." Messrs. Zollner, Scheibner, Weber, Fechner, Thiersch, Hoffman, German physicists and philosophers of highest repute, have given to the Slade phenomena not only "a little close and careful examination, such as true science demands," but an amount of examination which has caused them to stake their whole reputation as men of science and common sense upon the veracity of their conclusions.

Would Mr. Underwood tell us that there is any "discount from the great fact of pneumatography, or spirit-writing? We happen to know that there is no discount on it; and we know that our knowledge is shared by more than ten thousand intelligent investigators in the United States.

The phenomena through Slade, Watkins, Powell, Mrs. Simpson, Mrs. Lennet, and others have been placed, by actual and repeated demonstrations in broad daylight, on a strictly scientific basis. Will Mr. Underwood please explain how such a phenomenon as independent writing can be accounted for if materialism is true? Will he show where the "error and sophistry" come in, when we assert that these proofs of an intelligent force external to the human body, operating to produce an objective phenomenon like pneumatography, often involving supersensural knowledge or clairvoyance, may be reasonably set down as an evidence of spiritual activity?

Where is the point in Mr. Underwood's attempting to throw doubt on the scientific claims of Spiritualism, by informing us that certain eminent men of science, like Wundt and Youmans, known to be deadly enemies of Spiritualism, and rejecting its facts as chimerical, "protest against the claim that Spiritualism is a science of any kind?" It goes without saying that they so protest; for they are ignorant of our facts; they set down as jugglery what we know to be genuine phenomena. This easy cry of jugglery has been doing duty ever since 1847. As fast as its mendacity has been exposed, it has been reiterated and now Prof. Wundt proclaims it, as if he were innocently unaware that Bellacini, Hamilton, Rhys, and other eminent professors of the conjuring art, had declared, after ample examination that the phenomena of Spiritualism are not to be explained by the theory of legerdemain.

It follows as a matter of course that those persons who set down Spiritualism as a delusion or a swindle, repudiate its claims to be a science. That makes it none the less a science, however, to those persons to whom its facts are known. Mr. Underwood's plea would have been in order if he had pointed to conspicuous Spiritualists who opposed the scientific validity of our phenomena. His argument as it stands merely amounts to this: "There are men of science ignorant of your facts." All which we were well aware of before. It has no force as an argument against the science of Spiritualism.

Does our critic really imagine that we are one to accept great, revolutionizing, objective facts and phenomena, without "a little close and careful examination, such as true science demands?" Mr. Underwood is, we believe, a constant and critical reader of the JOURNAL, and he must have observed within the last two years, that it has been because of our strenuous endeavors to promote the subjecting of all phenomena to a strict scientific verification, that we have encountered much bitter opposition. It has been because of our efforts to bring every phenomenon to the test of science (or, as he expresses it, true science) that we have raised up enemies even among those who should be our friends. It has been because of our faith in the result of the strictest scientific testing of our phenomena, that we have drawn the line between the scientifically demonstrable and the doubtful or hypothetical.

Mr. Brittan Defends Mr. Kiddle.

In a communication to the Banner of Light, Mr. S. Brittan writes as follows: "In the Popular Science Monthly, and also in the spiritual journals, Henry Kiddle, A. M., has had occasion to deal with his critics of late, and in a manner that will cause them to treat him with greater circumspection hereafter." If Mr. Brittan's reference is here partly to the JOURNAL (as it probably is), we can assure him that nothing that Mr. Kiddle has written can augment the "circumspection" with which we have treated him from the first. It has been with sincere regret that we have been obliged to repudiate his supposed spirit-messages as spurious, so far as identity is concerned, and worthless in every other respect; and from this judgment we have not varied, nor are we likely to vary. At the same time we have done entire justice to the manliness and courage which Mr. Kiddle has displayed in upholding an unpopular theory, though his literary judgment in regard to the character of some of the verses attributed to the spirit of Byron, shows such an absence of the critical faculty as must astonish all persons of culture. Mr. Brittan is assured that we hope to practice "circumspection" in all our animadversions; but if he supposes that we have been awakened to a little of an

thing like injustice towards Mr. Kiddle by anything in the way of reply, that the latter may have written, he is greatly mistaken and will probably be disappointed.

"This Thing I Know."

Such is the title of a recent article in the Alliance, the thing known to good Christians being immortality, and the article being called forth by a late sermon in its columns by Mr. Caverno, who suggests that a life beyond the grave can be known beyond question only to what he calls "the moral nature," but what the Alliance more fitly calls "the spiritual nature of man."

It says: "Children of the church whose lives are directed by the spirit of God—there are such—never lack a perfect assurance of the future life." Christ promised the comforter. He has come, we Christians know it. Yet there is a singular contradiction to this assertion of clear assurance on this matter in another paragraph:

"This is a scientific age. The tendency is to submit everything, tangible or intangible, to a sort of chemical test. This tendency pervades even the religious thought of the day, and any fact which cannot be handled by the intellect is disallowed. Perception by the spiritual faculties is not scientific, and it is fast becoming the fashion to exclude evidence spiritually perceived at the bar of religious inquiry! From this and collateral causes springs that posture of the Christian mind toward the doctrine of immortality, which is so well described by Professor Swing, in his sermon printed in this issue of the Alliance: 'I find but few who can stand by a death bed or a grave and can see with perfect assurance the Father and the heaven beyond. Children of the church who have reached middle life or middle age, and even old age, amid its beautiful byways and quiet woods, do wonder whether they will go back again, and wondering whether their breath will live to the common air of winter or summer or back to a personal God.'"

The "Christian mind" has "perfect assurance" in one sentence, but doubts in the next, there being, as Professor Swing says, "but few" with this clear assurance. This confusion of statement typifies the real want of clear and settled ideas in the churches, and tells the story of the need of the facts and philosophy of Spiritualism, to give what the sects, in the present state of the thought of the world, cannot give—an assurance of a life beyond that shall satisfy the soul (or the spiritual or interior nature), and be tested and proved by the external senses. "This is a scientific age," and science is inductive and materialistic,—fragmentary and imperfect when it blindly touches man, for it sees only his outward form, and recognizes no shaping and controlling spirit in that form. "Perception by the spiritual faculties is not scientific," as the Alliance truly says, and this is because inductive science ignores the interior or spiritual realm, the realm of causes and innate ideas, knows no creative and guiding mind in the universe, no undying spirit in man.

The sectarian churches, with their creeds and dogmas, cannot cope with this scientific materialism, for they fail to recognize the sanctity and supremacy of man's spiritual nature, as above all creeds or books or times. Their recognition of his capacity for transcendent religious growth, is logically impossible, for if that be true, their limiting dogmas go to the moles and bats. The tendency to underrate the voice within, to belittle the intuitions, and wants and testimonies of our interior and most real life, is one of the evils and dangers of our day. Let us hope it is only incidental to this transition period, and that a natural religion, a more perfect philosophy and a science more perfect also, will remedy this.

But meanwhile, if a truth of the soul can be confirmed by outward experience, it is strong indeed. The soul believes in immortality, the testimony of the ages. Pagan and Christian, from the Hindoo Vedas, most venerable of all books, to these pages of the Alliance before us, tells the same wonderful story of the spirit in man looking to a life beyond the grave. This really is the deep and abiding evidence of immortality. The thoughtful Spiritualist would recognize this interior evidence, and find also, to supplement and confirm it, the facts of spirit presence and care and power, witnessed and proven by a cloud of living witnesses. The truth of the soul is confirmed by the testimony of the senses, and it is indeed "confirmation strong as Holy Writ."

"To this complexion" it must come at last, friend Caverno and gentlemen of the Alliance, and the day is dawning when Spiritualism will save from doubt and Materialism all that is worth saving in the books and dogmas you still cling to, and use the fragments of your decaying fabric to build into the walls of a grand spiritual temple—the free church of the future.

