

Ernth Mears no Mash, Bows at no guman Shrine, Seeks neither Place nor Applanse: She only Ashs a Bearing.

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SPIRIT COMMUNION.

CHICAGO, OCTOBER 11, 1879.

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 Spirit-ualism. Indeed spiritual intercourse appears to be as old as humanity itself. Modern Spiritualian, however, embodies a grand series of phenomena differing from, and in many respects transcending, all other spirit-ual manifestations of which we have any record. record.

There is, indeed, in the recorded and thor-oughly attested incidents and facts of human life so much of the supersensuous (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 foot-hold in men's minds. Only gnorance of well established facts, or the conceit of refusing to give assent to any-thing that does not tally with our own per-sonal experience, can account for it. Modern Spiritualism differs from all other phases of spirit manifestation in several

particulars:

1. The phenomena have been more strik-ing, as well as more regular and continuous; 2. A definite and permanent object or mo-tive 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 depart-ed spirits, and the nature of the future life; and,

4. These teachings or facts have, in the 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 embedding. the grand law which he gave as embodying all that is necessary to salvation, namely : Love God and love one another, which, ac-cording to his authority, constitutes the es-sence of Christianity. But I intend, at this time, no theologic discussion, and I design bothing in this lecture which is not tully 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 there-from; but as the latter have been controversed by some of the spiritualistic jour-nals, I shall, as far as the present occasion permits, discuss some of the most import-ant 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 com-munications have been obtained ; for, I need scarcely say to you, the diversities of medi-umship 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. Rivail (Allen Kardec) presents a simpler classification and nomenciature in his "Book of Mediums." According to him, all psycho-graphic or writing mediums are divided in-to the two classes-mechanical and intuitive; the latter being sometimes called imtive: the latter being sometimes called im-pressional mediums. Of course, scarcely any mediumship is confined to one phase, but usually presents several phases in dif-ferent proportions, one being more promi-nent than all others. The rationals of me-diumship, in itself and in the endless diversities of its manifestation, is as far as l know, inexplicable; as are likewise the prin-ciples and laws which underlie and control ciples and laws which underlie and control the great races of psychologic phenomena, such as mind-reading, psychometry, and somnambulism, with the trance and its at-tendant marvels. In a general way, these psychologic mysteries have been solved through the phenomena of spirit commun-ion, which has brought us indisputable evi-dence of the independent life and action of the human spirit after the dissolution of the mortal frame: and a more definite comthe mortal frame; and a more definite com-prehension 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. 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 im-pressional, 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 thoug its and facts which he desires to communicate. I use the word will designedly, because the will of the me-dium both as to hand and brain, appears to be suspended - having been voluntarily sur-rendered to the communicating intelligence. Hence, the mode of writing changes with every spirit control. The pencil is held dif-ferently sometimes in the most anomalous and we ward 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 com-munication from Mozart, the letters were separate, and partook of the German form. On some occasions the mode of holding the penell, and the force with which the paper was struck by it, in the seeming emotion

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phasis 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 me-dium 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 simultaneous-ly, the left hand writing the first word of the communication, and the right hand the second, and so on. How this control is es-tablied and how this control is established, and so on. How this control is es-tablished, and how it is exercised, are mys-teries; and the spirits appear to be as un-able 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 explana-tion. Let us be humble-let us be as little children-in this great school in which God has placed us to learn the aphabet of his glorious creation glorious creation.

and vehemence of the spirit in giving em-

But the mediumship which I am endeav-oring to describe is not simply impression-al; 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 medium-ship is intuitive-scarcely at all mechanical. On this account mere words, that is, words 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 aign the com-munication when written, invariably (un-less 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 sus-pended. But often the medium to whom I refer hears the name clairaudiently, though 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, **Rivall** 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 our selves. We should cling to it the prore, cause it is that by which the spirits t 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 wfita misnomer, for can any writing et cute itself? (Do these people who talk an 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 heap-ing apon them such phrases as "uncon-scious cerebration," "reflex action,", etc.? Of mechanical mediumship Rivall says:

ty of the medium. The part of the mechan-ical medium is that of a machine, the intu-Ical medium is that of a machine, the intu-tive medium acts as an interpreter. In fact, to transmit the thought, he should under-stand it; appropriate it is some sort in order to transhate it faithfully; yet this is not his --it but passes through his brain." This most accurately describes the pro-cess as I have noticed it hundreds of times, watching it in all its priases. The phenom-enon is just as positively distinguished from asychometry, the exercise of which I have

psychometry (the exercise of which I have seen), mind-reading, and other psychologic phenomena, as one thing can be from an-other. 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; her, and the communication still went on; as, indeed, why should it not; for she was writing things of which neither I nor her-self 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. 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 her-self as to others present, (or sometimes ab-sent.) regarding matters unknown to her,

sent.) regarding matters unknown to her, but subsequently acknowledged by the per-sons 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, 1 will here specially refer to two:

(a). In the early part of the experience, the spirit of Judge Edmonds was commuthe spirit of Judge Edmonds was commu-nicating through my daughter, and at her residence, and was suggesting the prepar-ing of a book upon the subject, when I ask-ed 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, hold-ing oute a protracted conversation with ing 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 re-gard 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 subse-quently he remarked through my son: "The matter which you spoke of some few days ago can be further explained by referring to one of the chapters of my book. Compare its statements with other spirit communi-cations, and combine the ideas." The medium when writing this knew nothing of my previous question, or its answer through the other medium. Another test of the independence of the intelligence communicating is afforded by the character of the compositions 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. The diversified mode of writing, al-5. ready referred to, indicates most sonclus-ively a different will power at each change of control. 6. Another important proof is supplied by the dairvoyant descriptions of persons by the medium—as to sppearance, manner, age, and other peculiarities, identifying in this way the spirit although entirely un-known to the medium. Of this there are very many instances in my experience. 7. 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 ditting from different spifits unknown to her in the firsh; and yet the messages are recognized by those who did know them, as quite natural, in short, such as might have with my own observation. So fully is the spirit. identified with the soul of the medi-um, that she feels the condition of the spirit, and participates in all his emotions, and can tell whether the latter are peaceful and joy-ous, or sad and painful. In the latter case, while, when the high and holy spirits are communicating, she is lifted up almost to the lofty regions of the Spirit world with a feeling of religious ecstary, losing for a time almost all impression of bodily presence or bodily existence. I cite further from Ri-ras in regard to intuit a not substituted for the soul, for he cannot displace it he con-roots it at his will; he impresses his will points. The part of the soul is not abso-intely a passive one; it receives the thought. The sourgested thought can always be re-onized in that it is nover preconceived; it is horn as it is written, and often is conscious of what is horn as it is written, and often is conscious of what is horn as it is written, and often is conscious of what is horn as it is written, and often is conscious of what is horn as it is written, and often is conscious of what is horn as it is written, and often is conscious of what is horn as it is written, and often is conscious of what is horn as it is written, and often is conscious of what is horn as it is written, and often is conscious of what is horn as it is written, and often is conscious of what is horn as it is written, and often is conscious of what is horn as it is written, and often is conscious of what is horn as it is written, and often is conscious of what is horn as it is written, and often is conscious of the soul. The sourgested thought can always be re-onized in that it is nover preconceived; it is horn as it is written, and often is conscious of the soul. The we are the distribute pained off by the newspapers been expected.

