

RELIGION AND PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM

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

VOL. XXVII. CHICAGO, OCTOBER 11, 1879. NO. 6

SPIRIT COMMUNION.

A Lecture delivered by Henry Kiddle, Before the Brooklyn Conference of Spiritualists, September 6th, 1879.

Communication with the spirits of the departed was an established fact long before the dawn of what is called Modern Spiritualism. Indeed spiritual intercourse appears to be as old as humanity itself. Modern Spiritualism, however, embodies a grand series of phenomena differing from, and in many respects transcending, all other spiritual manifestations of which we have any record.

There is, indeed, in the recorded and thoroughly attested incidents and facts of human life so much of the *supernatural* (I do not use the word *supernatural* or *preternatural*) as to make it astonishing that such a vagary as materialism should ever have gained a foothold in men's minds. Only ignorance of well established facts, or the conceit of refusing to give assent to anything that does not tally with our own personal experience, can account for it.

Modern Spiritualism differs from all other phases of spirit manifestation in several particulars:

1. The phenomena have been more striking, as well as more regular and continuous;
2. A definite and permanent object or motive has been manifested, and this obviously a beneficent one;
3. The communications thus received have brought to mankind a very important body of facts in regard to the condition of departed spirits, and the nature of the future life; and
4. These teachings or facts have, in the main, confirmed the religious and ethical teachings of Jesus of Nazareth, and in this respect constitute a re-affirmation of what has been called the Christian Dispensation.

Of course, in the fourth proposition, I make no allusion to any special theologic creed, but exclusively refer to the simple precepts of Jesus himself, such as those contained in the Sermon on the Mount, and the grand law which he gave as embodying all that is necessary to salvation, namely: Love God and love one another, which, according to his authority, constitutes the essence of Christianity. But I intend, at this time, to say nothing in this lecture which is not fully supported by my own experience and observation of spiritualistic phenomena.

In the book which I recently published there is a pretty full statement of the nature of that experience, and my deductions therefrom; but as the latter have been controverted by some of the spiritualistic journals, I shall, as far as the present occasion permits, discuss some of the most important questions thus raised as being of vital interest to the cause of spirit communion.

First, let me say a few words in regard to the mediums, through whom these communications have been obtained; for, I need scarcely say to you, the diversities of mediumship are almost endless. Mr. Davis, in his work entitled "Spirit Mysteries Explained," enumerates twenty-four different kinds of mediums, but the definition of these seems to me somewhat obscure and unintelligible. Rival (Allen Kardec) presents a simpler classification and nomenclature in his "Book of Mediums." According to him, all psychographic or writing mediums are divided into the two classes—mechanical and intuitive; the latter being sometimes called impressional mediums. Of course, scarcely any mediumship is confined to one phase, but usually presents several phases in different proportions, one being more prominent than all others. The *rationale* of mediumship, in itself and in the endless diversities of its manifestation, is as far as I know, inexplicable; as are likewise the principles and laws which underlie and control the great mass of psychologic phenomena, such as mind-reading, psychometry, and somnambulism, with the trances and its attendant marvels. In a general way, these psychologic mysteries have been solved through the phenomena of spirit communion, which has brought us indisputable evidence of the independent life and action of the human spirit after the dissolution of the mortal frame; and a more definite comprehension of these matters can be obtained only by studying the relations of spirit and body, and the modes in which spirits still in the body act one upon another.

The communications published by me were obtained chiefly by what is called impressional mediumship; that is to say, the medium is impressed by the will of the spirit, who uses her brain to think and her hand to write the thoughts and facts which he desires to communicate. I use the word *will* designly, because the will of the medium both as to hand and brain, appears to be suspended—having been voluntarily surrendered to the communicating intelligence. Hence, the mode of writing changes with every spirit control. The pencil is held differently (sometimes in the most anomalous and awkward manner) and there is every possible variety in the degree of speed and force, as well as in the form and size of the letters and the general style of the writing. Sometimes it is a swift running hand; at others the letters are made separately, and are of a peculiar form. Thus in the communication from Mozart, the letters were separate, and partook of the German form. On some occasions the mode of holding the pencil, and the force with which the paper was struck by it, in the seeming emotion

and vehemence of the spirit in giving emphasis to certain statements, made the writing extremely painful to the medium; so much so indeed that she was sometimes obliged to throw down the pencil. The medium has also written with her left hand, and could always do so when under control; although in her natural state she could scarcely write a word in this way. She has also written with both hands simultaneously, the left hand writing the first word of the communication, and the right hand the second, and so on. How this control is established, and how it is exercised, are mysteries; and the spirits appear to be as unable to explain them as we ourselves are to explain how we (that is, our spirits) control our bodies and minds in our earthly condition. Let us pause to consider that fact; namely, that the simplest voluntary act—the moving of a finger for example—is just as much a mystery—just as inexplicable as a spirit communication written by impression. In all the matters, we must accept the facts and wait patiently for an explanation. Let us be humble—let us be as little children—in this great school in which God has placed us to learn the alphabet of his glorious creation.

But the mediumship which I am endeavoring to describe is not simply impressional; it presents other phases—clairvoyance, seeing the spirits who communicate; and clairaudience, hearing sometimes the very words which they utter. Indeed, by means of the latter, I have held very satisfactory conversations with departed spirits without any written message.

There is, however, a limit to the spirit's ability to impress the mind of the medium, or to use her brain, because her mediumship is intuitive—scarcely at all mechanical. On this account mere words, that is, words used arbitrarily, such as proper names of persons and places, also dates, cannot be communicated by impression. When the spirit would announce himself on coming to communicate, or wishes to sign the communication when written, invariably (unless the name is known to the medium) the movement of the hand changes, obviously being under mechanical control, while the influence upon the medium's brain is suspended. But often the medium to whom I refer hears the name clairaudiently, though not always distinctly. In all this there is a close analogy between the manner in which the spirit uses the mind of the medium and that in which she employs it herself. Of this intuitive or impressional mediumship, Rival remarks:

"Of all the means of communication, manual writing is the most simple, the most convenient, and the most complete. It is to that all efforts should tend, for it permits us to establish with the spirits as continuous and regular relations as among ourselves. We should cling to it the more, because it is that by which the spirits best reveal their nature, and the degree of their perfection or inferiority."

In relation to mechanical mediumship he says:

"What characterizes the phenomenon in this case is that the medium has no consciousness of what he writes; absolute unconsciousness constitutes passive or mechanical mediums."

This seems to be what some have called (very improperly, I think) automatic writing—a misnomer, for can any writing execute itself? (Do these people who talk so glibly of "automatic writing," mean to intimate that neither the intelligence of the medium herself or of any controlling spirit produce the writing? Or are they going to adopt the absurd cavils of the skeptical scientists, and try to cover up facts by heaping upon them such phrases as "unconscious cerebration," "reflex action," etc.?) Of mechanical mediumship Rival says:

"This faculty is most precious, as it can leave no doubt of its independence of the thought of him who writes."

Of intuitive mediumship the same observer and author says:

"The transmission of thought takes place by the intervention of the medium's spirit, or, rather of his soul; for by this name we designate the incarnated spirit. The foreign spirit, in this case, does not act on the hand to make it write (that is, not directly); he does not hold it, does not guide it; he acts on the soul with which he is identified. The soul, under this impulse, directs the hand, and the hand directs the pencil."

ty of the medium. The part of the mechanical medium is that of a machine, the intuitive medium acts as an interpreter. In fact, to transmit the thought, he should understand it; appropriate it in some sort in order to translate it faithfully; yet this is not his—it but passes through his brain."

This most accurately describes the process as I have noticed it hundreds of times, watching it in all its phases. The phenomenon is just as positively distinguished from psychometry (the exercise of which I have seen), mind-reading, and other psychologic phenomena, as one thing can be from another. Nor is there anything indicating what has been called "reflex action." No present mind in the flesh impresses or influences the medium. When alone with the medium while writing I have departed from her, and the communication still went on; as, indeed, why should it not; for she was writing things of which neither I nor herself ever dreamed. But I will present here more particularly the reasons for believing that the intelligence communicating is not the medium's nor that of any mortal person present:

1. Facts are expressed that are unknown to the medium and to all others present; allied to which is the writing of answers or communications entirely unexpected, or contrary to what was expected by those present, including the medium.

2. Admonitions, advice, kindly censure, etc., etc., are addressed to the medium herself as to others present, (or sometimes absent) regarding matters unknown to her, but subsequently acknowledged by the persons referred to as true and pertinent.

3. An important test is offered by the confirmation of what has been written by one medium by the writing of the other; the latter not knowing what had been given by the first.

Of this there have been several instances in my experience. I will here specially refer to two:

(a) In the early part of the experience, the spirit of Judge Edmonds was communicating through my daughter, and at her residence, and was suggesting the preparing of a book upon the subject, when I asked him if he would communicate through my son, to which the reply was: "No, he is too young, but he still will subserve a good purpose by means of his uncontrollable handwriting." This was in the month of June; and three or four months afterward, the Judge did write through my son, holding quite a protracted conversation with me in that way, at the close of which he said: "Your son is quite a medium—more so than I supposed. I have written through him, though I said he was too young."