Purposeless Phenomena.

"Physically," says Professor Wundt, "the souls of our dead fall into the bondage of certain living men, the so-called mediums." At the command of the mediums the souls execute mechanical performances, which bear throughout the character of purposelessness; they knock, lift tables and chairs, play harmoniums, etc." Now, by what process a medium is converted into a principal, and issues commands, instead of being subject to them, the Professor does not explain. Again he is in error. The medium does not command the spirit; it is the spirit who, at his own pleasure, comes to produce certain effects which may satisfy the observer that an intelligent force, now animating any visible body, is at work. The movement of tables and chairs may be a very trivial matter in itself; but when it is made independently of any human action or device, it assumes, in the estimation of Professor Youmans and other physicists, the character of a miracle. Does that give it no importance? Does that authorize any man to call it a "purposeless" act? An act so stupendous and incredible that Professor

Youmans would not believe it, even if the whole human race were to testify that they had witnessed it? If Professor Wundt would give a little thought to these phenomena, before dismissing them, either as trivial, or as produced by jugglery (Ballachin to the contrary notwithstanding), we think he would realize that he has acted indiscreetly in rushing into print before he had learnt the real nature of the facts on which, with so much intrepidity, he assumes to pronounce.

"A Merely Intellectual Proof."

We have been somewhat puzzled over the Rev. Mr. Caverno's assertion that the "weakness and failure" of Spiritualism lie in the fact that "its method of proof of existence beyond death is merely intellectual." Let us see how far the criticism is just. We will suppose that Mr. Smith is charged with the murder of Mr. Brown. Mr. Smith is put on trial, and suddenly, when things seem to be going against him, Mr. Brown himself appears in court, and declares that he has never been murdered. "Stop, sir," cries the counsel for the prosecution, "this is merely an intellectual proof; it is a weakness and a failure; it will not serve the purpose of the defendant." "But, sir," cries Brown, "doesn't it hold to reason?" "Cease your impertinence, sir," cries the lawyer. Here the judge interposes: "Really, I do not see why the prisoner should not be discharged. Mr. Brown does not exhibit the slightest sign of having been murdered. Indeed he testifies to the contrary with his own lips." "I protest, your Honor," cries the lawyer, "it is merely an intellectual proof which he offers us. We must have something more relevant than that." "To which the judge replies 'The case is dismissed; the prisoner is honorably discharged.'"

Now the analogy between such a case, and the proof of the return in a recognizable form of a deceased being, is much closer than may at first be supposed. The instances in which departed friends have been recognized are very numerous; and to try to impeach such testimony in behalf of "an existence beyond death," by characterizing it as "merely intellectual," is about as absurd as the same plea in the lips of the lawyer opposed to receiving Brown's testimony as to his not having been murdered. All proofs must be in a sense intellectual; that is, addressed to the understanding. Even the proofs that come to us through the moral sense, the emotions and the affections, have to be recognized by the reason before they receive their due authority. We must, therefore, dismiss the Rev. Mr. Caverno's objection as wholly inapplicable and wide of the mark. It does not bear the probe of analysis. To adduce it as any evidence of the weakness or failure of Spiritualism is to present an unintelligible proposition; a mere simulation of an argument.

"The Terre Haute Mecca of Marvels."

Our thorough exposition of the fraudulent practices carried on at Terre Haute, has created a profound sensation and we are daily receiving letters of commendation from Spiritualists for doing a work which many of them think has been too long delayed. Additional confirmatory evidence of the general correctness of our exposure is also coming in from all quarters. Before we get through with the Stewart-Morgan combination we shall prove it to be the most damnable scheme to wring money from bleeding hearts and to impose upon the sacred feelings of man, that has ever been perpetrated under the cloak of Spiritualism.

That Mrs. Stewart is a medium for physical manifestations and possibly for full form materializations may be true; it would indeed be strange if there was not something genuine as a foundation on which to build the reputation she has acquired, but it is beyond all doubt that fully ninety per cent of the manifestations at Terre Haute are deceptions. That stupendous efforts will be made to break the force of the evidence is to be expected. All the medial frauds in the country will rally around this their last stronghold, united by a common interest. But the right will prevail; the truth will come out, and the great Spiritual movement will be the better for it. When the fraudulent practices now being perpetrated both by those with no medial power and those who have it, are thoroughly understood by the public, when all these vampires are relegated to their proper sphere, then and not till then, will honest, true mediums have justice done them and assume the honored and respected place in society and public opinion which of right is theirs.

Correction.

Mr. Osaián A. Conant of Terre Haute, whose evidence in regard to Mrs. Stewart and Laura Morgan we published two weeks since, writes as follows:—"The affidavit made by me and published in the RELIGIO-PHILOSOPHICAL JOURNAL of the 20th September, is incorrect in regard to the lantern being in Mrs. Stewart's hands; it was on the floor in front of Laura Morgan. Concerning the beads, I did not see them; a lady friend of mine identified them. Please correct these errors in your next issue. Dr. Pence, Hook and Connor, last evening wanted me to sign a statement saying that 'the affidavit published by me was false,' or that 'it had been enlarged upon since I signed it.' I told them it had not been enlarged upon, but that I had overlooked the errors when signing the statement."

Mr. Conant accompanies his letter with a diagram showing the position of the different persons at the séance when he saw the lantern. It shows that from where he sat he could readily see the lantern when the door was ajar.

Chicago mourns the loss of a good man; for twenty years or more the moral atmosphere of this great city has been purer and its people better for his presence. He came here in the glory and strength of his power and for many a long year has shed over the city and the Northwest a potent influence for good. Robert Collyer, Unitarian in religion and republican in politics, has enshrined his image in the hearts of all, however widely they may differ from him in opinion or practice. The pure magnetic presence of the man has been equally welcome in the hovel of squalor and the home of wealth; a great, broad-shouldered, strong featured man, with face so clean and pure and lovable that it brings rest and peace to whomsoever looks upon it. This is the man who has gone away from us, gone with his ripe experience, whitened hair and spiritual face to the metropolis of the country, there to do again the work he has so well done here and to lead thousands by precept and example into a better life.

He carries with him to his new field the blessing and good will of the great Northwest, and New York must look to it that she does her whole duty by him or a voice of reproach will be borne to her on every western breeze. Like all men who have lived and labored in the broad free West and felt the inspiration that comes only to those in a new country, Mr. Collyer is broad and catholic and charitable in all his views; confided by no narrow, sectarian prejudices he can see and appreciate the good in whatever garb it may come to him. He carries this spirit with him to his new field, and if perchance he shall find himself hedged about or cramped in its exercise, he will again turn his face Westward where he knows he can have full swing.

A Spirit's Prediction Verified in the Death of Mr. Ansel Edwards, of New Orleans.

In March, 1878, we were in New Orleans, and while there enjoyed frequent conversations with our aged friend, Bro. Edwards; at one of these interviews, he gave us an account of a message he had some time before received from his first wife, who had preceded him to spirit life. She said to him, that he would leave his worn out earthly body and come to her in Spirit life in September of 1879. That the old gentleman fully credited the certainty of this prediction, we had no doubt at the time. During the latter part of August of the present year, Bro. Edwards called at our office about fifteen minutes after we had started for the Nashville convention. He said he was on his way home to New Orleans, and expressed repeatedly his extreme regret at having missed seeing us. On hearing of his visit, we immediately called to mind his anticipated departure from earth, and concluded that he was returning south earlier than usual that he might be at home when the expected summons came. On Sept. 15th the prophecy was fulfilled; his frail body could no longer retain his beautiful and fully developed spirit, and he passed over to join "the great majority." Though he only came to know the reality of a future existence in the evening of earth-life, he gave the subject great attention, and now enters upon the change well prepared for its duties and pleasures.