and magazines as a review of my book, as an outrage on truth and justice. "A man who could believe such *twaddle* to have emanated from Shakespeare. Byron, etc., must be a fool or a lunatic." Such is the arbitary *dictum* of all these so-called critics. echoed and re-echoed from one to another. echoed and re-echoed from one to another. Now, in this, every vital point in the dis-cussion of the matter is overlooked, or wilf-fully ignored. Had it been shown that the "communications" were indeed what is sig-nified by the word toaddle, and hid F stated that these compositions were 'recently dis-cussed posthumous writings of these auth-ors, I should have deserved condemnation for accepting them. But I did no such thing. I asserted that they had come to me from the spirits - the discreballed souls - of from the spirits-the disembodied souls-of those writers, through the mysterious and inexplicable channel of mediumship-a kied of spiritual telephone, perhaps, we may say, and, hence, to judge of the authenticity of these writings by internal evidence axclusively, must be in the last degree ab-surd. Why? Because to do this would re-quire 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 conceitedly attempted, and foolishly and presumptuously pronounced their puer-ile 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 stric-tures 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 faulthess. I have nevercommunications is faultless. I have never asserted, except in one instance, that they are equal, in point of literary-merit, to the best speciniens of composition written by the communicating spirits while they were in the flesh. In this particular, I have been grossly misrepresented and studiously maligned. 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 earth-ly writings, it should, in all fairness, be borne in mind that they were written un-der peculiar circumstances. Waiving the consideration of mediumship, there was no time following time following the second sec pared with them were studied carefully, written and re-written, amended and polish ed by repeated and delicate retouching would ask, did Shakespeare talking famil-iarly 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 manu-script 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 specimen 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 But the spirit intelligence himself depre But the spirit intelligence himself depre-cates any such comparison. "Please do not expect me," says Shakespeare in one of the messages, "to encobe 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 possible by means of con-trolling or impressing your mind. This was said after an obviously abortive attempt to write a postical communication one the write a postical communication—one the deficiencies of which were that it was almost wholly uninteness, although there were dashes of pool. 1 imagery throughout. On another occ.sion, 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: Then we can give you as we feel; but expect not perfection from the impromptu of a moment's Gall-Now, such being the case, how foolish to make so much ado about the matter of, imperfections of style! That there are im-perfections is admitted in the book; but in the jeering criticisms pronounced upon it, these imperfections have been grossly, and the jeering criticisms pronounced updn it, these imperfections have been grossly and even maliciously, as it would seem exarger-ated. 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 so-ciety 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 fiesh; or that when, with inconceiv-able difficulty, that return to express their thoughts—offer their admonitions, through the feeble brain and mind of mediums—a mere zhild—they are able to reproduce the very ideas and style which characterized

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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 writ-ings. They, however, do not come with ex-pressions of earthly passion, earthly reason-ing, earthly knowledge of any kind; but with words of kindly admonition, heavenly when the passion in a general way the 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 intelli-gences, that come with such heavenly mersages? "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 on ward and up-ward toward the infinite purity of the Creator of all things, and preforming 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 ad-vancement. sages? "Are they not," in the words of vancement.

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Let me not be misunderstood; the intellec-tual 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 selence Can show; but it must necessarily be far different in kind. I believe with Dr. Brit-tan, that "liberated from these mortal limitations, the spirit must possess and display a purer and loftler intellectuality. All the faculties and affections are refined and ex-alted her costact with more subtile princi-ples, nobler natures, and the luminous at mosphere of the immortal life and world." But there is another important considera-tion which should not be lost sight of in any tion which should not be lost sight of in any comparison between the merely intellectual characteristic 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 spir-itual affatus. In one of the communica-tions 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 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 Bannes of Light. "A necessary consequence of this change," he says, "is the diminution in force of all the passions and selfish pro-pensities. This is universal and inevitable. The transition to spirit life is a step of spiritual devotion, and, notwithstanding wast number of selfish, sensual, passion ate and malignant persons who dally pass into spirit life, it is extremely rare for any of them to manifest malies." 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 tend-encles, 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 discussion and the failure of which creates so much disappointment and skepticism among those who do not understand this law of increasing spirituality." The mere refer-ence 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 report-er 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 must be all endowed with preternatural genius; for they are equally masters of all subjects, and are able to write with com-blete spontaneity, upon every tople present-ed, 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 vitugeration in consequence of the publich. Marvelous an inspiration. As I have been subjected to so much vituperation in consequence of the publish-ed 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 com-munion. 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 messages he says: 'O, the billows roll and the waters surge to be on the surface of your heart's understanding.'' Another spirit might have add: 'O, how we spirits long to emighten your minde and hearts with spiritual knowl-edge!'' 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 dawm 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 per-fect.' But do not despair; there is never *Contrast on Eight Page*.

"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 ob

server 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 fordesignate the incarnated spirit. The for-eign 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."

I cite this because it coincides apparently with my own observation. So fully is the spirit identified with the soul of the medi-um, that she feels the condition of the spirit.

RELIGIO-PHILOSOPHICAL JOURNAL.

All Forms of Life are Immortal.

To the Editor of the Religio-Philosophical Journal:

I have enjoyed the acquaintance of the RELIGIO-PHILOSOPHTCAL 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. The quality of the paper is good, the type perfect, all the varied matter conspicnously and finely displayed, and it pre-sents an almost unlimited variety of sub-jects, treated from a diversity of standpets, treated from a diversity of stand-points, and reflects almost every shade of thought. It gives as much intellectual and spiritual food, and at a less price in dollars and cents, than any other paper of its kind on this continent. As a medium of agitation, education and culture, I believe it to be eminently adapted to meet the necessities of the thinking minds of the nineteenth century. May success attend your intelligent efforts; may the JOURNAL triumph, and its

efforts; may the JOURNAL triumph, and its career be a glorious one. Reading the article which appeared in the issue of the JOURNAL on the 6th ult., un-der the caption, "Are all human souls im-mortal," by J. Murray Case, of Columbus, Ohio, I feel like saying a word in reference thereto, not that the question in itself par-ticularly interests me for objects of present ticularly interests me, for objects of present use are far more pleasurable, and profitable, too, than those lying away off in the realms of mere transcendentalism.