(b) When preparing my book, I asked the Judge to give me some information in regard to the dark or unprogressed spirits, and he wrote the communication on that subject published in the book. This was given through my daughter; but subsequently he remarked through my son: "The matter which you spoke of some few days ago can be further explained by referring to the chapters of my book. Compare its statements with other spirit communications, and combine the ideas." The medium when writing this knew nothing of my previous question, or its answer through the other medium.

4. Another test of the independence of the intelligence communicating is afforded by the character of the communications written, many of which are far superior to what the medium could have written without aid. Besides, every communication is more or less individualized—having many quite distinct peculiarities both of style and thought, with different facts, allusions, etc.

5. The diversified mode of writing, already referred to, indicates most conclusively a different will power at each change of control.

6. Another important proof is supplied by the clairvoyant descriptions of persons by the medium—as to appearance, manner, age, and other peculiarities, identifying in this way the spirit although entirely unknown to the medium. Of this there are very many instances in my experience.

Moreover, there is a remarkable adaptation of the communications to the character of the persons from whom they purport to come. For example, the medium has written from five to ten communications at a sitting from different spirits unknown to her in the flesh; and yet the messages are recognized by those who did know them, as quite natural, in short, such as might have been expected.

These several proofs of independent intelligence and genuineness of the communications, are referred to in my book, but have received no attention on the part of those who have denounced it. For this I was prepared, on the part of the secular and religious press; but I must say I was surprised that any spiritualistic journals should have joined in such a senseless "hue and cry." Certainly Spiritualists ought to be able to understand and appreciate such facts and such reasoning; and if what is communicated from spirits, professedly of the higher spheres, apparently, does not agree with what has come from other spirits, of a different and generally of a lower grade, and through other mediums, it should not be hurriedly and arrogantly waived aside, as the offspring of delusion and deceit, but should be calmly and deliberately weighed, with a full consideration of all the circumstances under which it was received.

I have a right to consider and to denounce the diatribes palmed off by the newspapers

and magazines as a review of my book, as an outrage on truth and justice. "A man who could believe such *travails* to have emanated from Shakespeare, Byron, etc., must be a fool or a lunatic." Such is the arbitrary dictum of all these so-called critics, echoed and re-echoed from one to another. Now, in this, every vital point in the discussion of the matter is overlooked, or willfully ignored. Had it been shown that the "communications" were indeed what is signified by the word *travails*, and had I stated that these compositions were recently discussed posthumous writings of these authors, I should have deserved condemnation for accepting them. But I did not such thing. I asserted that they had come to me from the spirits—the disembodied souls—of those writers, through the mysterious and inexplicable channel of mediumship—a kind of spiritual telephone, perhaps, we may say; and, hence, to judge of the authenticity of these writings by internal evidence exclusively, must be in the last degree absurd. Why? Because to do this would require on the part of the critic a complete knowledge and comprehension of (1) the character and life of a spirit, (2) the nature of the instrument through which he speaks, and (3) his mode of using this instrument. Yet this is what the critics have ignorantly and conceitedly attempted, and foolishly and presumptuously pronounced their perle sentence of condemnation. Perhaps, they are silly enough to think this is final.

All the critics of my book, to my great surprise I must say, have based their strictures to a remarkable extent upon the mere matter of rhetoric or style. Now, I have by no means claimed that the style of these communications is faultless. I have never asserted, except in one instance, that they are equal, in point of literary merit, to the best specimens of composition written by the communicating spirits while they were in the flesh. In this particular, I have been grossly misrepresented and studiously maligning. Some of the communications, I contend, are as literary compositions remarkable for excellence—some as good as the average earthly writings of those from whom they purport to come. But when we compare these compositions with earthly writings, it should, in all fairness, be borne in mind that they were written under peculiar circumstances. Waiving the consideration of mediumship, there was no time for premeditation and no opportunity for emendation; while the writings compared with them were studied carefully, written and re-written, amended and polished by repeated and delicate retouchings. I would ask, did Shakespeare talking familiarly in the home circle at Stratford, or among his friends, pour forth such beauties of thought and diction as we find scattered—only scattered—through his published works? Examine a page of Byron's manuscript as he sent it to the publisher—many specimens of which we possess—and you will feel the greatest pity for the compositor who had to decipher it, with all its erasures and interlineations. Moreover, to know whether it is possible, on the theory of these critics, that Shakespeare or Byron could have written these communications, they should be compared with the worst, not the best specimens of those poets' writings. Certainly, if I can show that some of the verses of Shakespeare and Byron are inferior to these communications, the foundations of this senseless criticism are knocked from under it.

But the spirit intelligence himself deprecates any such comparison. "Please do not expect me," says Shakespeare in one of the messages, "to enrobe my thoughts in any other way than through the light that comes from your mind's control"—that is, do not expect me to express my thoughts in any other way than is possibly by means of controlling or impressing your mind. This was said after an obviously abortive attempt to write a poetical communication—one the deficiencies of which were such that it was almost wholly unintelligible; although there were flashes of poetical imagery throughout. On another occasion, when the medium hesitated during the writing of a message from Judge Edmonds, she wrote the following addressed to herself: "I find you are improving in your mediumship. Why do you hesitate? Take it all as far and as well as you can. There we can give you as we feel; but expect not perfection from the impromptu of a moment's calling."

Now, such being the case, how foolish to make so much ado about the matter of imperfections of style! That there are imperfections is admitted in the book; but in the jeering criticisms pronounced upon it, these imperfections have been grossly, and even maliciously, as it would seem, exaggerated. These stupid rhetorical objections do not at all affect the truths presented in these messages; and I still maintain that these embody a revelation that human society at present especially needs to crush out the evils that result from materialism, and an almost total insensibility to the claims of a future life. Very many have already seen and acknowledged this. For not every one is so blind as to suppose that those who, centuries ago, were the master spirits of literature, science, or theology in this world, still think or believe as they did in the flesh; or that when, with inconceivable difficulty, that return to express their thoughts—offer their admonitions, through the feeble brain and mind of mediums—a woman inexperienced in composition or a mere child—they are able to reproduce the very ideas and style which characterized

them on earth; or that they should be able, instantly, and under such unfavorable conditions, to produce compositions equal to the very best passages in their earthly writings. They, however, do not come with expressions of earthly passion, earthly reasoning, earthly knowledge of any kind; but with words of kindly admonition, heavenly exhortation, showing in a general way the happiness to be enjoyed in the higher spheres of spiritual being and the sufferings to be endured in the lower spheres from repentance and remorse from a wicked and misspent life. Who are these spirit intelligences, that come with such heavenly messages? "Are they not," in the words of St. Paul, "all ministering spirits, sent forth for ministry on account of them who shall be heirs of salvation?" Yes, they are the spirits of the departed, proceeding onward and upward toward the infinite purity of the Creator of all things, and performing the varied offices of God's angels of mercy, as the indispensable condition of progression; for in the spheres, as it should be on earth, "life is real, life is earnest," and humility and self-abnegation constitute the essential elements of spiritual excellence and advancement.

Let me not be misunderstood; the intellectual grandeur of a purified spirit, I doubt not, is far more resplendent than any intellectual endowment of talent or genius, which the annals of the world's literature or science can show; but it must necessarily be far different in kind. I believe with Dr. Brittan, that "liberated from these mortal limitations, the spirit must possess and display a purer and loftier intellectuality. All the faculties and affections are refined and exalted by contact with more subtle principles, nobler natures, and the luminous atmosphere of the immortal life and world." But there is another important consideration which should not be lost sight of in any comparison between the merely intellectual characteristics of a spirit in the flesh and out of the flesh, especially as shown in such writings as poems. We now know, and it is generally acknowledged, that there is such a thing as inspiration. Certainly, the poets themselves recognize it, for they often preface their effusions by a prayer for spiritual affluence. In one of the communications in my book, Shakespeare speaks of passages of his "given by inspiration." Such being the case, how are we to know what the disembodied spirit can or cannot do without the inspiration which it received while on earth? It cannot be doubted that a great change takes place in the condition of the spirit, both intellectual and moral, on passing away from the trammels of this life. For this Dr. Buchanan gives some forcible reasons in a recent communication to the *Banner of Light*. "A necessary consequence of this change," he says, "is the diminution in force of all the passions and selfish propensities. This is universal and inevitable. The transition to spirit life is a step of spiritual devotio; and, notwithstanding the vast number of selfish, sensual, passionate and malignant persons who daily pass into spirit life, it is extremely rare for any of them to manifest malice." This accords entirely with my experience based upon the receipts of more than five hundred communications. Dr. Buchanan further says, "I think with scientific accuracy; 'Another important consequence of the change is that the basilar portion of the intellectual organs—the seat of the animal intellect—is diminished in power, while the philosophic tendencies are increased. Hence the great difficulty of obtaining from spirits those definite statements of facts, names, dates, or incidents, which are always desired as tests, and the failure of which creates so much disappointment and skepticism among those who do not understand this law of increasing spirituality.' The mere reference to these points will serve to show how subtle and intricate this matter of spirit communion is, to illustrate the impossibility that any newspaper paragraphist or reporter should be able with any degree of truth or justice to write upon the subject. But the gentlemen connected with the press must be all endowed with preternatural genius; for they are equally masters of all subjects, and are able to write with complete spontaneity, upon every topic presented, whether it be political, social, financial, scientific, ethical, religious, psychological or spiritual. I wonder where they get so marvelous an inspiration."

