



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...

Reading the article which appeared in the issue of the JOURNAL on the 6th ult. under the caption, "Are all human souls immortal?"...

There are a great many persons occupying the same mental standpoint with Mr. Case, and could a portion even of those vast expenditures be directed toward clearing the track...

I conclude that your correspondent is not a full fledged Spiritualist, else why this continued trouble and annoyance respecting nature's failures?

Why should Mr. Case link Spiritualists with theologians in the all-important matter of line-drawing?

Spiritualists are continually being crucified on the one side by the churchmen; on the other side by the materialists...

In the application of this principle of relative opposites and mutual dependence to the element of duration...

The popular churchman's idea is a straight line from some starting point to an ending place.

will annihilate the past with all its forms and forces, and the present, too, will be likewise absorbed...

The same system of thought which applies to time, applies with equal force to all the relations involved in the human soul.

Functional necessity is the formative force of the universe; it ordains all forms; the functional activities are limited and qualified by the organism...

Mr. Editor, candor compels me to confess that I think we are all, perhaps, too much troubled with immortality on the brain.

On motion, Dr. J. E. Briggs was elected chairman of finance committee; and it was moved further that the chair appoint a committee of three to decide in regard to music for the meetings.

After a discussion in regard to the time for holding the meetings, it was finally decided that Sunday, at 11 A. M. was most convenient and best adapted to the circumstances of people generally.

The First Harmonial Association was organized Dec. 4th, 1878, in the City of New York.

President, Andrew Jackson Davis. Address: Orange, N. J. Secretary, Cyrus Oliver Poole.

A conference for work was instituted on September 23rd, 1879, to consider the question of inaugurating a course of Sunday discourses from the Harmonial standpoint.

The cause of Liberalism has been presented in no flattering light by the Cincinnati convention; worse, it has been made a mockery and a disgrace.

By HUDSON TUTTLE. The cause of Liberalism has been presented in no flattering light by the Cincinnati convention; worse, it has been made a mockery and a disgrace.

Like most mortals, Bro. Case must be fond of horseback riding; he has evidently saddled the theory of endless progression with the Darwinian idea.

At one of the meetings of the Harmonial Society, Dec. 4th, 1878, and explained somewhat at length the important objects proposed by the organization.

Resolved, That in order to secure a course of public instruction from the Harmonial standpoint, the conference take immediate steps to procure a suitable hall in this city for this purpose.

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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.

Is it possible (he asks) for a man to know anything above the natural?

ANS: You mean, I think, to ask me this: "Can man's mind comprehend anything above or beyond itself?"

Is it possible for my mind to comprehend the supernatural?

ANS: No, it is impossible, because the "supernatural" is a non-existence.

By your comparisons I am again confused and troubled: What do you mean by the substance of a principle?

ANS: A man's body is supposed to be substantial, is it not? I say this supposition is founded in fallacy.

How does my mind comprehend principles?

ANS: By the exercise of that flower of the inner consciousness (the existence of which the positivists practically ignore).

Do you mean that principles are as real as the mountains?

ANS: Comparatively and philosophically speaking, mountains are unsubstantial—not real and everlasting; for do not the mountains come and go?

What do you mean by a principle?

ANS: If you had carefully read the Penetrator or the Thinker (vol. V, Gt. Har.), or any other of the books I have been enabled to present to mankind...

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A Jesuit Emissary.

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...

I have always supposed you a Spiritualist, a friend of Spiritualism, a liberal and broad thinker in religion, having no unity or sympathy with sectarian bigotry.

I have always supposed you a Spiritualist, a friend of Spiritualism, a liberal and broad thinker in religion, having no unity or sympathy with sectarian bigotry.

Suppose I am a mason and bricklayer—one of a score in my city—and some man of decent repute comes out and exposes one of us as a fraud, charges him with chinking in broken brick and poor stone to fill in his inside walls...

Mind and Matter opens its article by saying, "There should be a heart-felt desire for harmony and co-operation among Spiritualists."

All this, however, is of small moment. The grave and fearful fact stands—on the assertion of Mind and Matter—you are an enemy of mediums and of Spiritualism, and a Jesuit emissary in disguise!

We give place to the above cutting rebuke on the poor psychomaniac of Philadelphia, simply as a matter of courtesy to our valued contributor, Bro. Stebbins.

Disorderly Spirits.

A. J. F. writing from Texarkana, Texas, to the Texas Spiritualist, gives the following account of some disorderly spirits.

"Several spirits have spoken through the lady, but she is always in an unconscious condition, sometimes remaining so for two hours at a time."

Lately there has been a change in the phenomena. The lady and both gentlemen have been very roughly handled by the spirits, their chairs being moved from the table...

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They were talking of the darkies, and I asked if they could control any of them; the table tipped out it could; at that the darkies started off as fast as they could go; I asked if they (the spirits) could catch them before they got home; the table answered yes, and the control quit the medium in about five minutes.

Yesterday we learned from the darkies that as they went home, one of them was thrown down, shaken, and danced around for about two hours. The darkies cannot be urged to come into the yard since while we are holding a seance.

There is also a rapping, or rather a cracking sound, something like as if you were to take two stones, one in each hand, and bring them together violently, around one of the gentlemen mediums.

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

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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.

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.

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

gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade by a series of sittings by full daylight, as well as in the evening, in his bedroom.

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."

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 regularity, but holds true to an unalterable method of law.

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.

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.

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 modestly and the "true scientific spirit and method." Neither will this Monthly give fair hearing to any but its own side.

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.

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.

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.

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.

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.

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 "it," 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.

Hudson Tuttle on Ingersoll's Convention.

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."

Hume, Haecel, and many others, have contended that we have no proper idea of cause as implying power to produce, nor of any necessary connection between the operation of this power and the production of the effect.

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.

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.

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. 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 medial gifts and other admirable qualities as a lady.

Dr. Wm. Fishbough on the Pence 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 humbug of the Stewarts at Terre Haute.

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.

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

The Omro (Wis.) meeting was a pleasant and successful gathering. Dr. Peebles 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 electro-pathist; 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 this last of October and will make engagements to give entertainments of music at halls or churches the coming season.

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 "Startling Facts in Modern Spiritualism," a book which has had a large sale; it has passed through several editions in this country and is now published in England.





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

WE ARE ALSO PREPARED TO FURNISH MISCELLANEOUS BOOKS not in our list, at regular rates, and on receipt of the money, will send them by mail or express, as may be desired. If added by mail, one dollar more than the regular cost of the book will be required to pay postage. The postage of one book is collected. In making remittances for books, by postal order, when practicable, if postal orders can not be had, register your letters.

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

Table listing various books for sale, including titles like 'Life Beyond the Grave', 'The Chicago and North-Western Railway', 'Religio-Philosophical Publishing House', and 'The Advantages of these Lines'. Includes prices and authors.

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RAIL ROADS - TIME TABLE.

CHICAGO AND NORTHWESTERN.

Table showing train schedules for Chicago and Northwestern, including departure and arrival times for various routes.

CHICAGO, ROCK ISLAND AND PACIFIC.

Table showing train schedules for Chicago, Rock Island and Pacific, including departure and arrival times for various routes.

CHICAGO, ALTON & ST. LOUIS, AND CHICAGO KANSAS CITY & DENVER SHORT LINE.

Table showing train schedules for Chicago, Alton & St. Louis, and Chicago Kansas City & Denver Short Line.

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Advertisement for 'The Chicago Progressive Lyceum' and 'Philosophy of Immortality' by M. B. Craven, including details about sessions and agent recruitment.