Already speculation upon this theme has rendered it an abused and costly subject; vast expenditures in all directions; immense sums of money have been invested in dead and unproductive property (the churches) for the purpose of settling this immortal and kindred questions, and yet according to the latest and best criterions, they atill remain as knotty and just as much mixed as heretofore.

There are a great many persons occupy-ing the same mental stand-point with Mr. Case, and could a portion even of those vast expenditures be directed toward clearing the track, making higher and better condi-tions, securing to the care-worn and downtrodden multitudes the facilities here and now for physical, intellectual and spiritual culture, the world would be the better for it. To agitate through the columns of the RELIGIO-PHILOSOPHICAL JOURNAL, wi'l certainly aid in reaching, those sublime mental altitudes from whence we may discover more clearly, define more accurately and comprehend more truly what consti-tutes a human soul, and what are its true relations to duration, everlasting life, or immortality: Agitation is a liberator; by it new thoughts are evolved, all the latent forces of the mind called into action; through it the law of cause and effect is discovered by which we unlock the mysteries of the universe, grasp their operating agents and weigh their forces.

conclude that your correspondent is not a full fiedged Spiritualist, else why this con-tinued trouble and annoyance respecting nature's failures ? Annihilation, failing out over the edges of the universe, and becom-ing lost? The enlightened Spiritualist understanding the law of mutual dependence, knows there can be no death without a birth; to die is to live! Spiritualism unfolds the philosophy of life and death in reference to the past, present, or future. The all-wise and beneficent Father and Mother, Infinite Love and Wisdom, make no mistakes. Nature has no failures, and law works no

Why should Mr. Case link Spiritualists with theologians in the all-important matter of line-drawing. Surely there is no ex-isting harmony. They do not belong to the same system of line drawing; neither are their lines of thought in premises or conclusions the same. Theologians, insterial-ists and the mere intellectualists start with a single factor; their lines of thought and theories correspond to a one-legged animal --they draw straight lines, whereas the Spiritualists finding none in nature, do not draw

will annihilate the past with all its forms and forces, and the present, too, will be like-wise absorbed, forgetting that to the whole nothing can be added, and that it takes all the parts to make up the whole, and that the one is complementary to the existence of the other.

The same system of thought which applies to time, applies with equal force to all the relations involved in the human soul. The corporeal principle in man is related to the universe of things, to matter, and is depend-ent thereon for continued existence; so, too, the rational spiritual in man is infinitely related to the absolute soul of the universe and these two are comprehended in the voluntary and involuntary in man, and in their action and reaction upon one an-other, light and immortality are brought to light; both these principles are absolute and eternal, and enter man's constitution and the make-up of humanity, and, if you can destroy one, by the same law you de-stroy the other. The comparative processes of growth and unfoldment, which occur, as between childhood and old age, as between the bud of the rose and its full bloom, are the only possible denotations of time the human mind can become conscious of, ex-cept those before alluded to. Functional necessity is the formative

force of the universe; it ordinates all forms; the functional activities are limited and qualified by the organism, and the type is most perfectly adapted in its form to fulfill the functional activities to be carried forward, hence the forms and functions of all organic structures are perfectly compata-ble to each other; that of the dog is the best possible form for expressing the uses which no other form could express-nothing short of a dog could fill the bill.

The universal law of mutual dependence, which is absolute and eternal, applies to substance and form ; they are relative opposubstance and form; they are relative oppo-sites and mutual dependents; they are com-plementary. You cannot evade, suspend or annihilate the one without involving that of the other. The etsrnity of form is just as broad and as indestructible as that of force and substance. Nothing is lost! All individualities, as parts to a whole, are most perfect and complete. The everlasting change is complemented by the inexpugna-bility of prime elements; there is ever a persistent remainder. persistent remainder.

Mr. Editor, candor compels me to confess that I think we are all, perhaps, too much troubled with immortality on the brain. riend Case seems to have "got it bad. Mark the emphasis with which he asserts that the intellect alone confers immortality and the brain constitutes the intellect; that the heart, lungs and other almost endless associations to the human economy, have no functions at all to play, have nothing at all to do toward perpetuating the existence of the human soul. St. Paul even in his day saw the divine mutuality, which must ever exist between all the organs and func-tions of the bcdy. How beautifully respons-ive they are to each other's needs. Does nothing lend a helping influence in fructi-fying the brain and keeping the intellect unimpared ? He might with a like proprie-ty have said that the steam engine (which without the steam is dead) could run sixty miles an hour, and that, too, without the rails upon which to run, as to assert that the intellect alone could confer any power. The intellect corresponds to the engine; the emotional in man to the steam, and the system of combination in civilized life, furnishes the rails,-the facilities for the exares sion of these combined forces, and there are no children of thought in wisdom, with-out the mutual concurrence of the whole.

Like most mortals, Bro. Case must be fond f horseback riding; he has evidently sadiled the theory of endless progression with the Darwinian idea, and wonders how the atom can become a God! In his tour of contemplation, he certainly must have alighted at a Japanese curiosity shop, and found the new species, the half animal, half human, or else the badge of the Centaur Liniment has struck him hard. I cannot trespass upon your valuable space in any endeavor to reconcile or balance the attri butes of God's mercy and justice; give us the latter and we can afford to dispense with the former. The relation between the Cre ator and the creature is perfectly reciprocal; the inability of the one calls into activity the infinite capacity of the other, and this call and answer between what is relatively superior and inferior, constitute the law of lite and the make-up of the human soul How long ere we shall grow wise enough to gather all the good compressed into the ever-present now ! Then, and not until then, we find perfect fest and borrow no shall trouble for the future, or be delivered from the oppression flowing through the dead forms of obsolete ideas. Ever yours for the right,

On motion, Dr. J. E. Briggs was elected chairman of finance committee; and At was moved further that the chair appoint a committee of three to decide in regard to music for the meetings. These motions were put and accepted. 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. Some friendly discus-sion followed on related subjects. Finally sion followed on related subjects. Finally Mrs. Davis made influential remarks ex-planatory of the general scope and purpose of this initiative movement, and clearly showed the ripeness of the times for in-struction, embracing the purpose and ob-jects recited in the introductory words of the President. After a brief consideration of several subjects of minor importance on of several subjects of minor importance on motion; the meeting adjourned subject to call of the chairman.

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

President, Andrew Jackson Davis. Ad-

dress: Orange, N. J. Secretary, Cyrus Oliver Poole. Address: 117 Broad St., New York. Freasurer, Jos. Barber Loomis. Address,

28 Greenwich Ave., New York.

MEETINGS FOR PUBLIC INSTRUCTION. A conference for work was instituted on September 23rd, 1879, to consider the question of inaugurating a course of Sunday discourses from the Harmonial strod-point. Mrs. Mary P. Davis, Chairman of the Con-

ference. Address, Orange, N. J. James E. Briggs, M. D., Chairman of Com-

mittee on Finance. Address, 126 West 11th St., New York. Mrs. Sarah L. Van Horn, Chairman of Committee on Music. Address, 28 Green-wich Ave., New York. Bublic accurations will commence Oct 12th

Public services will commence Oct. 12th, 1879, and continue thereafter every Sunday morning at 11 o'clock, in the Music Hall, No. 11 East Fourteenth Street, between 5th Ave. and Union Square, New York.