Thomas Gales Forster on the Pence Hall Prestidigitators.

Bro. Forster and wife visited Terre Haute prior to their European trip, and were fully convinced of the fraudulent character of the manifestations. He says that both himself and wife were so affected with grief to see the cause of Spiritualism thus basely prostituted, that they wept bitter tears. Both Mr. and Mrs. Forster say that the JOURNAL's exposition of the concern accords with their experience.

Dr. A. B. Spinney, of Detroit, will visit his patients at the following places during the month of October, 1879: Ludington, 1st to 7th; Lansing, Edgar House, 8th, 9th, and 10th; Charlotte, Sherwood House, 11th, 12th and 13th; Kalamazoo, St. Nicholas, 14th, 15th, 16th, and 17th; Lowell, Potter House, 18th, 19th, 20th, and 21st; Greenville, Keith's Exchange, 22nd, 23rd and 24th; Portland, Goff House, 25th.

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Reader, the price of my book, The Truths of Spiritualism, 400 pages of startling facts, together with my photo, a fine one, is only two dollars. You need the book and photo. We need the money. Come and help us in our hour of trial. Remit us two dollars, post office order on Chicago, Ill., and we will mail the book and photo at once. Direct to me, box 64, Lombard, DuPage county, Ill. E. V. WILSON.

Robert Collyer.

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

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

Where Does the Soul of Beauty Abide? BY MRS. JULIA A. CARPENTER.

[I enclose to you some poems written by Mrs. Julia A. Carpenter while in the Insane Asylum at Newburgh, Ohio, where she was confined because of her being influenced by her spirit father and two sons in the better land. Their guardianship over her, and conversation through her lips with those about her, was by her husband declared to be insanity and he succeeded in having her treated accordingly. She is not the first medium who has been thrown into prison for hearing angel voices. EMMA TUTTLE.]

Where does the soul of beauty abide? In the home of the artist, where beside The flame of the midnight lamp the dim, A fanciful thought is clothed by him.

Where does the soul of beauty abide? In a mossy bank by the river side, Where the violets bloom in early spring, And the plumed songster's echoes ring.

Where does the soul of beauty abide? In a coral home 'neath the ocean tide; In the sparkling waves that come and go With the rolling tide in its ebb and flow.

Where does the soul of beauty abide? In the youthful heart of a loving bride, Whose hopes are bright as the cloudless sky, Who dreams of love that can never die.

Where does the soul of beauty abide? In the homes of the loved on the other side; In the homes of the beautiful by and by, Where flowers of purity never die.

PREPARE TO LIVE—VERSUS PREPARE TO DIE.

'List to the christian's mournful cry, 'Prepare to die—prepare to die! God looks on you with angry frown, And in his wrath will cut you down!'

Now 'list again to the Reason's voice,— Between them you can take your choice; There is no death—no change, Which nature makes in all its range.

The garment which you wear on earth, Is only dropt upon your birth In spirit land,—and you will be Advancing through eternity.

Wisdom and goodness hath my God; He hears no angry frown or rod; Aspire to these and you will find That faith and creed have made men blind.

Then this advice I would thee give, Prepare to live—prepare to live! God never meant that you should die, 'Tis a sacerdotal lie.

Treatment of Young Criminals.

A few days since might have been seen a young girl—almost a child—in charge of officers en route for the city prison. She was well-dressed and her appearance did not indicate it. Doubtless our justices and judges are honest men; but they release or condemn upon the evidence presented to them. Accustomed as they are to passing sentence upon criminals, they become in a measure insensible to any expression or impression, except that given from the witness box. That they are, from the nature of things, sometimes unjust in their decisions, and inflict unnecessary punishment, is a reasonable conclusion. As we glanced at this frail young girl, cooped up in the prison carriage with half a dozen coarse, handcuffed men, we queried whether she was alone in the world without a friend or protector, and whether such an exhibition spoke in honor of our civilization and Christian culture? The inquiry was suggested whether Chicago were not rich enough, and Christianized enough to find methods of punishment for such girls where there might be some hope of reform—even if they had committed crime? No part of the lecture at Hershey Hill, by Wong Ching Foo, a disciple of Confucius, was more calculated to bring the blush of shame to his audience than his comparison of the methods of administering punishment in what we have been pleased to call "Heavenly China," and in Christian America. The *Indian* has no desire to foster a sentimentality that would turn loose criminals to prey upon society; but it denounces that "justice" which is slow to punish strong men who have money for their defense, and swift to condemn the wails that poverty and the death of natural protectors have left to drift stray. The young girl that excited these comments may have been guilty of crime, but even then, society ought to honor its civilization, and from a selfish point of view, best serve its own interests by using proper means for reform. Above and beyond this, it is a duty under the higher law that underlies the structure of the republic.

When a heathen missionary from the Celestial Empire, learned and wise in the laws and customs of his own country, a careful student of our own as well, pointed to a prison so unfavorable to our own institutions, it is time that the Christian men and women of America should wake up, or else quit sending missionaries to the Celestial Empire.—*Inter-Oceanic*, Sept. 20, '79.

A Sweet Singer's Opinion of the Journal.

Brother Vandercook of Allegan, Mich., is well and favorably known from Maine to Texas as a musical and literary genius. In referring to his writings he says: "I can endorse all that has been said, and I admire your pluck, bravery and independence. Crack ahead; no harm can come from honest criticism. Facts do not hide themselves at the approach of criticism. Frauds will do it every time. I am frequently asked for the words to my songs; of course I cannot give them; but, if you would like, I will furnish one song each week to your Journal, and in that way the people can get them."

"It is not possible that through other conditions of the life to which we belong, and other limitations of our sphere of sense, even we are unconscious of being in other universes, which though at present veiled thine, it may be, are yet real and vast as the world of stars? What are those dream-like and inscrutable thoughts which start up in moments of stillness, apparently as from the deeps, like the movement of the leaves during a silent night, in prognostic of the breeze that will yet scarce come? If not the rustlings of spheres and orders of existence, near but unseen? But this theme should not be touched unless by a master-hand—

"Mysterious night! when our first parent knew Thee, from report divine, and heard thy name, Did he not tremble for this lovely frame, This glorious canopy of light and blue? Yet, 'neath a curtain of translucent dew, Bathed in the rays of the great setting flame, Hesperus with the host of heaven came, And, lo! creation's order of existence, near but unseen? Who could have thought such darkness lay concealed, Within thy beams, oh, sun, or who could find, Whitt'ed and leaf and insect stand revealed, That to such countless orbs thou mad'st us blind! Why dost thou then show'd with anxious strife If light can thus descend, where no light is!" —*Nichols's System of the World*, page 90.

Valentine Nicholson, agent for C. E. Watkins, writes as follows from Cleveland Ohio: The interest is increasing here, and several of the citizens of highest social standing have been so urgent in requesting the same, that Bro. Watkins has just taken a beautiful and commodious cottage on the line of Woodland avenue street cars.

Personal Experiences and Observations.

BY S. R. NICHOLS, PRESIDENT OF THE BROOKLYN SPIRITUAL CONFERENCE.

NUMBER FIFTEEN.