As I have been subjected to so much vituperation in consequence of the published messages of Shakespeare and Byron, I trust I may be permitted a few remarks upon this point, especially as thereby I shall illustrate several important matters in connection with my theme—spirit communion. First, in regard to Shakespeare:

Of all the hundreds of communications received, there are none that abound so much in the peculiar imagery—particularly metaphor and personification—for which Shakespeare's style is distinguished. I will give a few examples. In his first message, he says: "O, the billows roll and the waters surge to be on the surface of your heart's understanding!" Another spirit might have said: "O, how we spirits long to enlighten your minds and hearts with spiritual knowledge!" And then he says: "The better you realize this spiritual truth, the better and wiser you will be before the light of God's heaven dawns upon your senses;" that is, literally, before you pass away from earth. Further he says: "How you will long to be perfect as your Father in heaven is perfect! But do not despair; there is never

All Forms of Life are Immortal.

To the Editor of the Religio-Philosophical Journal: I have enjoyed the acquaintance of the RELIGIO-PHILOSOPHICAL JOURNAL for more than ten years, and no time during that period has it presented more completeness and perfection in all its parts than it does to-day.

will annihilate the past, and all the forms and forces, and the world will be like a new creation, and the past will be like a dream. The same system of thought which applies to time, applies with equal force to all the relations involved in the human soul.

On October 11, 1879, Dr. J. E. Briggs was elected chairman of the committee, and it was arranged that he should appear at a conference on the 23rd of the month in regard to the matter of the Harmonical Association.

The Substantiality of the Spirit, and of things Spiritual. BY A. J. DAVIS. I have an impetuous, yet thoughtful, correspondent who is afflicted, intellectually, with an ambiguity or chaos which fills him with about equal parts of uncertainty and hesitation.

To the Editor of the Religio-Philosophical Journal: I have just made a most surprising and astounding discovery, which I hasten to communicate to you and your readers, as I think it is a discovery which they can possibly be aware of what I have just learned.

Religio-Philosophical Journal

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

Terms of Subscription, Strictly in Advance. One copy, per annum, \$2.00. Five copies, per annum, \$10.00.

LOCATION: 92 and 94 LaSalle St., Northwest corner of LaSalle and Washington Sts. CHICAGO, ILL., OCTOBER 11, 1879.

Ulrici, the Spiritualist.

The name of Hermann Ulrici has been brought prominently before the American public recently through the letter of Professor Wundt in the September number of the Popular Science Monthly.

Ulrici, born March 23, 1806, was educated for the law at the Universities of Halle and Berlin. After two years of legal practice, he abandoned his profession, on the death of his father in 1829, and devoted himself for four years to the study of literature, philosophy, and science.

Ulrici tells us, that modern physical science justifies the theory, that whatever exists is a center of forces, which are held together by a uniting force, identical with the force of resistance.

The nervous system and the soul form the subject of a new Section, in which the view is developed, that the soul must be conceived as a sort of fluid, similar to the ether, only not, like the latter, consisting of atoms, but being absolutely continuous.

His assertion is a bald and brazen assumption, showing a gross ignorance that disqualifies him from writing on what he knows nothing about, or a base prejudice which is an equal disqualification.

Such is a brief and imperfect outline of the philosophy which antedated Ulrici's acceptance of the facts of Spiritualism, and which, it will be found, is in perfect harmony with them.

It is objected by Wundt to Ulrici, that he has committed himself to an assertion of the objective reality of the so-called spirit manifestations, not having investigated them himself, solely on the authority of others whom he believes to be capable and honest.

The fact that the best juggler in Berlin, Bellachini, testified to the objectivity of the phenomena, and to their being entirely distinct from juggling tricks, does not weigh with Wundt, for the reason that "it could not be presumed that Herr Bellachini had a conception of the scientific scope of the question."

"After I had, at the wish of several highly-esteemed

functionaries of rank and position, and also by my own witness, tested the power of the spirit, by the aid of a medium, in the presence of the public, at the residence of the Rev. Dr. ...

For Professor Wundt to imagine that he can break the force of earnest testimony like this by the ironical suggestion that Bellachini "did not have a conception of the scientific scope of the question," shows that the Professor has a half-consciousness of the real weakness of his own tentative theory of prestidigitation.

Wundt's letter seems to have been a great comfort to the secular and religious editors of the United States. With one acclaim they hail it as "crushing." On the contrary it is a very weak and flimsy affair, full of misconceptions, blunders, and wrong inferences.

The Popular Science Monthly—Spiritualism—Gross Misstatements.

The Popular Science Monthly gives its readers much useful and valuable information, for which due credit should be given. It teaches the reign of law instead of the supernaturalism of old theology, and this is well.

Toward the facts of Spiritualism, and the ideas and teachings of those who have studied these facts with patient and careful diligence, its editor, Professor E. L. Youmans, is guilty of misstatements and gross unfairness.

"The first article of a scientific man's faith is that Nature never breaks her regularities, but holds true to an unalterable method of law. He knows that if he comes upon what appears to be a break or exception in this order, it is he who is at fault, and that with further knowledge the apparent derangement will disappear."

No persecuting priest, no inquisitor of old Spain, no bigot in theology, from the days of Cotton Mather and his witches to our own, has written anything more utterly untrue or more contrary to the truth than this.

No jot or tittle of evidence does it rest on. Not a writer of any repute whatever among us has ever denied the "order of nature as being unalterable," but one and all have affirmed that great truth. Ever since its publication, and to this hour, the RELIGIO-PHILOSOPHICAL JOURNAL has taught and emphasized the grand idea that nature "holds true to an unalterable method of law," and the same is true of the other Spiritualist papers and of all our periodicals and authors.

His assertion is a bald and brazen assumption, showing a gross ignorance that disqualifies him from writing on what he knows nothing about, or a base prejudice which is an equal disqualification.

If it be ignorance it is so dark as to show that he is no more competent to state the ideas or methods of the Spiritualist, than one, knowing no letter of the Greek alphabet, would be to fill the chair of a Professor of that language.

If a man in public position falsifies the views of a large class of intelligent people and of a goodly number of eminent and able men, some of them his peers in the science of which he is so proud, his penalty must be a public one—for justice demands that his falsehood be exposed in the same broad light in which it was written—and to say that the Spiritualist "denies the order of nature as unalterable," is a purely false and unprovable assertion.

The Spiritualist always teaches the constant sway of natural laws, always says that the facts of spirit-power and manifestation are in accord with such laws, and that we have much to learn, both of fact and law—especially in the inner life of man, his spiritual power here and hereafter, and the inner life of the universe.

And this absurd assumption is modesty, and the "true scientific spirit and method." Neither will this Monthly give fair bearing to any but its own side. Grudgingly it has been driven to grant scanty room to some brief, and therefore, imperfect, statements on the spiritual side, while ample space has been given to inductive and materialistic writers and to false statements against Spiritualism, like this that we have quoted from its editors.

We have heard of a clergyman, not a Spiritualist, and not a bigot in theology or science, who would not take the Monthly because of its gross unfairness. He said it gave Tyndall ample pages to write on "the potency of matter," but would not publish the masterly criticism of Rev. James Martineau, of London—an eminent and very liberal man, who made a fair, clear and unanswerable comment on the materialistic tendency of Tyndall's views widely read by scholars, but never published in this one-sided Monthly.

It is here just as it was in London, where Slade was tried, (and acquitted) and Sergeant Cox—a fair and eminent scientist, not a Spiritualist—said, in an address before the Psychological Society of Great Britain:

"The object really sought (by the Lankester prosecution) was plain enough. It was not to punish Dr. Slade, but to discredit through him all psychical phenomena, the proof of the existence of which was destruction to the doctrine of materialism. The desire and design was to bring into discredit the authority of Barrett, Wallace, Crookes, Lindsay, Bayly, and other members of the Royal Society who have acknowledged the reality of some, at least of the psychical phenomena, and—above all—to create, by means of popular articles, others who might pursue investigations, which, if found to be true, they felt to be fatal to their own reputations. But such hopes have been grievously disappointed."

We commend these words to the editor of the Popular Science Monthly; for here, as there, will come, at least, grievous disappointment as the sure result of bad efforts, made in like bad spirit and for the same pitiful purpose. The bigotry of materialistic and inductive scientists, who fear and hate what they would lead others to deride and despise, is at the bottom of all this.

On Spirit Communications.

An esteemed correspondent, J. R. F., writes us from San Bernardino, Cal.:

"You affirm that spirit communication through a medium can be governed to a great extent by the medium's own mind unintentionally, and should not be accepted as genuine. I assume, on the contrary, that hypothesis, that our whole spiritual fabric must fall because we are so dead of popular infidelity, others who might pursue investigations, which, if found to be true, they felt to be fatal to their own reputations. But such hopes have been grievously disappointed."

Our friend does not accurately state our position. What we hold is, that the mere assertion by a medium that he is speaking the words or thoughts of St. Paul, Bacon, or Shakespeare, must not be regarded as authoritative. He may be merely speaking his own thoughts drawn from other states of consciousness than the one in which he is said to be "under control."

The "line of demarcation" must be drawn precisely as we draw it in regard to human productions. When Chatterton pretended to give to the public the writings of Thomas Rowley of the 15th century, the fraud was discovered by his use of the word "the," which was not established as an English word for more than a century afterwards.