Speaker for three months: Andrew Jackson Davis.

The Cincinnati Convention.

BY HUDSON TUTTLE.

The cause of Liberalism has been presented in no flattering light by the Cincinnasi convention, worse, it has been made a mockery and a disgrace, and they who have par-tially accepted its doctrines, may well think feel the ground shake beneath them, they and retire from a position fraught with so much danger. That out of a mass meeting, a political party could be organized, was an absurd conception. Out of such a mass meeting nothing but dishonor to the cause of freethought could come. The widest-mouthed and most blatant ever come to the front on such occasions, and the more intelligent members go away humiliated and shamed. This result every Liberal will deplore; and

still more the egotism and self-sufficiency of the few leaders who have thus demoral ized the cause of free thought, and set back the hands on the dial of progress many a weary hour. A political party having for its object opposition to the churches, is not needed, and can never become successful in the direction proposed. It would be the most bigoted party in the world. It would deny the very right for which it claimed the necessity of its existence, as it would divide the people on a question which by the constitution as debarred from politics, and which should be referred instead to education.

If the churches should hold a convention for the purpose of organizing a church par-ty, with every office filled by prelates, whit a hue and cry would go up from the ranks of Liberalism! And yet this is exactly what the Liberal convention proposed to do, and intends doing next year. Cincinnati proved their Sedan. The social scum were present, and they captured the machine and ran it to suit their pleasure. The brilliant elo-quence of Ingersoll could not avert the cat-astrophe. The commune gave its natural **W1UB** ning eray, and shricked for the freedom which to it is license. Col. Ingersoll catered to the Socialist element in his speeches, saying the time would come when it would be a "disgrace and deepest blot for a man to hold much wealth"—while charging one dollar a head to save the world by his lectures,— but proved wholly incapable of directing the stormy elements he had called together. He is reloquent, and when that has been said, prefer must cause. As a lecturer alconents praise must cease. As a lecturer, eloquence is demanded and the hearers are charmed; as the organizer of a new party, the most far-reaching prescience, the most perfect knowledge of men, and competent statesmanship are absolutely regulate, and in these Ingersoll is lamentably deficient. He set about doing what he would regard most reprehensible in others, for H is self-evident that whatever Liberalism gained through political action, must be at the expense of the churches, at least until the churches initiated an aggressive political movement. It is claimed that this has been done, and the Republican party held responsible as being the tool of the church party, but ev-ery school-boy knows better. The present status of the great political parties, is not religious, nor can a successful campaign be waged on religious grounds. The moment waged on religious grounds. The moment any party shall make religion a plank in its platform its fate is sealed. Unfortunately Mr. Bennett has been im-prisoned on the charge of disseminating ob-scene literature through the mails, and the fact has been adroitly used to make it ap-pear that his sentence is an attack on free-thought, and justifies political action. The law under which Mr. Bennett suffers, de-pends on the simple action of Congress, and its modification or repeal does not require pends on the simple action of Congress, and its modification or repeal does not require the formation of a political party. Indeed that law would be a narrow base for par-ty to stand on. Yet so much was made of this law, that it seemed the convention had this only object, to bring it conspicuously to the front, and hold itself up as the cham-pion of freedom for obscene literature; and justified the secular press as reporting it as such. We deeply sympathize with Mr. Bennett, yet we regret that he has identified his ac-tions with the cause of free-thought, and that men like Ingersoll have seconded his efforts, yet while we pity, we cannot forget that "Cupid's Yokes" is not only a trashy, but obscene book, if ever a book was ob-scene, and that Mr. Bennett went to his fate, with full knowledge, and eyes wide open to the inevitable result. Halt the ef-fort put forth in gaining a pardon, would have secured a modification of the law. It was a charge against the side of a mount-ain, utterly hopeless of successful result, and has brought disaster on the liberal cause, smirching it with the too plausible charge of being the advocate of the free dis-tribution of obscene literature, and hence itself obscene. It has broken that move-ment, which promised so much, into two weak fragments, and one of these held up

in maudin imbecility, and communistic li-centiousness to the scorn of all right think-ing men. It was a mistake: it was-what Napoleon said was vastly worse, a blunder. As Spiritualists we have nothing to do with these men who have never let pass an oc-cusion to ridicule and sneer at Spiritualism, and have constantly attempted to capture and marshal it under the banner of "Liber-alism." Yet, as Spiritualists all claim to be liberal, before the world they catch a reflec-tion from the disgrace of the liberal, move-ment. In no way could we be more forcibly taught the lesson that it is essential to pre-serve Spiritualism from the aggressions of all other movements, nor allow it to be uni-ted with any other. Especially does it show how utterly it-is opposed to Materialism, which, strange to say, has claimed it for an ally against the churches. No two systems of thought can be more widely asunder, or more radically antagonistic. Really they are, the only systems of thought, and the in maudiin imbecility, and communistic liare, the only systems of thought, and the churches stand much nearer to Spiritualism. It affiliates with that Liberalism, which grants freedom of thought, and rec-ognizes the limits of license. This freedom it demands for itself, and is willing all should share.

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, and with a kind of nebulous skepticism concerning things spiritual and invisible.

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?" And I answer, no. But let us perfectly understand what this power is, which wer in this brief discussion, call "mind." Is it not the totality of all of con. ceivable principles ! And are not all conceiv. able principles substantial ? Does not a shadow presuppose and demonstrate the existence of a corresponding substance? You intercept the light of the sub, and the result is a shadow which more or less distinctly corres ponds to your individual shape and position. Suppose you intercept the light streaming from the sun of Truth : the result is, a dark error shadowing either yourself or some other, and the shape and dimensions of this error-shade will resemble the degree and the condi-tions of your development. But you repeat your question, in another form :--

Is it possible for my mind to comprehend the supernatural?

the supernatural i Ans: No, it is impossible, because the "sup-ernatural" is a non existence. But the term is good enough to enfold a *real* conception: that is, if you will use the word to mean that in the universe which is above and beyond the ordinary-superior to the external and fleeting sphere of the five (or three) physical sensesthen I will answer that your mind is qualified to comprehend the verities of the superpatural.