No event in the history of Modern Spiritualism in New England, gave such an impetus to investigation and to the discussion of the probabilities and possibilities of an inter-communication between the two worlds, than the Free Convention held in Rutland, Vermont, June 25th, 26th and 27th, 1868. A few friends in that State, the writer among the number, in the spring of that year, consulted together as to the practicability of such a convention, and we finally decided to issue a call for signatures. In response to this, the names of some one hundred and fifty persons were returned to us from among the sons and daughters of Vermont, who, having been born and nurtured among the mountains and valleys, could see in their simplicity no effort that would result, and they hoped that great good might be accomplished. Those who were Spiritualists—at least four-fifths of the signers were of our faith—had no fear for our peculiar belief, and we could bear what others had to say without fear. The following extract from the call will explain itself:

"The disenfranchisement of humanity from all such influences as fetter its natural and vital growth, as too evidently the condition of all progress, and therefore, the duty of philanthropy, to see an enforcement in this call. The history of the past is beautiful at the points where it records the encroachments of human freedom on the natural limitations or artificial tyrannies imposed upon thought and action; and the future is hopeful only in such proportion as it points to a wise and well-grounded emancipation of the race from the spiritual despotisms that, on the one hand, have controlled thought, and the civil and social disabilities that, on the other, restrain action into that free and pure life that both are yet destined to attain. Every philanthropist, therefore, welcomes the increasingly manifest tendencies of the present age, to challenge the institutions that claim control over humanity, and to insist that those claims shall be applied to the tribunal of demonstration and rigid inductions, rather than to the traditions of the elders."

"The signers in this call desire to add in carrying up this appeal. That there will be entire harmony of doctrine and symbol among us, is not to be expected, but it is believed in purpose that we should 'See eye to eye,' and it is purpose, not creed, that vitalize and harmonize effort. The only common ground on which we seek to meet, is that of *Scientific Investigation*. We pledge we make, is to bring a rational investigation to the solution of every problem involving the social or religious duty and destiny of the race. In this faith we hail all as brethren and co-laborers."

Twenty-one years have passed since these ringing words were sent out broadcast, and even at this distant day, I can feel the blood thrill at the memories that come rushing from the past, and a gathering of representative men were there assembled! Every reformer then prominent before the people; every man and woman in the land who had a hobby to ventilate, if they could get a hearing, saw here a chance for fair play, and to be heard. Spiritualism had among the speakers many of its ablest and best representative men and women. Andrew Jackson and Mary F. Davis, Lucetta Mott, Joel Tiffany, and many others. Father Beeson (who came here as now to plead for the wrongs of the Indian), Dr. H. S. Brown of Claremont, Vt., Rev. E. P. Cutting, J. W. H. Tocher, Mrs. Eliza Farnham, Dr. Gardner, Miss Achas W. Sprague, Miss Nellie J. Temple (then a Miss of thirteen summers, now Mrs. Nellie J. Brigham, who has ministered so ably to the New York Society in the last two years), Mrs. M. S. Townsend, Austin E. Simmons, and many others from Vermont. Elder Miles Grant was there to represent Second Adventism and to deny the fact of immortality except to the few who are saved through his belief. The skeptic had such able advocates as Ernestine L. Rose and others. The anti-slavery war horses were present: such representative thinkers as William Goodell, Parker Pillsbury, Lucetta Mott, S. S. Foster; and then, as now, the Free-lovers came to have their utterances vented to the winds, and, looking over the published volume of some two hundred pages, I find what then was considered vile and filthy utterances by the daily press of that day, would be milk and water compared to "Cupid's Yokes," which now the Government have decided is too vile to be carried through the mails. I venture to say that there was no present at that convention more individual and collectively than in any similar gathering ever assembled, and certainly more polarized individualism than ought to be together ever again. The able chairman of this convention, Rev. Jason F. Walker, was a graduate of Vermont University, brought up as a Methodist, and as a Methodist the preacher investigated Spiritualism, and came out from the church, and at the time he was a Spiritualist. The minutes on business had a bushel basket of resolutions that never reached action, for it would take the eternities to discuss them.

What an onslaught the papers, both secular and religious, made upon the members. We were called infidels, free-lovers and everything but honest and conscientious men and women. Several thousand intelligent men and women listened to the debates, and as they separated and went back to their homes, all over the country, the seeds there sown brought forth a harvest tenfold. More particularly is this noticeable in Vermont, where the Spiritualists have their annual and quarterly conventions each year, and the sturdy integrity of the Spiritualists of that State is like the everlasting "cloud capped granite hills" of that grand little republic, and I venture to say that while it originated in this Free Convention, it has not ceased to be instrumental in calling together and such a convention, there is a possibility that a gathering of men and women may assemble again in this country at some future day, a large majority of whom may not see all the truth in their own peculiar "ism" or hobby; but that each thinker may have some truth, and that the blending of these diversities into one common whole, may be the solving of the perplexing problems that now divide the great heart of humanity. When such a convention may assemble, God and the ministering angels only can judge. Those of us who are laboring for the upbuilding of the Temple of Truth, can be at work carving out some of its foundation stones, and those who may come after us, can aid in erecting its walls. When this condition of progress has been reached, then will be realized the consummation the Christian hope, and then will have come the golden age of the poet.

"When the glad slave shall lay down His broken chain, the tyrant fold his crown, The priest his book, the conqueror his wreath, When from the lips of truth, one mighty breath Shall, like a whirlwind scatter in its breeze The whole day's reign of human mockeries; Then shall the reign of mind commence on earth, And starting as from a second birth, Man, in the sunshine of the world's new Spring, Shall walk transparent like some holy thing." Brooklyn, N. Y.

C. M. Kees writes: I am so well pleased with the course you have pursued and propose hereafter to pursue, in exposing everything spurious in Spiritualism, that I desire to renew my subscription. How any person can be so foolish or dishonest as to recommend the shading of impostors, or any impostions practiced by spiritual mediums, I am unable to conceive. It appears that the early writers, the ancient fathers of the church, resorted to, or tolerated, the use of falsehood to prove the truth of the Christian religion; and what reliance is now paid to any of their evidence given in relation to the subject by any person who is acquainted with that fact? Will any Spiritualist who is not a fool or a knave, recommend the use of falsehood to prove that Spiritualism is true? If so, I wish to have nothing to do with him, as I neither wish to be deceived myself or to see others deceived. From my own observation, I am disposed to believe that honest mediums may get false communications from lying spirits, as it is said that "lying spirits entered the mouths of the prophets of Ahab, and they prophesied falsely." I hope that real mediums are better than such lying spirits, and would not knowingly deceive others. I wish to see false mediums exposed and treated with the contempt they justly deserve.

Communication from Germany.

Major Young, of Marion, Iowa, kindly permits us to publish the following:

Box J. B. Young—Sir:—Having just read your article, "The passage of matter through matter," in the *London Spiritualist*, taken from the *Religio-Philosophical Journal* of Chicago, I feel compelled to tell you, that the contents and form of your communication about the successful experiment you have had with Mrs. Simpson, have given me great pleasure. I entirely agree with the views expressed by you and by the medium about the moral bearing of spirit phenomena. I have had similar phenomena with a private medium, a friend of mine, but not in the light still there could be no doubt about their genuineness. Yours are more wonderful and convincing to others. I cannot help complimenting you for the brief, simple and impressive style of your communication. It will not fail to make an impression upon the public and kindle the interest of new investigators. The expressions of Mrs. S. about the purpose of her mediumship, are truly touching; the plain language of truth that is understood by everybody. Please give my respects to her, and tell her there were many more of the great cause now on this earth, who heartily sympathize with her and other friends across the ocean, who fearlessly fulfill their divine mission for the spiritual improvement of mankind.

In a private sitting with His Excellency, Count Uedom (former ambassador of Germany at the Court of Italy) and a Russian officer of the staff, Baron Giers de Giers, you received some time ago, a letter by spirit agency. The circumstances were such that not the slightest doubt about the genuineness of the phase remained in our minds, and the Count requested me to make a protocol of the fact, which was signed by the three of us. A remarkable circumstance with this phenomenon is, that there was no real physical medium among us, the spirits having asserted before, that our mental gifts were weak and about equally developed in each of us. The Baron had had a number of sittings with Mr. Bladest St. Petersburg, and the Count had observed phenomena at his castle on the island of Ruegen. I have the honor to be, sir, your most respectful servant, G. W. T. WISS. 2 Kapellen Strasse, Wiesbaden, Aug. 9th, 1879.