We do not assume that a medium's mind is "absent" when he is "controlled." It may not be active in the state of repression in which the spirit seems to hold him; but it may be active in a state of consciousness discrete from that. The human mind is a very complete mystery. The here and now of consciousness do not comprehend the whole of the mental domain. Only in eternity can its infinite extent and resources be reached.

Hudson Tuttle on Ingersoll's Conviction.

On another page will be found a terse and trenchant article from a man who cannot be accused of any narrow sectarian bias. Probably no man in our ranks has the confidence and esteem of Liberals to the same degree as Mr. Tuttle; and his views should and will receive attention from them as well as from Spiritualists.

Prof. Wundt on Universal Causality.

Prof. Wundt tells us that, "The authority of the whole history of science, the totality of all known natural laws, have not only been discovered (1) under the presupposition of a universal causality, but have (2) also without exception confirmed the same."

According to Kant, we have the idea of cause, and also the belief that every commencing phenomenon implies the operation of a cause. But these are merely the forms of our understanding, subjective conditions of human thought.

We could quote numerous authorities to show that Wundt's declaration that "the totality of all known natural laws" confirms the presupposition of a universal causality, is grossly untrue. Indeed the question is one that does not belong to science, Science would have to go out of its limitations, and transcend phenomena, in order to attempt to prove universal causality.

The Phenomena Common to the Ages.

In reference to the fact that phenomena, claimed as spiritual, have been common in all ages, Prof. Wundt remarks, in his letter to Ulrici: "You conjecture that Providence in consideration of the lamentable circumstances and conditions of the present, has felt itself bound to interfere in this peculiar manner. Your conjecture is based upon the assumption that similar phenomena have never been observed in former times. This assumption, however, is false. On the contrary, there has never been a time, so far as I know, when phenomena resembling the spiritualistic, and in some cases most strikingly, were lacking."

Here there is a total misapprehension of Ulrici's meaning. From the very first outbreak of the American phenomena in 1847, it has been claimed by every intelligent Spiritualist, that they were precisely similar to those recorded in the Bible, and to such as have been well known throughout the ages.

As Prof. Wundt lays much stress on what he seems to regard as a discovery of his own it may be well that he should be undeceived. Our method of prosecuting investigation differs from what it has ever been before—and that is the only difference.

A Striking Test.

About the middle of Aug. Mrs. Wood, a lady who has been carefully and critically investigating Spiritualism, called upon Mrs. Simpson at her residence, 24 Ogden Avenue, and among the numerous tests she received was one of a peculiarly striking character, demonstrating conclusively that the spirits are aware of what mortals are doing.

Mrs. Wood did not see Mr. Hill clairvoyantly; Mrs. Wood knew nothing of what he was doing, and, of course, the test could not be ascribed to mind reading. If she did not see Mr. Hill at the time stated, will Dr. Beard explain how the information was imparted?

Mrs. Hollis-Billing.—This well-known medium and most estimable lady, is now giving sances in London. We wish her abundant success, and have no doubt she will soon attract devoted friends in large numbers, who will appreciate both her mental gifts and her admirable qualities as a lady.

Dr. Wm. Fishbough on the Peace Hall Performance.

I have been waiting for a little leisure to write you an article, but as that does not seem to come, I must at least convey to you my thanks in behalf of all honest, rational Spiritualists, and the cause generally, for the exhaustive exposé of that most wicked, Your broadside has sunk that pirate craft to unfathomable depths. I say, with thousands of others, go on in your good work until the cheats and knaves who are hanging on the skirts of Spiritualism, shall all have been rendered powerless for farther harm. In haste. Yours for honesty and the truth.

WILLIAM FISHBOUGH, 829 DeKalb ave., Brooklyn, Oct. 2nd, 1879. Bro. Fishbough needs no introduction to the readers of the JOURNAL. He is known as one of the earliest and closest students of spirit phenomena. A long life of constant study and intelligent observation has rendered him especially fitted to express an opinion upon all matters relating to Spiritualism.

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

Prof. Milton Allen has returned from an extended tour through Illinois and Iowa.

Carl Zwicker sends remittance for renewal, but fails to give his postoffice address.

Mrs. Jennie W. Stansbury passed very suddenly to spirit life, Sept. 28th.

The Omro (Wis.) meeting was a pleasant and successful gathering. Dr. Feebles lectures were much liked.

Mrs. Zella S. Hastings, of East Whately, Mass., will receive calls to lecture in New England during October.

It is said that Henry B. Allen, the physical medium, is holding very satisfactory sances in Massachusetts.

B. F. Underwood, Liberalist lecturer, fills an engagement at Union City, Mich., this week.

A boy, less than seven years of age, residing in England, is said to be a most excellent medium. He is clairvoyant and clairaudient.

Hon. Oliver S. Beers, of Alabama, an active Spiritualist, has been spending a few days in the city, attending the various Masonic societies.

Bishop A. Beals speaks at Whittier, Ill., the second Sunday of October. The last two Sundays of October and the first two Sundays of November, he speaks at Sheboygan Falls, Wisconsin.

Capt. H. H. Brown has returned to his home from his summer tour. He will rest a while and make new time engagements for his fall work. Address him at 704 Monroe street, Brooklyn, N. Y.

Mrs. Emma Jeffries, late a Medium of California, is now located at 165 West Madison st., where she will be glad to see her friends. She will give public sances on Sunday Tuesday and Friday evenings.

Thomas Walker, the trance medium, has concluded to remain in England. He will continue to lecture there. He accomplished a great deal for Spiritualism while in Australia.

Dr. A. L. Clarke, 157 South Clark St., has it is said, performed some remarkable cures of late. Dr. Clarke is an electropathist; he has been steadily in practice in this city for fifteen years and has for patrons many of our best known citizens.

Jesse Shepard, the remarkable musical medium, called on us just as we were going to press. He is on his way to Europe, but intends to give some sances en route. He reports splendid success in Australia and California.

Dr. C. P. Sanford is at present delivering a course of sixteen lectures at Clarinda, Iowa, and is the guest of that zealous friend of Spiritualism, Mr. J. A. Snodgrass. Bro. Sanford and wife attended the meeting at Ridgeway, Kan., and with Prof. Denton and others, helped to make it a successful and enjoyable affair.

M. C. Vandercook sang at Pine Grove, Mich., Oct. 1st, and at Kendall, Oct. 2nd. He will take his trip to North Michigan the last of October and will make engagements to give entertainments of music at halls or churches the coming season. His catalogue now embraces 125 comic songs, ballads and sacred pieces. Write for terms, etc. Address, Allegan, Mich.

J. Frank Baxter will speak on the Sundays of October and November in Brooklyn, N. Y., at the Institute. Will return, and be at liberty for engagements, Tuesday, Wednesday and Thursday evenings of each week, in New England cities and towns, excepting Tuesday evening, Oct. 7th, when he speaks in Rockland, Mass., and Wednesday evening, Oct. 15th, at which time he addresses the people at Iilon, Herkimer Co., N. Y. Address him at once at 13 Walnut street, Chelsea, Mass.

MEDICAL COMMON SENSE.—With most of our readers we can say that medical common sense is a scarce article. Dr. N. B. Wolfe, of Cincinnati, Ohio, however, evidently possesses a large amount of it. He publishes a finely gotten up book of one hundred and forty pages which he calls Medical Common Sense. It is devoted to the pathology and treatment of consumption, asthma and catarrh and is sent free to all applicants. Dr. Wolfe is well known to Spiritualists as the author of "Starting Points in Modern Spiritualism," a book which has had a large sale; it has passed through several editions in this country and has been published in England.

Press Comments on the late Exposition of "The Terre Haute Mecca of Marvels."

From a large number of notices clipped from our exchanges, we publish a few specimens: The Chicago Times has often contained long accounts of the Terre Haute manifestations...

The RELIGIO-PHILOSOPHICAL JOURNAL, a Spiritualist journal published in this city, in its issue of this date, prints a great mass of evidence showing very conclusively the fraudulent character of Dr. Penge's spirit manifestations...

The fact that the able editor and publisher of the Times is himself a Spiritualist and a believer in full-form materializations, adds force to the above rather vigorous paragraph.

The Daily Telegraph of this city, a paper having a very large circulation, in its issue of September 18th says:

The Spiritualists of this and other cities have for some time past been considerably interested over manifestations of an extraordinary nature which have taken place at Terre Haute, Ind. An intimation of possible fraud caused Mr. John C. Bundy, of this city, a prominent Spiritualistic editor and writer, to dispatch a representative to that point with instructions to probe the mystery for all it was worth.

This exposure is peculiarly impressive, coming as it does from such well-known Spiritualists as Dr. Kayner and Mr. Bundy. The latter is doing creditable work in his paper toward exposing fraudulent manifestations...

The Inter-Ocean of this city has the reputation of being a fair, impartial paper. In its issue for September 20th is the following editorial:

The Inter-Ocean has before alluded to the good work which the RELIGIO-PHILOSOPHICAL JOURNAL of this city is doing in exposing the frauds of professed mediums. It has just completed another exposure, for which it deserves the thanks of all Spiritualists. Much has been said in the papers within the last few years of the mysterious phenomena occurring at Terre Haute...

The Terre Haute Daily Gazette speaks out in clear and strong language as follows: THE RELIGIO-PHILOSOPHICAL JOURNAL ON THE PANDEMONIUM.