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

Ans: A man's body is supposed to be sub-stantial, is it not? 1 say this supposition is founded in fallacy. For is not a man's body the effect—the external and evanescent effect, a sort of solidified shadow-of corresponding potential principles, which are the originating and substantial causes within and above his organism, and which have existed from all eternity and which will continue to exist through all eternity ? 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.) which is very justly named "INTUITION." The princi-ple of gravitation, for example, is known intelectually only by its workings in nature. Gravitation is the name given to certain invariable fects, which are visible to the physical senses. And yet man's spirit easily accepts the pro-position, or affirmation that what is called Gravitation, is the outcome of a living, substantial, universal, ever giving principle, which is in essence the same as that which in religion is called "the love of God." The love of God is a growing revelation. It is called by another name in science. It is as natural as gravitation—"warms in the sun, glows in the stars, blossoms in the trees"-above the sphere of the physical senses, and yet this substantial love is not supernatural. You know of its existence, first, by its effects perpetually im-pressed upon your intellect hrough your senses, and, second, by the noble fraternal feeling which sometimes expands your nature, and which is recognized as a substantial essence by intuition. Do you mean that principles are as real as the mountains? Axes. Comparatively and philosophically speaking, mountains are unsubstantial-not real and everlasting; for do not the mountains come and go? Are they not shot up out of the earthquake—cannon's mouth ? And do they not in time sink down out of sight, or vanish at last beneath the pounding hammer of chemical principles? An increasing purpose streams through all nature—in accord with "the process of suns," whereby men's thoughts are progressively expanded—and un-der—the substantial principles, within this defic purpose, every thing in the visible universe is certain to change, to decompose, to become sensuously invisible, and finally to vanish behind the curtains of annihilation. But the spirit of man says,-"to dust returnest, was not spoken of the soul!" What do you mean by a principle? Axs: If you had carefully read the Pene-trulia or the Thinker (vol. v. Gt. Har.), or any other of the books I have been enabled to pretrulia or the Thinker (vol. v. Gt. Har.), or any other of the books I have been enabled to pre-sent to mankind, you would not be under the intellectual necessity of asking the foregoing question. A principle, in the Harmonial Philosophy, meaus a substantial, vital part of the perfect spiritual constitution of the Great Positive Mind. When we feel a principle we feel that portion of the Omnipotent Spirit, Father God; and, in like manner, as much of a principle as we intellectually comprehend so much do we understand of God; and inas-much as no human or angel mind can feither feel of think all principles at one and the same moment so no mind is ever either intuition-ally or intellectually perfectly and fully con-scious of the cristence of God in any one of the infinite cycles of its present or future pro-gression. Hence, to speak literally, there will forever be periods or seasons in the experience of every mind—as truly as in the Summer-land as in the present land of winter frosts and bleakness—when doubts and skepticism will afflict the intellect concerning the verit-able existence of the Great Positive Mind. An abiding and strengthening faith will bleas the simple, child-like, pure person; while an abid-ing doubt will curse the proud, selfish, scien-tific (7) and us-philosophic mind.

- . OCTOBER 11, 1879.)

A Jesuit Emissary.

To the Editor of the Religio Philosophical Journal:

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I have just made a most surprising and astounding discovery, which I hasten to communicate to you and your readers, as I. think neither you nor they can possibly be aware of what I have just learned. I have known you for some twelve years, 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 often heard you spoken of as a Spiritualist by those out-side our ranks. I have found that you had good social and bysiness reputation, as a man of good manners and honorable in-tegrity. I have always thought your Journ-AL to be an advocate and friend of Spiritualism, and, while occasionally thinking you mistaken, as we all sometimes are, F have liked and commended your general course as an editor. Judge then of my great sur-prise at what I am grang to tell you. Last week a sample copy. Mind and Matter came to me from Philadelphia, and I read a long article: "How the Bayton Put of long article: "How the RELIGIO-PHILO-SOPHIGAL JOURNAL upholds Spiritualism." in which I find the following statement: -conclude that he (Cel. Bundy) is sustained from quarters that approve of his efforts to injure Spiritualism by misrepresenting, slandering

and persecuting mediums and Spiritualists, and that he is paid for his services in that line. That his employers are the propaganda of the Roman Catholic faith, we more than believe—we know."

"Angels and ministers of grace defend us!" You are a Jesuit emissary in disguise! It is true I could see no proof of this assertion in the article, and never have seen any worth a straw, but it must be so, for Mind and Matter says so editorially, and its editor is a Philadelphia lawyer.

You have exposed what you deem un-worthy practices in Mrs. Stewart, a med-ium in Terre Haute, and therefore you are an enemy to mediums and to Spiritualism. I know nothing personally of her. You may be right or wrong: that is a matter of evidence. Your proof is strong; if it can be rebutted—all well, and doubless your colreducted—all well, and doubtless your col-umns are open to such effort by her or her friends. But, if you think her fraudulent, you are honestly bound, your proof being ample, to say it, and that saying so I should consider a word of friendship to all true mediums,—for the less fraud the more respect and confidence for the honest and earnest ones have a we need and should earpest ones such as we need and should encourage.

Suppose I am a mason and bricklayerone 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 in-side walls, and with other poor devices, and says as he makes the charge, that he had nothing against masons-as a class, thinks them useful persons, and exposes this knowe for the good of honest bricklayers. 1 then denounce this man as an enemy of our trade, an emissary of some foreign craftsmeans would say I was a foolish fellow, and they were glad to have knaves exposed that honest workmen might the better get their due.

Mind and Matter opens its article by sayng, "There should be a heart-felt desire for harmony and co-operation among Spiritualists," and goes on to promote that harmony by an attack on you, that reminds me of Buck Fanshaw—the Californian fighting fireman in the play-of whom his friend said, in eulogy at his death, that "Buck toould have peace, if he had to fight for it," and told of his sallying out to stop an in-cipient riot and leaving ten men bruised and bloody on the ground to be carried away on shutters. That, however, may be the Philadelphia lawyer style of the editor, and every man must blunder or walk straight in his own chosen and accustomed gait.

any; their lines are lines of beavty, the curve; they, f. e., the Spiritualists, show a great tendency toward orbicular expres-sions; they do not assert a fatherhood without a motherhood, and vice versa. Spiritualists are continually being cruci-

fied on the one side by the churchmen; on the other side by the materialists, for no other reason than that they cannot accept straight-line-ism; they cannot make it a demonstrable fact that creation is the arbitrary result of one power alone, and that power a he-a male, man! The Spiritualists reject the premises as being incomplete and imperfect, and as a matter of course must reject the incomplete structures which are an offshoot from an incomplete idea-churchianity, and the like. They stoutly maintain that if the ideal side of the structure be at variance with truth, the organic or objective expression must be also untrue; like begets like; cause and effect are rela-tional; if the premises be incorrect, the con-clusion is also incorrect. They offer as proof of their theory the universal law of mutual dependence, that creation is the result of the relative action of two opposing forces; that the begetting principle and formative forces in universal nature is not unismal, but dual; that all action involves the actor and the thing acted upon; that there is no attraction without repulsion; no material without its counterpart, the spiritual; no absolute without a relative; that this principle exists in all domains of thought, in the inspiration and expiration of all vege-table and animal life, in motion and inertia -velocity or speed being the measure of both forces; the centripetal and centrifugal gravities are mutual; there cannot be a centre without a circumference, and vice versa; all organic functions and faculties operate under this law; the dual relation is involved in reproduction.