Are all Human Souls Immortal?

BY DR. D. BEACH.

Brother J. M. Case has vibrated a cord in my investigation. Long before the truths of Spiritualism were given to me, I was convinced that only a fractional part of humanity would be able to attain immortality, and that the short life of the good medium, Jesus of Nazareth, was spent in the endeavor to persuade men to strive for the kingdom of immortality; this was the burden of his benevolent soul; for this work he came into the world. This was the last his father gave him to do, and which he declared finished before his crucifixion: "Father I have finished the work thou gavest me to do," etc.—three times did Jesus declare this. Nothing was mentioned by him about atonement or resurrection. If an unprejudiced, intelligent mind will examine his teachings as we have them recorded by his imperfect historians, they will surely come to the conclusion, that Christ never thought of light, or to have used his immortal life. His directions were, "Seek ye the kingdom." He exhorted the people to obtain immortality: "What does it profit you if you gain the whole world and lose your soul? (or immortality), and his parable of the money lender; unto one he gave five talents, another two, and another one, with injunction to use them. The want of use, or bad use which is the equivalent, I find in many of our Bible readers have not seen the all-absorbing theme of Christ's teachings or mission. This is a hard and apparently a cruel doctrine, but is it a loss or a punishment to lose that which was never in our possession? "Physical life is 'the all' with the animal kingdom, and mankind can only get out and above this animal plane, by developing immortality, and if he fails to do so, or to have used his talent, he is in outer darkness and may become a wanderer in a darkened hereafter. These darkened spirits may have power to materialize, when favorable conditions are presented, and it may not be possible for a truly immortal spirit to do so, and can only appear to the clairvoyant vision. I feel so interested in this subject, and would like to see your magazine, and would like to ventilate it in the *Religio-Philosophical Journal*."

Death of Leonard Phillips.

I was called to officiate at the funeral of the late Leonard Phillips, on Monday the 4th inst. The Saturday preceding, while on his way to the village, he was thrown from a load of wood, which he was taking to a friend, and run over by the wagon and expired immediately. Mr. P. was a native of York State, and early immigrated to Millford, Oakland Co., Mich., where he has lived for forty six years. He passed away at the age of 68. As a result of his untiring energy, a beautiful residence now supplants the bed of the wild deer and the red-man.

Formerly he was an active member of the Presbyterian church, but, alas! the mists of theology were dried and blown away by the scorching rays of truth and its onward march, and he became a firm Spiritualist about fifteen years since, and did much to promulgate his philosophy, and his efforts will be greatly missed in this vicinity. Frequently has he told the writer that he not only had no fears of death, but longed for, the change called death.

His work remains uninterred with Meonic honors. A large concourse of people assembled to pay their last tribute of respect to his memory. He came to me while on the train enroute for his home and informed me how he came by his death, and also requested that the funeral be held in the church of which he was formerly a member, and the matter was arranged, and the funeral services were completed for the address at his home. Often have I seen him, since his departure. I know that he has survived death, and gone on only to arrange for, and await, the coming of his family. May he continue to search for truth; may good angels assist him, and bring healing balm to the sorrowing souls who mourn his absence. He is the master of G. H. Goss.

Dr. E. Hovey writes: From a former issue of the *Journal* I learn that Mrs. Breed has returned from California, and that she is stopping in your city. I am reminded of the first time I ever met her. It was, as I remember, in 1873, in Springfield, Mo. We met at the house of Mr. and Mrs. Whitcomb and by them were introduced to each other. We sat down and engaged in conversation. Probably five minutes elapsed when she remarked: "A child or little girl stands by you and appears fond of you; yes, it is a daughter and she has been in the Spirit-world a number of years."

I admitted it might be some one who had regarded herself as a daughter, but as we had lost no children, it could not be a daughter.

"No," Mrs. B. continued, "I am not mistaken. Think again."

There was evidently a mistake, and I so informed her. We have lost no children.

"Yes, I think you have. Think again," said the medium, and a serio-comic expression of her countenance aroused in my mind the batteries of intense thought, and soon all was plain. A little treasure had prematurely flitted away from us into the great ocean of life beyond. The probable age and sex of the child, correlated at the time and the facts of our loss. From all the circumstances we were sure none of the parties could have known anything of the incident in question. This same fact has been repeated since under similar circumstances.

Mrs. L. E. Bailey writes as follows in reference to a grave meeting at Marcellus, Mich.: "Mr. D. C. Dunham, of Marcellus, called on the Executive committee of the State National Liberal League, merits the praise of successfully managing the first meeting of liberalists ever held in that locality, and which occurred Sunday Sept. 14th."

The following persons participated in the exercises, contributing largely towards making the evening a success: Mr. Dunham, Mrs. Child, Mrs. L. E. Bailey, Dr. Wm. Jordan, Mrs. M. E. French. Mrs. Bailey states that the meeting was a success both in numbers and finance.

John E. Polk writes: You will do a great many Spiritualists of Texas a favor by answering the following queries: Did Robert Dale Owen die in a lunatic asylum? or was he a lunatic prior to his death? or did he renounce Spiritualism as a humbug?

Mr. Owen did not die in a lunatic asylum but at his own quiet little home on the shores of Lake George, New York. He was, several years before his death, insane for a short time and was placed in the Indiana Insane Asylum; the physician in charge, Dr. Ewart, gave his case especial attention and decided that his brain had given away to overwork and that rest and treatment would restore him to his usual health. The correctness of Dr. Ewart's diagnosis was fully proven by the rapid and complete restoration of the patient. We saw and conversed with Mr. Owen at Philadelphia after his recovery, and not a trace of weakness was discernible. He spent considerable time with Dr. Crowell of Brooklyn, just prior to his death and we have often heard the doctor speak of his wonderful mental strength. He knew full well at the time of his visit at Dr. Crowell's that he would soon pass from earth, and made arrangements with Dr. Crowell to communicate with him after the change should have occurred. Mr. Owen died in the full possession of his faculties and a firm faith in Spiritualism. Since his transition he has been in constant intercourse with Dr. Crowell, the full particulars of which will in due time, no doubt, be given to the world.

Mr. W. W. Currier writes: I have read with pleasure Rev. Samuel Watson's article on Physical Manifestations in the *Journal* of Sept. 15th, as I always do his writings, and feel that I am the better thereof, yet there is one declaration he saw proper to lay before us, that I think he would do well to speak of at length, so that those who have had the privilege of reading the article referred to, may know just the conditions under which the phenomena took place. He says: "There is materialization with Mr. Power, the new slate-writing medium of Philadelphia. I have witnessed recently a substance on the end of his fingers and mine which writes as well as a slate pencil."

When I read such declarations as the above, I always want to know just what the conditions were under which the phenomena took place, and I feel in so doing that I speak the thoughts of thousands that have read the above statement, or others similar. I believe that physical manifestations are worthy of the most concise and thorough investigation, and when presented to the public, they should be carefully and clearly described, by giving the precise conditions and course of procedure under which they were produced. I trust that Mr. Watson may, at no distant date, find time to favor the readers of the *Journal* with his experience in "finger writing," believing it will be a welcome contribution to honest investigators of all spiritual phenomena.

Critical.