This week's issue of the RELIGIO-PHILOSOPHICAL JOURNAL, of Chicago, the most widely read and influential of spiritualistic papers, will be found very interesting to Annie Stewart and her pals at Penge's Pandemonium. A great amount of documentary proof is submitted which is crushing in its evidences to the fraudulent character of the pretended spirit manifestations...

We cannot close this article without remarking upon the honesty of the RELIGIO-PHILOSOPHICAL JOURNAL. It is a paper which was founded for the purpose of advocating Spiritualism, in the truth of which its editors firmly believe. And yet it uses as much effort to denounce the frauds of its own faith as it does to spread a knowledge of what it believes to be genuine. There is music in the future for the Pandemoniumites, and we beg of them not to forget it.

At Alliance, Ohio, is published a wide-awake paper called the Independent Age, and largely devoted to advocating Spiritualism and Liberalism. In the issue of the 20th ult., we find the following: MORE FRAUD.

A copy of the RELIGIO-PHILOSOPHICAL JOURNAL, received in advance of the regular mail list, contains a full and complete

exposé of the fraudulent materializations and pretended spiritual phenomena at Terre Haute, Ind. We are sorry to be compelled to record such unwelcome truths, but in this case the evidence seems to be overwhelming and to put the matter beyond a reasonable doubt that Mrs. Stewart and Laura Morgan are "frauds of the first water," and richly deserve the contempt that will be visited upon them by every true Spiritualist when the facts become known.

A full account with sworn statements of numerous witnesses explaining all about spirit photographs, etc., in this week's JOURNAL. For sale at this office.

To Our Subscribers and Spiritualists Generally.

From the Independent Age, published at Alliance, Ohio. Do you want the facts of Spiritualism to rest on a solid scientific basis? Do you desire that our phenomena shall be accurately observed and correctly recorded so that when once made public they shall stand on the most searching analysis?

We insert the above unsolicited and freely, because we believe the RELIGIO-PHILOSOPHICAL JOURNAL to be an able and fearless advocate of purity, justice and truth. And to such as want to keep fully posted in the progress of Spiritualism and can afford to take a distinctive spiritual paper, we think they cannot do better than to take the JOURNAL.

Whenever, in our judgement, it becomes necessary to publish, we would only want to heal, and to promote a better growth in future. Friends, brothers, sisters, lend us your aid both in contributing your thoughts for publication and by increasing the patronage of the paper. We shall spare no pains to make it a welcome visitor and valuable companion at your firesides.

Brooklyn, (N. Y.) Spiritual Conference.

The Brooklyn (N. Y.) Spiritual Conference meets at Everett Hall, 393 Fulton st., every Saturday evening at 7.30 o'clock. S. B. Nichols is chairman. Executive Committee, Judge P. P. Good (chairman), F. Haslam and Mrs. J. B. Martin. Treasurer, J. L. Martin.

October 4th, the opening address will be given by Henry J. Newton, President of the First Society of New York Spiritualists. October 11th, Andrew Jackson Davis. Subject: "The Spiritual Teachings of the Harmonical Philosophy."

October 18th, Mrs. A. Cooley, M. D.—Subject: " Clairvoyance and Magnetism as aids to Healing. How they can be used Scientifically."

October 25th, Prof. J. B. Buchanan. The opening address each evening occupies thirty minutes, followed by ten minute addresses by members of the conference.

Lyman C. Howe speaks, the 5th days of October at Binghamton, N. Y. On the 21st—24th he gives evening lectures at Stony Forks, Pa.

Mrs. Elizabeth Thompson, of New York, is disseminating many excellent ideas in "The Worker," and they can not fail to have a beneficial influence on the working classes. The venerable Father Beeson whose devotion to the interests of the Indians has made his name familiar to the nation gave us a call this week. The old gentleman has spent all his fortune in his philanthropic work.

Alice B. Stockham, M. D., has arranged to travel during the fall and winter for the purpose of giving lectures and parlor conversations on Physiology and Hygiene. Mrs. Stockham makes a specialty of giving private lectures to women. An experience gained by twenty-five years of continuous practice renders her especially well qualified to instruct her sex in practical knowledge. Dr. Stockham will first visit Moline and Rock Island, and later, different parts of Iowa. Her permanent address is No. 18 North Throop street, Chicago, Ill.

Business Notices.

An infallible remedy for Fever and Ague is Ayer's Ague Cure. Wholly vegetable and containing no quinine, it is harmless and sure.

Students of medicine and others interested are particularly directed to one of our most popular and most successful Western institutions—the Chicago Medical College.

The largest and most valuable work on finances, and the profitable use of surplus funds by corporations, capitalists or those of lesser means, has just been issued by Messrs. Ithamar Dibble & Co., 19 Broad street, New York.

Are You Going to Florida?—Florida is the great winter resort for invalids. Thousands of convalescents are greatly benefited, or wholly cured, by remaining in the land of orange blossoms a few months.

Speculation—Since the creation it is estimated that 37,000,000,000,000,000 have lived on the earth. This sum divided by 37,884,000 the number of square miles, gives 1,314,322,086 to a square rod, and 5 to a square foot.

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 you the book and photo. Write to me, box 64, Lombard, Dapage county, Ill. E. V. WILSON.

Dr. D. P. Kayner, the oldest Medical Seer now in the field, can be consulted daily for Clairvoyant examinations and prescriptions, from 9 to 11 and 2 to 4, at Room 32, Merchant's Building, N. W. cor. La Salle and Washington Sts., Chicago.

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. 23-2514

Sealed Letters answered by R. W. Flint, 25 E. 14th street, N. Y. Terms: \$3 and three 5-cent postage stamps. Money refunded if not answered. 21-2341

Mrs. D. Johnston, Artist, Follenbury's Block, Wisconsin Street, Milwaukee, Wis. Water Color Portraits a specialty.

CLAIRVOYANT EXAMINATIONS FROM LOOK OF HAIR.—Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D., Syracuse, N. Y. CURES EVERY CASE OF PILES. 25-15

THE WONDERFUL HEALER AND CLAIRVOYANT Mrs. C. M. MORRISON, M. D.—Thousands acknowledge Mrs. Morrison's unparalleled success in giving diagnosis by look of hair, and thousands have been cured with magnetized remedies prescribed by her Medical Band. Diagnosis by Letter—Enclose lock of patient's hair and \$1.00. Give the name, age and sex. Remedies sent by mail to all parts of the United States and Canada. Circular containing testimonials and system of practice, sent free on application. Address, Mrs. C. M. MORRISON, M. D., P. O. Box 2519, Boston, Mass. 25-2044

New Advertisements.

\$350 A MONTH—AGENTS WANTED—75 best selling articles in the world. 1 sample free. Address Jay Beeson, Detroit, Mich.

HO! FOR FLORIDA!

THE RICHEST LANDS SUNNY SOUTH.

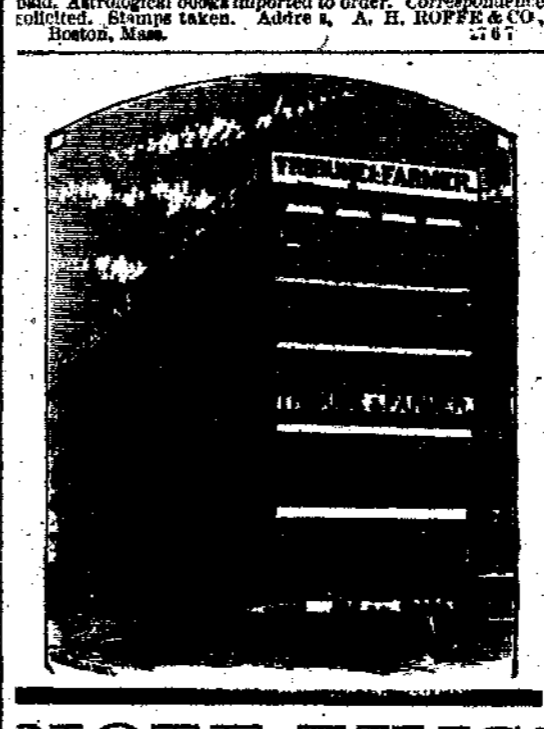
FOR SALE BY The Florida Overflow Land Improvement Company.

These rich lands are along the Transit railway between Fernandina, on the Atlantic Ocean and Cedar Key, on the Mexican Gulf. They are unsurpassed for fertility and their natural adaptability to the cultiva of oranges, sugar, cotton, rice and other market gardening. These lands will not require fertilizing for years, as the soil is mixed from one to three feet in depth, with rich decomposing vegetable matter, which contains the essential elements of the most valuable plant food for the present and future requirements of the different crops.

A good Agent wanted in every place. Send for free pamphlet of particulars giving valuable information all about Florida. Address, THE FLORIDA LAND CO., 77 Clark St., Chicago, Ill. 77-6

ORGANS. 2 Ton Farm or Wagon Scale. \$10. Family Scales, 4 cwt. \$2.50. All others at Reduced Prices. Every Scale warranted perfect. Send for list. Catalogue sent free. O. W. Johnson, 151 Jefferson St., Chicago, Ill.

ASTROLOGY. RAPHAEL'S GUIDE TO ASTROLOGY, VOL. 2.....\$1.00. RAPHAEL'S PSYCHIC ALMANAC, 1880.....35c.