In the application of this principle of reltive opposites and mutual dependents, to the element of duration, the same absolute ness must be accorded to the past, as is to the future. These two absolutes form the eternal abutments which are spanned over by the everlasting now. Time extends just as far backward as it does forward; both as far backward as it does forward; both merge into the now, and no line of demark-ation can be drawn showing where the one begins or ends. It is an infinite circle, hence "all time measures are constructed in refer-ence thereto; all our measures of time are mere comparative motions over space. The mechanism of the common time-piece give mechanism of the common time-piece give only the relative value of the moment to the minute, and the minute to the hour. The day and night, the variations of the seasons, seed time and harvest, summer and winter, spring time and autumn, are the re-sult of the diarnal and annual motions of the earth around its central sun and on its own axis.

The popular churchman's idea is a straight line from some starting point to an ending place. There must be in his mind's eye a reneals, a commencement to a circle. Be-nuese his limited and finite comprehension annot grasp the unimited or infinite, he recomes alarmed, and fain would change he entire order of the universe to meet his mability. He fears for the future, that it J. B. CROCKER.

Alton, Ills.

Report of Harmonial Movements in New York.

A conference meeting of the Friends of Progress of New York City, met at 2:30 p. M., Sept. 23rd, 1879, in the parlors of Dr. J. E. Briggs, pursuant to a call for considering the desirableness of establishing a course of lectures this winter on the Harmonial Philosophy. The number assembled was most encouraging, from the fact that business men met here in business hours; thus giving evidence of an earnest purpose, and their willingness to aid in a good enterprise At the appointed hour the meeting was called to order by Mr. A. J. Davis, who, in the course of his introductory remarks, read the preamble and constitution adopted at the first meeting of the Harmonial Association, Dec. 4th. 1878, and explained some-what at length the important objects pro-posed by the organization. After his open-ing remarks it was moved and approved hat Mrs. F. Davis act as chairman of the conference, and J. B. Loomis as secretary. Mrs. Davis then made some remarks rel Mrs. Davis then made some remarks rel-ative to the need of another center of in-struction, pointing, if possible, more to the discussion of living principles than to the promotion of phenomena. Some very fe-licitous remarks were next made by Mr. H. J. Newton, President of the First Society of Spiritualists of New York, which were responded to in an entertaining way by Mrs. Davis; atter which a gentleman stated that in order to accomplish the object for which this meeting had been called, it was important that we proceed at once to exact business; and with permission of the chair he would offer the following resolutions: *Resolved*, That in order to secure a course of public instruction from the Harmonial stand-point, the conference take immediate steps to procure a suitable hall in this city for this purpose. *Resolved*, That Mr. A. J. Davis be invited to deliver such lectures during the ensuing three months. ative to the need of another center of in-

These resolutions met the hearty approv-al of those assembled, and were adopted unanimously.

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 !

A shock of surprise and consternation must reach from Cape Cod to California, yes even to Europe, as this startling revelation is made through your columns, as I ask that it shall be. I cannot, as of old, say respect-fully, but I can say, even in this dark hour, frankly, sadly and truly, Your friend, G. B. STEBBINS.

Your friend, We give place to the above cutting re-. buke on the poor psychomaniac of Philadelphia, simply as a matter of courtesy to our valued contributor, Bro. Stebbins. The wild ravings and silly falsehoods of the man Roberts are unworthy of the least notice. He is simply the tool of mountebanks and charlatans.

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 phenomens. The lady and both gentlemen have been very roughly handled by the spirits, their chairs being moved from the table (they having to hold them to prevent being thrown prostrate upon the floor), they move off one after the other, the medium's feet being on the second round of the chair; here they go from one room to another, sometimes forward, backward or sideways. Last Satur-day and Sunday evenings they had their me-diums get out of the chairs, and then they com-menced dancing, which continued tor nearly two hours. The dancing would have been a credit to an expert before the footlights, espe-cially in the case of one of the meduums who cially in the case of one of the mediums who is an ex-Methodist preacher, and never danced a step before in his life. But here comes the a step before in his life. But here comes the strange part: after they had danced long enough, we sat at the table again; several darkies on the plantation and some from ad-joining plantations were standing at the corn-er of the house looking on I asked if the spirits 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 go thome; the table answered yes, and the control quit the medium in about five minutes. Yester-day 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 scance. There is also a rapping, or rather a cracking sound, something like as if yop were to tak two stones, one in each hand, and bring them together violently, around one of the gentleman mediuma."

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OCTOBER 11, 1879:

RELIGIO PHILOSOPHICAL JOURNAL.

Woman and the Mousehold.

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

With trailing banners of the blood red leaves of the maple and the oak, with nodding plumes of ferns and twining wreathes of gorgeous, deep hued flowers, regal Octo-ber advances from the gusty north. Over her forehead is a garland of white, starryeyed wild daisies, set amid wine hued sprays eyed wild datates, set amid wine hued sprays of the blackberry vine, and her wand is of bright golden rod. The misty bloom of va-ried grapes, the velvety shadings of luscious peaches and pears, the bright, clear stripes of red and white apples, the purple and green of plums, the deeper hues of citrons, and even the golden globes of homelien pumpkins—all these has she poured lavish-ly over our prosperous and fertile country. It is for those who have toiled during spring It is for those who have toiled during spring and summer, to garner for the winter. We are taught by experience to provide for those long, cold months when nature with-draws her forces from the surface, and gathers in her vital life from its versatile processes of bloom and fructification, in order to become negative and rest for a season be-fore, the old new wondrous resurrection of

another spring time. The thrifty housewife, heeding those ad-monitious, has already prepared her stores for winter use. In

" Lucent syrup, tinet with cinnamon," lies embalmed the luscious fruitage of the year, and her closet shelves groan with their delicions burden, their toothsome richness glowing with imprisoned sweetness.