To the Editor of the *Religio-Philosophical Journal*:

Mr. Underwood, in your issue of Aug. 30th, in reference to the law against the circulation of Free-love tracts, says in the mails, says: "No work should be suppressed because of the opinions and beliefs which they inculcate." What? Mr. U. when (as you say) they advance views which generally reduced to practice would undoubtedly soon plunge us into social and moral chaos? Mr. U. protests against every effort to prevent by legal interference, the diffusion of free-love sentiment. Will he assert that liberty of speech with its limitations to wrong doing, is more sacred than freedom from social and moral chaos? "Accept," says Masillon, "this materialistic freedom of sentiment and the whole world falls back into a frightful chaos and all the relations of life are confounded—all ideas of vice or virtue are reversed or annihilated—the most inviolable laws of society vanish—all moral discipline perishes—the government of state and nations has no longer any cement to unite them, and they are crushed like paper on no other bond than irreligion, no other God than 'self'; such would be this world if such sentiments and a belief of God and immortality; were to die out of the human heart."

Washington, D. C. GEORGE WHITE.

Accuracy Verified.

It seems not out of place to give to your readers a description of a vision which I had on the morning of August 8th. I was at the time with Mrs. Shepherd, a sister of mine. All at once a horrible picture was presented to me. I saw a man walking briskly and then fell forward. I saw car wheels and many crushed human beings. I saw much blood about his chest and shoulders. I saw him pale, and then I saw him dead. This man was then employed about the railroad, and was killed by the cars in Blair, Neb., the 27th of August, just as I saw in every respect. His name was Jones. I am confident that we are at all times encompassed about by a great cloud of angels and spirit witnesses, and when conditions are right, they make themselves known to us in very many ways. M. E. BATHAM.

Dr. Peebles Asked to Explain.

To the Editor of the *Religio-Philosophical Journal*:

In the *Independent Age* of Sept. 6th, J. M. Peebles writes: "The inspired truths of the Bible will live forever because they are inspired." Will Mr. Peebles have the kindness to state in the *Journal*, the difference between an inspired and uninspired truth, and why a truth because it is inspired, will live longer than a truth that is not inspired. Our readers should make themselves clear. AN INQUIRER.

Charles E. Watkins, slate-writing medium, writes as follows from Cleveland, Ohio:

As letters from many places are daily received by me, urging me to come to various localities, will you permit me to say through your *Journal*, that I would gladly accommodate all if it were possible, for I am entitled for life in the spiritual realm. I believe I can be of more service to the multitudes, by accepting the advice of kind friends in Cleveland. It is in obedience to their counsel, and by the sanction of my own "spiritual advisers," that I have taken, and am now occupying, a commodious and beautiful residence at No. 538 Woodland avenue. At this spiritual home, I shall remain ready to extend the hand of cordial greeting to my friends, and your friends, Brother Bundy whenever they may find it convenient to call on me.

David Sloss writes: I have attended the Orthodox Meetings for the last forty-five years, and it has almost made an idol of me. I sent to D. M. Bennett of New York, and bought some infidel works, but they exhibited the same spirit that they attributed to the orthodox. I then sent to you for some spiritual works, and I think that if Judge Edmonds' Tracts won't convince a reasonable thinking mind, that nothing else will. I would like to see a copy of them in every house.

As we have discovered infinitesimal life exceeding the widest flight of the imagination, why may we not extend the boundaries of the "unknown" by directing our research upward to more spiritual realms, and find in the depths of the universe the prolongation of that life, which by our finite vision seems such a wreck here, find the continuity of existence still unbroken, reaching from man to man, from man to angel, archangel and to God?

History records the noble deeds performed by women; how they have met the tide of oppression and strengthened the hands of brothers and husbands; how she has traversed the field of battle and fought out the living from among the dead, and bound up their bleeding wounds, and poured into the ears of the dying words of consolation!

Mr. Silas Arthur writes: I am still doing all I can to make people think, and to give positive evidence of spiritual control, by music, tests, and healing. I expect to travel in the West again, next week, and will be accompanied with a lecture on the harmonial philosophy.

Bronson Murray writes: I understand that the *Journal* is "considerate and wise enough to desire to know how its tone and course strike its reader. I have read its late numbers more closely than previous ones, and am struck with the wisdom and force of its editorial "make up." I think the controversy between Messrs. Coleman and Buchanan ascribed too much space. Long articles, had under any circumstances, when they relate to disputes, to personal priority or standing, are something worse than objectionable. They convey little information of value. Still the *Journal* of to day is a great improvement upon the past. Its power to command respect and its bold uprightness ensures it a triumphant future. It is bravely contending against the opponents of light in dark places, though these opponents attack it from before and behind, from within and without the pale of Spiritualism. The *Journal* is wise in opening its columns to both sides in all questions within the bounds of decent journalism; that a clear understanding may be had on all subjects discussed, and that, by degrees, its readers may continually approximate truth in all things.

Mrs. S. Smith writes: For eight years past the *Religio-Philosophical Journal* has found a welcome place in our home; it seems almost a part of mother's life. She looks anxiously for its coming every week, and often says it is meat and drink to her, and while she stays in this form she must have it.

Notes and Extracts.

The word Spiritualism is rooted in God, for, said Jesus, "God is a spirit."

Spiritualism means faith in God; converse with angels and spirits, spiritual mindedness and purity of life.

If one man conquers in battle a thousand times a thousand men, and if another conquers himself, he is the greatest conqueror.—*Diammagoda*.

Whenever new relations are made with any one it becomes necessary to lay in an ample supply of pardon, of indulgence, and of kindness.

It is of little consequence what you call the first Nature, the divine Reason that presides over the universe and fills all parts of it. He is still the same God.—*Seneca*.

Spiritualism is now an authenticated fact; yet, more, it is in its best definition a science, a philosophy and a religion, with a foothold in all the enlightened nations of the earth.

"But then, O my friends, if the soul is really immortal, what care should be taken of it, not only in respect of the portion of time which is called life, but of eternity?"—*Plotin, Phaedo*.

When Supernaturalism said that the universe was created by a special fiat some time ago, Naturalism looked upon it, and by demonstrating the ordinary development of nature, the eternity of matter, and the everlasting persistence of force, completely demolished its adversary.

The temple I frequent is the turquoise dome of the sky. I sell my rosary and all the holy names around it for the wine which fills creation's cup. I have turned the prayers of the pious to happy songs. The earth is all enchanted ground. Thine it is, thou Supreme Wisdom, with its light and shadow, its ebb and flow.—*Omara Khayyam*.

Whatever your sex or position, life is a battle in which you are to show your pluck, and won't be the coward of a neighbor passing on a bench to the cowardly in the tented field, it is either the manly fair fight, and admits of no distinction. Despair and postponement are cowardice and defeat. Men were born to succeed, not to fail.—*Thoreau*.

It is of dangerous consequence to represent to man how near he is to the level of beasts, without showing him at the same time his greatness. It is likewise dangerous to let him see his greatness without his meanness. It is more dangerous yet to leave him ignorant of either; but very beneficial that he should be made sensible to both.—*Faust*.

The weakest romance is not so stupefying as the error forms of religion, exciting a false sense, and the worst romance is not so corrupting as false history, false philosophy or false political essays. But the best romance becomes dangerous, if, by the excitement, it renders the ordinary course of life uninteresting, and increases the morbid thirst for useless acquaintance with scenes in which we shall never be called to act.—*John Ruskin*.

O snorer at the shining gate! it will not be asked what religion you belonged to on earth; it will not be asked whether you belong to Calvinist or Arminian; whether you were Puritan or Papist; whether you were Calvinist or Arminian; Presbyterian or Methodist; Unitarian or Trinitarian. Don't present your substitute; don't present your creed. No such waste of heavenly time is allowed; but, what are you, O soul? will be the question. Show the key of your character, will be demanded.—*J. L. Doolittle*.