NOTE THIS! THE Tribune and Farmer HAS SECURED 20,000 NEW SUBSCRIBERS SINCE JULY 1. As an experiment, for A SHORT TIME ONLY, we offer it to new subscribers every week for TWO MONTHS on trial for only

TEN CENTS (Regular Price \$1 per year.) ITS FEATURES ARE PECULIAR AND UNEQUALED. CONTAINS EACH WEEK 4 SPLENDID STORIES COMPLETE. NO CONTINUED SENSATIONAL MATTER ADMITTED TO OUR COLUMNS. FULL OF SHORT ANECDOTES. LADIES' DEPARTMENT, YOUTH'S COLUMN, ALL THE NEWS, and the finest and VERY BEST Agricultural Department to be found in any weekly in the United States.

AGENTS WANTED for the Best and Finest Selling Pictorial Books and Maps. Prices reduced 25 percent. National Publishing Co., Chicago, Ill. \$25 to \$5000. We are now investing in real estate in the city of Chicago. We are now seeking for a few reliable agents to sell our property in the city of Chicago. We are now offering for sale a fine lot of land in the city of Chicago. We are now offering for sale a fine lot of land in the city of Chicago.

DR. OLESON FRATE. Author of the famous Treatise on Cancer and Throat Disease, and Discoverer of the Cure for the Morpue Crave and Ophiu (Worm). Pamphlet at Office or by mail. Price 25 cents. 248 1/2 Street, Chicago.



THE TONGUE GALVANIC INSTITUTE FOR THE TREATMENT OF CHRONIC DISEASES

212 South Clark Street, Chicago, Ill. This peculiar though successful mode of treatment has (in the form of) been in use for many years through brought to its present state of perfection and patented during the past year. Its efficacy is the removal of poison from the human system and allowing nature to do the restoring.

FREE GIFT! Copy of my Medical Book will be sent to any person who sends me a name and address. It is elegantly printed and illustrated, 144 pages (Jan. 1878). It has been the means of saving many valuable lives.

HENRY SLADE. CABINET PHOTOGRAPHS

DISTINGUISHED MEDIUM. HIGHEST STYLE OF THE ART. FOR SALE AT THE OFFICE OF THIS PAPER. Price, 50 Cents.

NEW SCALE OF PRICES.

TERMS OF SUBSCRIPTION TO THE RELIGIO-PHILOSOPHICAL JOURNAL, STRICTLY IN ADVANCE. PAPER INVARIABLY TO BE STOPPED AT THE EXPIRATION OF THE TIME PAID FOR. One copy one year.....\$2.50. " " 6 mos.....\$1.25. Clubs of five, yearly subscribers, sent in at one time.....\$10.00. Clubs of Ten, Yearly Subscribers, sent in at one time and an extra copy to the get-up of the Club.....\$20.00.

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

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

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

WHOLESALE AGENTS. THE CINCINNATI NEWS CO., 181 Race St., Cincinnati, Ohio. THE AMERICAN NEWS CO., 39 and 41 Chambers St., New York City. WESTERN NEWS CO., 47 Randolph St., Chicago, Ill. DR. J. H. RHODES, Philadelphia Penn. RETAIL AGENTS. W. S. BARNARD, 71 Horatio St., New York City. S. M. HOWARD, 51-E-12th St., New York City. ATKIN & ABRAMS, Corner 31st St. and 6th Avenue; also Grand Hotel, Broadway and 51st St., New York City. CHAS. H. MILLER, East New York, Kings County, N. Y. I. ROSENSTOCK, Fulton St., opposite car stables, Brooklyn, N. Y. RICHARD ROBERTS, 1019 7th St., N. W. Washington, D. C. H. SKOW, Box 117, San Francisco, Cal. W. A. & C. S. HOGGARTH, 75 J. St., Sacramento, Cal. Mrs. M. J. REGAN, 620 N. 5th St., St. Louis, Mo. A. WARD, Salt Lake City, Utah. M. W. WATT & Co, Victoria, B. C. EVANS, VAN EPPS & Co, Cleveland, Ohio. THOMAS LEEB, 16 Woodland Ave., Cleveland, Ohio. DANIEL BRESE, P. O. News Stand, Philadelphia, Penn. THE CENTRAL NEWS STAND, 205 Chestnut St., Philadelphia Penn. Z. S. MOORE, Jackson, Michigan. G. W. BALDWIN, Houston, Texas. J. D. SAWYER & Co, Galveston, Texas.



THE Truths of Spiritualism.

Immortality Proved Beyond a Doubt, by Living Witnesses. BY E. V. WILSON, THE SEER. Compiled from twenty-five years' experience of what he saw and heard.

DEAR READER.—We present you this volume of facts—tests from the spirit-life, given in every part of our country and approved by those to whom they were given. They are but a few, selected from many thousands we have recorded in our diary. The obstacles and discussions occurred just as they are related.

WORLDS WITHIN WORLDS. WONDERFUL DISCOVERIES IN ASTRONOMY. The Sun and Stars Inhabited.

BY WM. DAKER FAIRNESTOCK, M. D.

The reader is at once forcibly convinced that there are more things in heaven and earth than are dreamt of in this philosophy. All wonderful discoveries have from their infancy been met with fierce opposition from the bigoted and narrow-minded, and even from the more liberal class who can not comprehend the possibility of that which has not been known before.

THE SPIRITS' BOOK: THE Principles of Spiritist Doctrine.

CONTAINING THE IMMORTALITY OF THE SOUL; THE NATURE OF SPIRITS; AND THEIR RELATIONS WITH THE MORTAL WORLD; THE PRESENT AND THE FUTURE LIFE; AND THE DESTINY OF THE HUMAN RACE.

BY ANNA BLACKWELL. Translated from the French, from the Hundred and Twenty-third, thousand.

This book is sent out as a companion volume to the Book of Mediums, by the same author, and for the purpose, is printed on a similar style of paper, and in binding, and with that volume. It is also a work of the highest and most scientific spirit, and is a book of the most important and practical value to all who are interested in the study of the spirit world. Price, 50 cents; postage free.

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

The Mysterious Sea.

COMPOSED AND SUNG BY M. C. VANDERCOOK.

I stand on the shores of a magical sea, Whose low murmuring music in raptures I greet...

CHORUS.

Oh, deep mysterious sea; oh, dark mysterious sea, I have listened so long to your low mournful wail...

I stood on the shores of the magical sea, I watched a loved bark as it sailed away, And with broken heart lost in the tears of despair...

CHORUS.

Just now far away o'er the drear watery waste, When hope was all lost 'neath its burden of care...

CHORUS.

Oh, deep mysterious sea; oh, bright mysterious sea, I have listened so long to your low mournful wail...

Universalism.

The New York Times has an article on Universalism which gives much historical information in a condensed form...

"Although Universalism as a theological belief is usually accounted modern, it is really of very ancient origin. Its adherents, besides urging its congruity with the divine plan of redemption...

Much of this is a statement of the fact, creditable to human nature, that great and gifted men in the churches have rebelled against the dogmas of eternal punishment...

It is well for men and women to grow from Calvinism to Universalism—a good step out toward the light—but the growth of Spiritualism for the past twenty years has been far greater than that of this denomination...

Nathan Anderson writes: I wish to renew my subscription for another year, for your valuable journal. It is always full of interesting matter...

T. Beaumont writes: I like your wedding poem, and I like the JOURNAL better than ever before.

Wilder Rice writes: The JOURNAL grows better and better. Long may it live.

Personal Experiences and Observations.

BY E. B. NICHOLS, PRESIDENT OF THE BROOKLYN SPIRITUAL CONFERENCE.

NUMBER SIXTEEN.

Nothing in the history of the human race has caused such radical changes in regard to death and the birth of the spiritlike the other home, as modern Spiritualism, and those who have been blessed with this faith ought to be more than grateful to the loved ones who have banished from our souls the dread of death...

Some of our neighbors thought that this young man ought to be prayed with, and as the Methodist parsonage was near their house...

Another remarkable case occurred; a little girl of seven summers, had all her life shown a remarkable development of spirit power...

The attendant physician was a Catholic, and had when she was a babe boarded in the family, and in those early days he had said that she was too spiritual for this life...

Among the party that accompanied the writer to the Lake Pleasant camp meeting, was Mr. and Mrs. Charles J. Warren and daughter, Mrs. Warren was the life of our party...

There is a logic and an inspiration to-day in the minds and souls of men and women that carries them from the ghostly hell of Calvinism, not to Universalism, but to the rich and broad realm of the spiritual philosophy...

It is well for men and women to grow from Calvinism to Universalism—a good step out toward the light—but the growth of Spiritualism for the past twenty years has been far greater than that of this denomination...

Nathan Anderson writes: I wish to renew my subscription for another year, for your valuable journal. It is always full of interesting matter...

T. Beaumont writes: I like your wedding poem, and I like the JOURNAL better than ever before.

Wilder Rice writes: The JOURNAL grows better and better. Long may it live.

orthodox, proving conclusively that while the orthodox claimed a hope of an immortal life by the resurrection of Jesus, Spiritualism demonstrated the immortality of spirits, and the return of the spirit to body and comfort, and that the result of such a faith has given us grander and truer conceptions of the divine plan of death as a change to a home of progress and happiness.

Brooklyn, N. Y.

A Peck of Trouble.