Ahl well for us if we have also laid up our stores of sunshine and sweetness for the coming winter of life-stores of mental and spiritual pabulum, which shall be soul nourishment during those dark days which will surely, at sometime, over shadow each one of us

one of us. As with seasons, so is it with individuals and with nations. Only, with the latter, the pendulum swings rythmically, with that long, slow, grand beat, which measures centuries, instead of months, as it marches through its wonderful arc. Only a giant mind can perceive its whole sweep—a phi-lospher, who, having toiled up serene heights above the mists of the valley, grasps the synthesis of events, and with inspired vision, knows, like Gallleo, that the world vision, knows, like Galileo, that the world loss move forward through seeming retro-tression. For the rest of us, poor, puny mor-tals as we are, we must wait in faith and hope and charity for those, whose eyes are backward looking, until the winter be pass-ed—until the virgin mother enters again the spring solstice, and breaks forth anew into the gladness and beauty of resurrected na-

For, not always can we dwell upon the mountain top, and discourse with superior intelligences as with royal visitors. During long periods we are compelled to walk slow-ly, painfully along dull, level stretches, where the horizon shuts closely down about us, and life becomes only a poor, vapid, useless period. Such seasons are our winters. All things like the heart, have their systole and diastole; their night and day; their summer and winter; their periods of growth and rest; their positive and negative sea-sons. And each has its own peculiar charm and grace. The sweet, hectic, matronly beauty of autumn, is all her own. The falling leaves, the hurrying clouds, the sombre walling winds, the frosty nights, the long twilights, the breath that exhales from the still, deep woods, a long expiring sigh of decayed vegetative life, the tender mist that yells the amethystine distance, the bright glitter of the far off, awful stars, all, all are full of haunting and suggestive loveliness. This must have been the season when Wordsworth chanted his "Intimations of Immortality," when

"The meanest flower that blows, can give Thoughts that too often lis too deep for tears."

we are fed. Disease and health of body and mind wait on our tables, and the study of the essences and proportions of food will, ere long, assume its rightful place in the education of our girls. Justice to a True Woman-In Memoriam-

- Anna - Anna

Mrs. Abigall P. Ela.

To the Editor of the Beligio-Philosophical Journal:

To the Editor of the Religio-Philosophical Journal: In the Concord Daily Moniter of Septem-ber 24th, a leading republican paper in the capital of New Hampshire, I find the notice herewith enclosed of a gifted and noble woman, who has just passed away. Two winters in Washington my home was in the same family with her and her excellent, husband and those days will never be for-gotten. Her womanly grace, the charm of her conversation, her rare good sense and her conversation, her rare good sense and judgment, and her frank independence and abounding goodness, come up fresh in my mind. All honor to the Monitor for giving so truly and bravely an idea of this rare and noble woman and veteran reformer. Yours truly, G. B. STEBBINS.

(From the Concord Daily Monitor).

A dispatch received on Saturday eveing, announcing the death of Abigail P., wife of Hon. Jacob R. Ela, that afternoon at her home in Rochester. Mrs. Ela has been an invalid from consumption, for many years, and her death was not unexpected. She bore her long illness with remarkable patience and fortitude, and kept up her in-terest in public affairs, and the reforms of the day, to the closing hours of her life. Loving hands and hearts ministered to her every want during her protracted illness, and those nearest and dearest to her wit-nessed in her last years a superb illustration of the power of mind over the ills of the body. She possessed rare insight, in judging of the character and action of peo-ple, and an extensive knowledge of public affairs.

No sham, political or religious, passed her keen inspection without detection. She was one of the early anti-slavery women of this city, and a "Garrisonian Aboljtionist" until slavery was abolished. In the memorable struggle in the old New Hampshire Anti-Slavery Society, for the right of women to participate in its business and discussions, she was one of the earliest and foremost for that right, and served on the Executive Committee of the Society in its last years. She was one of the women, who under the name of the Concord Female Anti-Slavery Society, addressed a letter of sympathetic support to the late, Hon. John P. Hale when he broke from the democratic party on the occasion of the annexation of Texas, and in reply to which he made use of the memor-able expression, "God makes (women; mil-liners make ladies."

Mrs. Ela was an earnest supporter of the cause of temperance all through her life, and no less so of the Woman Suffrage movement, serving as an officer of the National Woman Suffrage Organization, until falling health compelled her to retire. Her house was the home of all earnest workers in these and kindred reform movements, which gave her a wide circle of acquaintances and friends. She had the courage of her convictions to a rare degree, and never compromised her opinions or shrank from any duty they required of her. Her phi-losophy of human action could be epitomized in this: "Duty is ours; consequences, God's." She took her position among the advanced liberals in theology from the time when Theodore Parker stirred the theological conservatism of Boston and New England, as the angel of old stirred the pool that health might flow from it; and for the past five and twenty years has ablded in the hope, joy, and peace that comes to her from a belief in the spiritual philoso-phy. Of her it can be said in the lines of Whitt<u>iler</u>:

'As a cloud of the sunset, slow melting in heaven' As a star that is lost when the daylight is given, As a glad dream of a slumber, which wakens in

the war of the rebellion. It adds an interthe war of the rebellion. It adds an inter-esting and valuable chapter to the diplomatic history of the time. An article, by Prof. E. L. Youmans, and entitled "Spencer's Evo-lution Philosophy," contains a statement in detail of the various works which Mr. Spencer has published during the past twen-ty years, showing the growth of his philo-sophical system and by comparisons of dates sophical system, and by comparisons of dates, establishing that he was not indebted to Mr. Darwin for the groundwork of his philosophy as has been by some supposed. The paper gives an excellent summary of the main features of the theory of evolution.

Book Notice.

THE FINAL THEOLOGY; Vol. 1-Introduction to the New Testament. Historic, Theologic and Critical. By Rev. Leitester & Sawyer. 12 mo., pp. 420. M. B. Sawyer & Co., 17 Warren St., N. Y. Chicago: For sale by Religio-Philo-sornical Journal. Price \$2.00 post-paid. The Final Theology in Deef Samuela.

The Final Theology, by Prof. Sawyer, is apparently the work of an enthusiastic and able Bible student, and by its originality and boldness can hardly fail to attract wide notice and criticism in theological circles. This volume professedly presents the re-sults of a "half century of careful study and approximation of the Objection in the second exposition of the Christian religion, its sa-cred books and its early medieval history," and the work gives ample proof of familiar-ity with the rare literature of the early Christian centuries. The work is striking ly original in its design and in this critical age seems to meet a want of a very large and rapidly increasing class of religionists who are in that very unsatisfactory transi-tion stage between their former rigid creeds and extreme liberalism, and are anxiously struggling to retain in their religious system some degree of scriptural authority to give sanction to the conclusions of intuition and reason.

The purpose of the volume as expressed by its author, is to produce a work on the lew Testament, treating its avidences of facts as "lawyers treat them in determining acts as "lawyers treat them in determining questions of property and personal rights." "By parsuing these methods," says the au-thor, "we develop a new history of Jesus and the beginnings of Christianity, and a new theology, and put them on a basis of evidence as clear and indisputable as the sister sciences of secular history, astronomy and philosophy."