Secularists and clergymen reject the statements of living philosophers, scientists, scholars and the crowd of the next door neighbor in proof of Spiritualism, and yet believe that God made the first woman from one of Adam's ribs, believe that he took off the Egyptian's chariot-wheels, believe that the bears were sent to devour the little children, believe that the quills fell on an incredible thickness around Israel's camp in a single night, believe that Sampson carried the gates of Gaza upon his back, believe that Elijah's axe was made to cut the trees that stood still in the heavens, and the whale swallowed the unfortunate Jonah!

Always BEAR IT IN MIND—Always remember no one can abuse you but yourself. Slander, satire, falsehood; injustice, can never rob you of your manhood. Men may lie about you, they may denounce you, they may cherish suspicions manifold, they may make your falling the target of their wit or cruelty; never be alarmed; never averse an inch from the line your judgment and conscience have marked out for you. They cannot by all their efforts take away your knowledge of yourself, the purity of your character, or the generosity of your nature. While these are left, you are, in point of fact, unharmed.

The *Spiritual Notes* of London, Eng., says "The Sunday morning lectures of Mr. J. Coates are much appreciated. This gentleman has in contemplation a series of Sunday evening lectures in the Trades Hall, and there is no question but that they will be a complete success. By the way, it is generally known that Mr. Coates is a citizen of the United States, and that he has held several years the honorary degree of Doctor of Medicine and Doctor of Philosophy. The official documents conferring the same were lately shown me by Mr. Coates. He, however, makes but little use of these honors, and prefers to be known as plain J. Coates, an evidence of sound sense on his part. Mr. Coates' office is one of the places every Spiritualist should make a point of visiting when in Glasgow. As a phrenologist, mesmerist, and delineator of character, he has few equals, while being highly endowed with psychic powers he has been the means of doing a large amount of good in the above city.

Can the spirit leave the body? The *Harbinger of Light* gives the following: "Little Maud became seriously ill, and was often heard to ask for her aunt. The child slept in a cot in the same room as the servant, and one night as the girl on returning to bed was about to extinguish the light, she saw a person enter the room, lean over the cot, and look at Little Maud. The girl addressed the strange visitor, but received no response. The person turned, however, and looked the girl straight in the face (who saw it was quite a stranger), and immediately disappeared through the doorway. The visitor was appalled in a watertight over a night dress, and her hair was twisted about her neck. The next night, at about the same hour, the same figure appeared, and went to the cot, and looked at the child, as before. The girl again spoke to the visitor, receiving as before, no answer. The strange visitor then went out at the door, and the girl followed her into the dining room, when it disappeared. Mr. and Mrs. S., when they heard of the circumstance, placed a photograph of the sister in the bedroom, and as soon as the girl saw it she at once recognized it as the person she saw twice come into the room and bend over little Maud. A few days afterwards, Mrs. S. received a letter from the priest with whom the sister was residing, stating that her sister had been very ill, and on two certain nights she laid unconscious for a considerable time. Those who were the identical ones on which she was seen to be, were the same and go straight to the cot of her little niece Maud."

Concerning the Value of Life and the Comforts of Religion.

BY A. J. DAVIS.

The growing condition of both Materialism and Spiritualism is obvious to any clear-eyed observer of the prevailing signs; and yet there are minds deeply troubled and bowed down with great fears...

Is Life worth Living? My sad-hearted correspondent has certainly been reading the melancholy theistic speculations of Wm. Hurrell Mallock. This philosophic attorney for the mighty Church of Rome, in assailing the superstitions and scientific negations of positivism...

My answer is, if by "life" is meant our present rudimental existence, this life is not only worth living, but it is worth all it costs; for our existing ordinary life is but the heart-throb of an everlasting series of higher and more harmonious pulsations...

What is the comfort which many intelligent minds seem to derive from supernaturalism? Comfort and joy and encouragement may be derived from perfect faith in any religion. An erroneous doctrine, if perfectly believed in all sincerity, will yield as much comfort as the truth itself.

ANS: Comfort and joy and encouragement may be derived from perfect faith in any religion. An erroneous doctrine, if perfectly believed in all sincerity, will yield as much comfort as the truth itself. Why? Because the human spirit is rewarded with rest and with joy for its loyalty to what so ever is honest, just, sincere, and faithful.

ANS: Your question descends to personalities, and there I can not go with you. In bitterly criticizing and uncompromisingly exposing a doctrine or theory, it is not designed to attack the sincerity and honesty of persons who may advocate such theory or doctrine.

ANS: The explanation, as I have already said is attributable to their individual sincerity, honesty, and perfect faith in what they profess to believe. Do you believe in the sincerity and honesty of priests and ministers?

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SPIRITUALISM.

Mr. J. W. Fletcher.

It would argue a certain insensibility to the phenomena—actual or imaginative—of the age to avow oneself totally ignorant of Spiritualism. One may be learned in the researches of Andrew Jackson Davis, and may be pardoned for not having—like Lord Dundavon—seen Mr. Home levitate. But the black science, professed of old by the Witch of Endor, and which, in all likelihood, found disciples and proficients at Delphi, is coeval with the race, and cannot, therefore, be quite pool-poohed.

It was with intelligent interest, therefore, that I called on the hierarch of the spiritualistic faith, Mr. Fletcher. I was ushered into a pleasant, quiet, well-appointed drawing-room, a chamber not one whit mysterious, yet somehow suggesting to one's imagination the notion of the abnormal. As I awaited meditatively the advent of Mr. Fletcher, I felt very much as if the most natural thing in the world would be to assimilate with the genius loci and go off incontinently into a trance.

There is not much externally in Mr. Fletcher to cause a scare. He is a slight, soft-voiced, intellectual being, with no weapon in his arm save a pair of extraordinary eyes. "Is he going to spell-blind me?" was my first thought as I measured my strength of will against those peculiar orbits. But I had no reason to stand on the defensive.

What is the comfort which many intelligent minds seem to derive from supernaturalism? Comfort and joy and encouragement may be derived from perfect faith in any religion. An erroneous doctrine, if perfectly believed in all sincerity, will yield as much comfort as the truth itself.

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life, and that holiness here is of incalculable value, since the state of the soul after death depends upon its state during life. The soul which is freed from grossness is in a higher and happier condition, whereas the soul which has been degraded by sensuality is in a lower and a miserable state.

"It is the true view. There are men—not necessarily impostors, but charlatans—who have disgraced our creed. For my own part, when I learnt that an American had rendered Spiritualism detestable and contemptible in this country, I at once resolved to come over and wipe out that disgrace. I have already partially succeeded."

"You are wrong. Trickery is sure to be detected. The real medium cannot be deluded. He colors the message—that of course; but the person to whom it is addressed can easily gauge its genuineness. Besides, which you must understand that the medium suffers by falling into a trance. For instance, when I am in a mediumistic state, I am unconscious, and I am unable to eat before and after."

"Do you consider Mr. Home to be a genuine medium?" "Yes. There can be no doubt of it. People have been skeptical about his levitation; but levitation is a fact. I have a stepson who levitates. But I must add that I regard levitation as a gift possessed only by earthly, that is to say, the lower order of spirits."

"One question more, Mr. Fletcher. Do you believe in the Bible?" "We do; but not in the ordinary theological sense. We read the Bible by our own light, and place our own interpretation upon it. Christ, we reverence as a perfect exemplar. We do not speak of the theology, but of the philosophy, of Spiritualism. All our conclusions are based, not upon a collection of sacred writings, or upon a priori reasoning, but upon certain and verifiable phenomena. Our method of reasoning is nothing if not inductive, and we rely for our belief wholly on experience."

"Your creed, then, in effect, though different from, is also analogous to, that of Methodism?" "There," replied Mr. Fletcher, "I cannot follow you. I know nothing of the Methodist's experiences."