We have within the past few weeks devoted some space to that ardent knave, W. F. Peck. We gave his letter in defense space, and now fearing that notwithstanding our warnings some may yet be deceived by him, we publish below a letter from a man whose evidence as to what he knows is unimpeachable.

The showing up of such tricksters as Peck, Mrs. Stewart and Laura Morgan, is not a pleasant task, and we would greatly prefer to use the space for other matter, but nothing that we can give our readers can be more instructive or to their interests than a thorough exposition of the practices of these rascals.

I notice an article from W. F. Peck in your edition of the 13th of Sept. This letter cunningly attempts to deceive, which is Peck's strong forte. He follows in the wake of Baldwin in public lectures, denouncing all spiritual manifestations as fraudulent, and he is not only a trickster, but a hypocrite.

He is a very poor medium, scarcely entitled to even the name. His principal controls are sons of the Father, and he has deceived me worse than any other villain I have met during a five years' investigation.

He is a very poor medium, scarcely entitled to even the name. His principal controls are sons of the Father, and he has deceived me worse than any other villain I have met during a five years' investigation.

Example Better than Precept.

Mr. W. H. Rogers, of the Red Lodge Nursery, Southampton, is a believer in the doctrine that what is beautiful in nature has in it "the charms of gentleness," and sometimes of the charities that soothe, and heal and bless.

George Jacob Holyoake, of England, is a veteran leader in the cause of free thought as well as of social reform. His intelligence, ability and unalloyed character have won for him the respect of all classes in his native country.

It is reported that Marcus Whitley, sentenced to be hanged at Pocomtous on the 26th inst., had committed suicide by starving himself to death.

It is reported that Marcus Whitley, sentenced to be hanged at Pocomtous on the 26th inst., had committed suicide by starving himself to death.

It is reported that Marcus Whitley, sentenced to be hanged at Pocomtous on the 26th inst., had committed suicide by starving himself to death.

It is reported that Marcus Whitley, sentenced to be hanged at Pocomtous on the 26th inst., had committed suicide by starving himself to death.

It is reported that Marcus Whitley, sentenced to be hanged at Pocomtous on the 26th inst., had committed suicide by starving himself to death.

It is reported that Marcus Whitley, sentenced to be hanged at Pocomtous on the 26th inst., had committed suicide by starving himself to death.

It is reported that Marcus Whitley, sentenced to be hanged at Pocomtous on the 26th inst., had committed suicide by starving himself to death.

It is reported that Marcus Whitley, sentenced to be hanged at Pocomtous on the 26th inst., had committed suicide by starving himself to death.

Corrections.

In your report of the New York Spiritual Conference, published in the issue of the 12th inst., I am reported as saying, "It is the physical manifestations that drive people away."

I wish to distinctly understand that I do not, and never have objected to physical phenomena; but that I do most strenuously object to placing before the public as proof of the truth of the claims of Spiritualism, the circle performances, cabinet tricks in semi-darkness and form materializations under circumstances that will not admit of the most rigid and thorough investigation.

I believe the course the JOURNAL has taken in regard to mediums and manifestations, the true one.

New York, Sept. 21st, 1870.

A writer in the Methodist takes exception to the practice of paperizing the clergy by giving them either for nothing or at a discount the things which they receive.

Dr. J. M. Peebles, in one of his lectures before the New York Spiritual Conference, said that the foundation embodied in the first two syllables, is spirit; and God said Jesus is a spirit.

Dr. J. M. Peebles, in one of his lectures before the New York Spiritual Conference, said that the foundation embodied in the first two syllables, is spirit; and God said Jesus is a spirit.

Dr. J. M. Peebles, in one of his lectures before the New York Spiritual Conference, said that the foundation embodied in the first two syllables, is spirit; and God said Jesus is a spirit.

Dr. J. M. Peebles, in one of his lectures before the New York Spiritual Conference, said that the foundation embodied in the first two syllables, is spirit; and God said Jesus is a spirit.

Dr. J. M. Peebles, in one of his lectures before the New York Spiritual Conference, said that the foundation embodied in the first two syllables, is spirit; and God said Jesus is a spirit.

Dr. J. M. Peebles, in one of his lectures before the New York Spiritual Conference, said that the foundation embodied in the first two syllables, is spirit; and God said Jesus is a spirit.

Dr. J. M. Peebles, in one of his lectures before the New York Spiritual Conference, said that the foundation embodied in the first two syllables, is spirit; and God said Jesus is a spirit.

Dr. J. M. Peebles, in one of his lectures before the New York Spiritual Conference, said that the foundation embodied in the first two syllables, is spirit; and God said Jesus is a spirit.

Dr. J. M. Peebles, in one of his lectures before the New York Spiritual Conference, said that the foundation embodied in the first two syllables, is spirit; and God said Jesus is a spirit.

Dr. J. M. Peebles, in one of his lectures before the New York Spiritual Conference, said that the foundation embodied in the first two syllables, is spirit; and God said Jesus is a spirit.

Dr. J. M. Peebles, in one of his lectures before the New York Spiritual Conference, said that the foundation embodied in the first two syllables, is spirit; and God said Jesus is a spirit.

Dr. J. M. Peebles, in one of his lectures before the New York Spiritual Conference, said that the foundation embodied in the first two syllables, is spirit; and God said Jesus is a spirit.

Dr. J. M. Peebles, in one of his lectures before the New York Spiritual Conference, said that the foundation embodied in the first two syllables, is spirit; and God said Jesus is a spirit.

Dr. J. M. Peebles, in one of his lectures before the New York Spiritual Conference, said that the foundation embodied in the first two syllables, is spirit; and God said Jesus is a spirit.

Dr. J. M. Peebles, in one of his lectures before the New York Spiritual Conference, said that the foundation embodied in the first two syllables, is spirit; and God said Jesus is a spirit.

Dr. J. M. Peebles, in one of his lectures before the New York Spiritual Conference, said that the foundation embodied in the first two syllables, is spirit; and God said Jesus is a spirit.

Dr. J. M. Peebles, in one of his lectures before the New York Spiritual Conference, said that the foundation embodied in the first two syllables, is spirit; and God said Jesus is a spirit.

Dr. J. M. Peebles, in one of his lectures before the New York Spiritual Conference, said that the foundation embodied in the first two syllables, is spirit; and God said Jesus is a spirit.

Dr. J. M. Peebles, in one of his lectures before the New York Spiritual Conference, said that the foundation embodied in the first two syllables, is spirit; and God said Jesus is a spirit.

Notes and Extracts.

"Canst thou by searching find out God?" asks Job.

"New the wind and reap the whirlwind," has passed into a trite proverb.

The inextinguishable fire will demand a strict account of every action or omission of the past.

Langfellow says, "Let the dead past bury its dead past;" but is there such a thing as a "dead past?"

A man may go to the utmost parts of the earth, but cannot by any means escape from himself or God.

Spiritualism, when understood by the people, will be no longer regarded as a wonder or a delusion.

Paul's injunction that women should be listeners and not directors in religious matters, proves how little he comprehended woman's mission.

Probably no medium, when subjected to the limitations of our earthly condition, can be implicitly trusted in what he may affirm as to the identity of spirits.—E. B. Nichols.

It is possible for every person to open the gates of heaven in their own mind; but the gates are spiritual structures, 'tis only by spirit culture and application that the desired end can be accomplished.

The pre-natural or soul-element of religion, and the psychical intercommunications with worlds not fleshly, had a healthy spell for Luther, the Wesleys, Swedenborg, Kable, and many of the religious chiefs of the churches.

We declare that there is evidence given of spirit-existence, not in one but in ten thousand instances, and we feel that nothing in the world rests upon so firm a foundation as the belief, the religion—call it what you may—of Spiritualism.

No coward thoughts, not love nor hate, Can stem the tide rolled on by Fate, Or be ye weak or be ye strong.

The sun shines, the stars scintillate, the moon in her serene glory comes forth and drops her silvery plumes above mortal life, but we do not precisely know wherefore they thus brighten and beam their glorious existence—was it to cheer and to face to face by some startling problem which demands solution.

Many thousands of honest, industrious women to-day are cooped up in the wretched, half-furnished hovels in city and country, with want and misery for companions, while Mrs. Cobb, the millionaire, lives in a luxurious cell, carpeted with blue plush, and surrounded with every luxury that taste and money can provide.

Self-interest, when carried to excess, closes the doors against the affections, against every heaven inspiring visitor. It blinds men to the things of earth, and drives away every aspiration feeding upon benevolence or charity.

The life and sayings of Solomon present to the student a strange medley of paradox and contradiction; at one time extolling wisdom as far above all earthly possessions, and far more satisfying; at another time petulantly asking, "What is the good of the labor of acquiring it?"

Spiritualism is to the world to-day what Washington was to the American people a century ago. It is a leading principle, and though at times it seems as though materialism and secularism would sweep it out of existence, it always rises from the ashes of persecution purified, and the more it is persecuted the more it grows and is reinforced.

Head that remarkable story contained in the third chapter of Daniel, of the three men, more commonly known as the Hebrew children, who, refusing to worship the god set up for them by the King, were bound and cast into the seven-times heated fiery furnace—and they came forth unharmed in the midst of that furnace unharmed, and the fourth was like the Son of God.

Mothers in spirit life are seeking for avenues by which they hope to reach their children. They whisper, but the spirits have not yet been tuned to catch the sound of angel voices.

We find, again, when Jesus went up to the Mount and took Peter and James and John, three witnesses with him, he prayed while they fell asleep. And his face and his garments shined as snow, and two men stood beside him—Moses and Elias; and when John and Peter and James awoke, they beheld these others—Moses and Elias—standing beside Jesus, and as they stood there they foretold to him what was to take place in Jerusalem. Were these men in their right minds? Here is the case of three apparently credible witnesses—same and capable men, so far as history goes—who perceived spirits and heard their prediction of a death which afterwards took place.

Spirits come to teach, to elevate the soul, to draw the aspiring spirit of man upward, and to cleanse it from the dross of earth. They concern themselves with affairs of this world only to teach man wisdom, to tell them of the things that are to come, to fit the body to be the aid instead of the clog that it too frequently is to spiritual growth and development.

There is a dense ignorance of the conditions under which it is wise, and safe to attempt to open communication with the world of spirit, pervading the public mind. I have assisted at many a table held in fashionable drawing-rooms in the West End of London where the guests were served with a heavy dinner of several courses and several kinds of wine. By the time this has been discussed, those who have been most temperate in their eating and drinking have sat in a heated atmosphere laden with the fumes of meats and wine, and polluted by that modern contamination, until their bodies are heated and uncomfortable, and they would be more benefited by a quiet walk in fresh air than by sitting in a close, badly ventilated room, packed next to any casual visitor who may turn up, and agree for anything that may occur.

God knows what proportion of light and darkness is best for us. You ask for light; but you could not look at the knowledge of God; you could not look at the light that he could give. You can, not look steadily at the sun. The purity of the white snow dazzles you. You must often temper the excess of light to the weakness of your eyes. So God must temper his revelations to the weakness of our faculties. Midnight and heart-sight cannot bear the full glare of the divine radiance. But he sends us all the light that we need.—Samuel J. May.

An aimless, purposeless man must surely be a miserable man.

LIST OF BOOKS FOR SALE BY THE RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

WE ARE ALSO PREPARED TO FURNISH MISCELLANEOUS BOOKS AND PAPERS...

All orders, with the price of books desired, and the additional amount mentioned for postage, will meet with prompt attention.

Table listing various books such as 'Life Beyond the Grave', 'The Bible as a History', 'The Philosophy of Religion', etc., with prices.

Table listing various books such as 'The Bible as a History', 'The Philosophy of Religion', 'The Science of the Soul', etc., with prices.

THE CHICAGO & NORTH-WESTERN RAILWAY. Oldest, Best Constructed, Most Progressive, Best Equipped, HONOR THE MOST RELIABLE RAILWAY CORPORATION Of the Great West.

The advantages of these Lines are: 1. If the passenger is going to or from any point in the entire West and North-West...

RAIL ROADS - TIME TABLE. CHICAGO AND NORTHWESTERN. Ticket Office - 42 Clark Street, Sherman House, and at depots.

CHICAGO AND NORTHWESTERN. Ticket Office - 42 Clark Street, Sherman House, and at depots. COUNCIL BLUFFS AND OMAHA LINE.

CHICAGO AND NORTHWESTERN. Ticket Office - 42 Clark Street, Sherman House, and at depots. MILWAUKEE DIVISION.

CHICAGO AND NORTHWESTERN. Ticket Office - 42 Clark Street, Sherman House, and at depots. WISCONSIN DIVISION.

CHICAGO, ROCK ISLAND AND PACIFIC. Depot, corner Van Buren and Sherman streets. City ticket office, 55 Clark Street, Sherman House.

CHICAGO, ALTON & ST. LOUIS, AND CHICAGO KANSAS CITY & DENVER SHORT LINE. Depot, West Side, near Madison street bridge, and Union Depot, West Side, corner Madison street bridge, and Union Depot, West Side, corner Madison street bridge.

NEWSPAPERS AND MAGAZINES. For sale at the Office of this Paper. Banner of Light, Boston, Chas. Olive Branch, Utica, N. Y. 10 The Spiritualist and Journal of Psychological Science, Lond. 2 5

WORLD'S DISPENSARY MEDICAL ASSOCIATION. BUFFALO AND LONDON. INCORPORATED JANUARY, 1878.

Dr. R. V. PIERCE, having acquired a world-wide reputation in the treatment of Chronic Diseases, resulting in a professional success far exceeding his individual ability...

By an immense practice at the World's Dispensary and Invalids Hotel, having treated many thousands of cases of these diseases...

Dr. Pierce's Favorite Prescription. The term, however, is but a feeble expression of my high appreciation of its value...

Dr. Sikes' Sure Cure for Catarrh. Name the Journal and send full address to Dr. C. R. Sikes, 159 E. Madison St., Chicago.

CHICAGO, ROCK ISLAND & PACIFIC R. R. IS THE GREAT CONNECTING LINK BETWEEN THE EAST AND THE WEST! Its main line runs from Chicago to Council Bluffs and Omaha, passing through Joliet, Ottawa, La Salle, Geneseo, Moline, Rock Island, Davenport, Peoria, Quincy, Hannibal, Keokuk, Burlington, and Des Moines...

Physicians. FREE MEDICAL DIAGNOSIS. Send of hair, nails, eye, ear and throat, for a small fee...

Would You Know Yourself? CONSULT WITH A. B. KEYSER, THE WELL-KNOWN Psychometrist and Clairvoyant.

Clairvoyant Healer. DR. D. P. KAYNER, The Well-Known and Reliable Clairvoyant, Eclectic, Magnetic and Electric Physician.

Business Cards. FRANK BAKER, S. W. OSGOOD, Notary Public, BAKER & OSGOOD, ATTORNEYS AND COUNSELORS.

Agents Wanted. The "Chicago Progressive Lyeenler" holds its sessions regularly each Sunday...

PHILOSOPHY OF IMMORTALITY. This pamphlet, and other tracts for general distribution, sent free to those enclosing a stamp or postage by mail...

Poems of the Life Beyond and Within. "Voices from many lands and centuries saying, 'Man, thou shalt never die.'"

Advertisement for Dr. Sikes' Sure Cure for Catarrh, including a map of the Chicago, Rock Island & Pacific R.R. system.

RATES OF ADVERTISING. Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion.

NOTICES set as reading matter, in Minion type, under the head of "Business," forty cents per line for each insertion.

...a grain of sand but needs its own...
...the light of spirit inspiration...
...the darkness that had never seen external light...

...a darkness that had never seen external light...
...and as spiritual light is more bright and beautiful than any light conceived of by mortal vision...
...I have read much in the Spiritualistic papers about the communications being false, unreliable, contradictory, etc...

...for a good purpose, so readily as to the nobler, or the most distinguished...
...In this view, I am sustained by the best and most experienced investigators...
...Let me suggest here that the cause of Spiritualism, at this time, is not going to make advancement by its friends disputing each other's experience...

...in which animal spirits and passions appeal were made to stones for what it looked in the thoroughness, accuracy and fair play...
...His summing up is as follows:
...It is for these reasons that the Liberal League Convention must be considered to have done more harm than good for the Liberal cause in this community...

...New I protest against the nonsense. Bennett does not represent Spiritualists. He does not represent, nor does his paper represent any class of clean and intelligent free-thinkers. He has the almost unqualified sympathy and support of the free-love tribe. I do not say he is a free-lover. He positively says he is not, and that he is taking the stand he does in the interests of freedom only. But it is necessary to encourage immorality in order to defend freedom, to circulate such a work as Cupid's Yokes, to vindicate freedom of the press, and to publish the coarse stuff that appears in his paper from week to week, to advocate free thought? If Spiritualism or Liberalism implies sympathy with the course Bennett has pursued, its progress is not desirable, nor among decent people possible. F. R. CHAMPION.

BENSON'S CAPSINE POROUS PLASTERS
have received the greatest number of unquestionably reliable endorsements that any external remedy ever received from physicians, druggists, the press and the public...

Modern Spiritualism, REPLY BY REV. A. A. WHEELLOCK, UTOPIA, N. Y.
To be seen on Modern Spiritualism, preached Sunday evening, October 20th, 1879, by Rev. O. H. GARDNER, Pastor of Trinity Church, Chicago.

MENTAL DISORDERS; OR, Diseases of the Brain and Nerves. DEVELOPING THE ORIGIN AND PHILOSOPHY OF Mania, Insanity and Crime. WITH FULL DIRECTIONS FOR THEIR TREATMENT AND CURE. BY ANDREW JACKSON DAVIS.

Practical Instruction IN ANIMAL MAGNETISM. Means of avoiding inconveniences and dangers, showing how we can develop the magnetic faculty and perfect ourselves in the knowledge of Magnetism with copious notes on Somnambulism and the use to be made of it. BY J. P. F. DELUZE. Translated from the French BY THOMAS C. HARTSHORN.

WORKS OF J. M. PEEBLES. THE SEEDS OF THE AGES. Sixth Edition. This work treating of ancient Egypt and Assyria, of the Jews, of the Greeks, of the Romans, of the Mohammedans, of the Christians, of the Mohammedans, of the Jews, of the Christians, of the Mohammedans, of the Jews, of the Christians, of the Mohammedans...

SYNOPSIS OF THE COMPLETE WORKS OF ANDREW JACKSON DAVIS. Comprising Twenty-eight Uniform Volumes, all Neatly Bound in Cloth. Postage 7 per cent, extra if sent by Express, the Charges Payable on Delivery.