Here our interview ended, not, however, before I had registered a promise to sit under Mr. Fletcher at Steinway Hall, where, subsequently, I had the satisfaction of hearing him lecture with singular eloquence on the Philosophy of Spiritualism.—Whitehall (England) Times.

Communication from Mrs. Maria M. King. To the Editor of the Religio-Philosophical Journal. For the last few months I have been compelled to a reluctant idleness by that relentless enemy, hay asthma, which of late years unites me for any kind of labor from the first of June through the warm months.

What of inconsistencies, contradictions, of meaningless verbiage, which comes as direct from the Spirit-world, and from high sources there, through sensitives, can not now, as hitherto, pass unchallenged as to their true source, thanks to the discussion which has been opened in the JOURNAL relative to this and kindred matters. I am as anxious for the truth in this as any one can be, and am of the opinion that all mediums who are honestly striving for the truth and to teach it, will be glad to be pointed to every possible source of error in the exercise of the important office of exponents of thought from minds disembodied.

Criticism of our work will do us good if we profit by it in seeking to improve ourselves in mediumship as a student does in scholarship. We shall not be less reliable in what we say for spirits, if we know something ourselves, or even if we should pursue a course of study after the manner of other teachers and professional men, as scientists, theological students, etc., provided always that our development for our peculiar work be carried to the proper climax by spirit intelligences co-operating with us for the purpose.

The day has passed, I believe, when it could be accepted by intelligent Spiritualists, that uncultured individuals make the best mediums for mental manifestations. When the dispenser opened, it was a necessity that the best instrument at hand should be used, and crude mediumship (the only kind then in existence) should be made available for exemplifying the philosophy, even at the risk of the mistakes, the misunderstanding for the law of mediumship, and of many principles sought to be inculcated through its instrumentality, which have followed.

Subjects for mediumistic control before the public may, with much propriety, be selected for their fitness for the place; and with equal propriety others may be rejected, whose extreme sensitiveness and imperfect development, render them subject to such a variety of disturbing influences as to make them altogether unreliable instruments for spirits.

for their fitness for the place; and with equal propriety others may be rejected, whose extreme sensitiveness and imperfect development, render them subject to such a variety of disturbing influences as to make them altogether unreliable instruments for spirits.

I have thought much, Mr. Editor, and with deep anxiety on this subject; and years of experience and watching the course of events and the progress of our philosophy, have convinced me that there is a work for Spiritualists to do in regard to mediums and teachers that has hitherto remained untouched by them as far as I am informed, and which has been left entirely to limbo and the Spirit-world to do. Time, experience, and the educating progress to which inspired teachers are subjected, have done very much toward supplying prepared and gifted teachers for the present, without the intelligent co-operation of the body of believers.

You have my most earnest wishes for the prosperity of the JOURNAL, and may the powers above be your strong support in continuing for the right. MARIA M. KING. Hammoncton, N. J.

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

Prof. Denton is lecturing in Kansas City, Mo.

W. S. Bell, Esq., the liberalist lecturer, is stopping in Chicago, and thinks of making it his headquarters.

Bronson Murray has our thanks for a fine assortment of stereoscopic views taken at Onset Grove camp ground.

Mr. Fred. Briggs, a medium from Boston, has been in the city this week en route for California on a pleasure trip.

Dr. Peebles's genial countenance enlivened our office last week. Notwithstanding his arduous labors, he holds his age well, and is as fresh and vivacious as ever.

Mrs. Simpson, Mrs. Crocker-Blood, Mrs. Bishop, Mrs. Eddy, Mrs. De Wolfe, Mrs. Dole and other good mediums in this city, are constantly engaged in giving proof of the life hereafter.

Mrs. Maria M. King has a letter in another column which contains some of the conclusions derived from a long and varied experience as a medium and lecturer. As such they are entitled to consideration.

A. J. Fishback has been speaking successfully at Garrettsville, Ohio. He is to lecture at Springfield, Ohio, and from there he goes to St. Louis, Mo. He has been doing a good work in the East.

The Leavenworth, Kan., Liberal League was organized a short time since by election of the following officers: President, W. E. Coleman; Secretary, H. D. Mackay; Treasurer, Rudolph Brigor.

J. T. Haughey, of Paola, Kansas, will answer calls to lecture and attend funerals. An interesting article from his pen may be found on another page of this paper. The tests therein given are very conclusive and satisfactory.

H. N. WILSON.—Thanks for your well written article, but the subject is not worth the effort. Such a fellow as you name thrives on notoriety; the less said of his vagaries the better. Spiritualism will shake him off in due time, as it has other nearly as foolish but more honest men.

MRS. JAMIESON, of Kansas City, Mo., is thus spoken of by Prof. Denton: "I have had a sitting with her and find her to be, I think, a good, modest woman, who gives satisfactory tests of spirit presence. They might not satisfy confirmed skeptics, but they would be compelled to acknowledge that she obtains information in some other way than by the ordinary senses."

Mrs. A. M. Spence, of New York, whose interesting experiences as published in the JOURNAL, are attracting wide attention, is, we regret to learn, dangerously ill. We shall look with anxiety for further news, and we know our readers will unite with us in an earnest desire that she may yet be spared to earth for many years.

Ex-sheriff John T. Knapp, of Cato, N. Y., has a fine hall capable of seating four hundred persons. It has been dedicated to the promulgation of truth, whether "scientific, moral or religious." Rev. J. H. Harter, Mr. Harter, Mrs. Cornelia Gardner, of Rochester, N. Y., and Miss Jennie B. Hagan, of South Royalton, Vt., were present and participated in the dedicatory exercises.

The Theosophist is a monthly journal devoted to science, oriental philosophy, history, psychology, literature and art, conducted by Madame H. P. Blavatsky, and published at 108 Gt. Russell Street, London. Distinguished men of India, natives, will contribute to its columns, and the information imparted will be of a character not accessible in this country, and if cannot fall to be of interest to every reflective mind. The price per year will be \$4.43. Remittances can be forwarded to this office, and bills of exchange will be secured on London, and forwarded to Bombay, at the subscriber's risk.

Mr. and Mrs. Thomas Gales Forster spent last Sunday and Monday in the city, and were cordially welcomed by many old friends. We enjoyed a long and interesting conversation with them concerning their European experiences. Maj. Forster has already received applications for lectures and thinks he will take the lecture field after a little. He has few equals on the rostrum and should have all the work he can attend to. His address for two weeks will be Oquawka, Ills., and after that for two weeks at Chillicothe, Ohio.

Col. Paul Brémond of Texas, spent last Sunday in the city. Although largely engaged in building railroads and developing the resources of Texas, he yet finds time to discuss Spiritualism, for which he has the greatest interest and love.

Mrs. L. E. Bailey writes: "We take pleasure in recommending to local societies in the State of Michigan, the services as lecturers of our noble brothers, Dr. S. A. Thomas, of Sturgis, Dr. P. T. Johnson, of Coldwater, and Dr. Wm. Jordan, of Thornton. The first two named, are at present traveling together, giving courses of medical lectures, with great success. Dr. Jordan spoke twice on Sunday last, for the Battle Creek Society, with good satisfaction."

If we may believe Swedenborg, spirits are very human in their weakness. In his Spiritual Diary he says: "When spirits begin to speak with man, he must beware lest he believe them in any thing. Things are fabricated by them, and they lie. . . . man then listens and believes, they praise on, and deceive and seduce in divers ways."—Epes Sargent's "Planchette."

Passed to Spirit-Life. Passed to spirit-life (to join her angel husband and children) from the home of her son in Rockport, Mo., Sept. 22nd, our mother, Mrs. ALMIRA COLVIER, aged 70 years.

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OPINIONS.

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