The author's method of reasoning on the Scriptures, is what he terms the logical or rationalistic principle or mode of exegesis, and consequently excludes with great free-dom the supernatural elements from the doctrines and narratives of the Bible. In giving the moral axioms of the reason and conscience precedence over the literal text of Scripture where they seem to come in direct conflict, his principle of interpretation does not differ from that of many prominent clergymen in ortstodox pulpits, but the points of condict he discovers are so numerous as perhaps to surprise the new inquirer. His researches have led him to diverge materially from Renan and other authorities in regard to the parentage, education, social position, life work, and plans of Jesus. Renan fixes his birth-place at Nazareth. Thinks he had "no knowledge of Greek culture," and knew only his native tongue, a mixed dialect of Hebrew and Syriac. Prof. Sawyer assigns his birth to An-tioch or some other Greek city of Syria. The sojourn of his parents in Egypt, he con-cludes was to give Jesus the benefit of a course of study at the Greek University at Alexandria which made him master of both Alexandria which made him master of both the Greek and Hebrew learning of his time, "as he evinces a sublime genius, high culture, and the greatest learning of his age." The author concludes that the grand scheme of Jesus was to found a great system of uni-versal education; that the apostles were a class of teachers he was training to take charge of branch institutions in different countries; that his plan was defeated by his premature death. His estimate of the intellectual position of Jesus may be gather-ed from numerous passages interspersed through the work:--"He was liberally edu-

The Popular Science Monthly. (D. Ap-pleton & Co., New York.) Contents: Proto-plasm and Life, by Prof. G. J., Allman, LL. D., F. R. S.; John Stuart Mill, by Alexander D., F. R. S.; John Stuart Mill, by Alexander Bain, I.L. D.; Atlantis not a Myth, by Ed-ward H. Thompson; Micro-Organisms and their Effects in Nature, by Prof. W. S. Barn-ard, Ph. D., Science and Philosophy of Rec-reation, by Geo. J. Romanes; Mythologic Philosophy, by Maj. J. W. Powell; A. Home made Spectroscope, by James J. Furniss; The Source of Muscular Power, by H. P. Armsby; The Results of Abstraction in Science, by Chas. T. Haviland; The Age of Ice, by H. B. Norton; Sketch of Prof. Frankland, with Portrait; Correspondence; Editor's Table; Literary Notices; Popular Miscellany; Notes.

The Herald of Health. (M. L. Holbrook, M. D., New York City.) A Magazine devot-ed to the culture of the Body and Mind contains interesting articles under the following heads: General Articles: Our Dessert Table: Topics of the Month, Studies in Hygiene for Women.

The Shaker Manifesto. (G. A. Longa, Shakers, N. Y.) This number contains interesting articles by members of the Societies.

The September number of The Southern Medical Record, published at Atlanta, Ga., has been received, filled as usual with much Interesting matter to'the profession. R. C. Word, M. D., editor.



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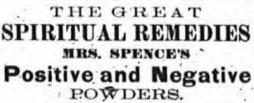
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In the solemn hush when even nature held her breath, he knew that

"Our noisy years seem moments in the being Of the eternal Silence; traths that wake

To perish never, Which neither listlessness, nor mad endeav-

or, Nor Man nor Boy Nor all that is at enmity with joy Can utterly abolish or destroy!"

He felt that, in

"Trailing clouds of glory do we come From God, who is our home; Heaven lies about us in our infancy!"

And, and he might have added, Heaven lies about more closely still, in our dying days. Then the cloud shall lift, the frost melt be-fore the shining of a spiritual sun; minor strains of music shall change into a tri-umphal chant from supernal choristers; winter shall fade into. glorious and eternal summer, as the spirit emerges from its time worn chrysalis, and puts on a glorious and immortal vestment, in that "home not made with hands, eternal in the Heavens."

Mrs. Shepard, who has spoken so accepta-bly during the past summer, in New York and Brooklyn, is the daughter of one, and the granddaughter of another, Methodist minister, and is a native of Erie county, N. minister, and is a native of Erie county, N. Y. Six years ago she became convinced of the truth of Spiritualism, through her own mediumship. She believes the her progen-itors are endeavoring, through her own or-ganization, to undo their former work, as she feels their mantle upon herself. Early in life she became a member of an orthodox church, but is now fully emancipated. Dur-ing the past few years she has been living in Minneapolis.

• The Children's Aid Society, of New York city has received from degradation 40,000 little ones, during the past twenty five years. These homeless or destitute waifs have in most cases, grown up to be useful and selfmost cases, grown up to be useful and self-respecting members of society. The first step of inprovement over the old way of treating them, is the substitution of the house of refuge; the next, is placing them out, on the family plan, and in establishing farm schools. The demand for children's labor, in the broad fields of the west, is un-limited. In no other place in the world are they so much needed, nor could they have, elsewhere, such chances of becoming well developed in every respect, as the west af-fords. fords.

The young ladies of many towns and cities The young ladies of many towns and cities over the country, have organized cooking clubs, and meet regularly. Sometimes they have little entertainments, to which they invite their friends, who are regaled with a varies of delicious dishes. All this ex-cellent practice, particularly if amateurs make any study of economy and hygiens, in their work. It is one thing to make a rich, indigestible compound of line materials, and another to produce something palatable, m-tricious and wholesome. What we est does affect our mental condition to such an ex-tent, that it is a matter of great import how She has passed to the world of the holy from this."

Mrs. Ela was a native of Deerfield, born January, 1809. Her grandmother was a sister of General Cilley, of revolutionary fame, and her grandfather Page called his men together at the first summons of the revolution. After her first marriage she lived in Chichester, and subsequently re-moved to this city, where her husband, Mr. Kelley, died, he at the time being the pro-prietor 'of one-of the first temperance ho-tels ever established in New Hampshire of the old Washington Temperance days. Mr. Ela and Mrs. Kelley were married May 10th, 1845, and the next year removed to Rochester, where they have since had their home. After Mr. Ela's election to Congress, Mrs. Ela spent much of her time, winters, in Washington, until her increasing illness within four years, rendered the journey between Rochester and Washington too fatiguing to Rochester and Washington too fatiguing to be borne by her. For the past three and a half years she had not left her house but once, for a short ride, nor her room but a few times. She leaves five children-Mrs. George H. Dennett, of Rockford, III., Mrs. Edward Sawyer, of St. Paul, Minn., and Henry Kelley, Wendell P. and Charles S. Ela of Rochester. The funeral of Mrs. Ela took place at her late home, at 2:30 o'clock Tuesday after-noon, and was largely attended by friends

late home, at 3:30 o'clock Tuesday after-noon, and was largely attended by friends and neighbors. The services were conduct-ed by a friend of the deceased. Joseph Lord, of Great Falls, an inspirational speaker, who read Scripture selections, offered prayer, and made an address. Whittler's "Lament," and a favorite poem from the Arabic, which summed up Mrs. Ela's faith concerning death and the spirit life, with singing of appropriate selections, by a select quartette, comprised the other exercises; after which the casket, covered with beautiful flowers sent by loving hands, and the most beauti-ful of autumn leaves, on which the deceased was an ardent admirer, was conveyed to the was an ardent admirer, was conveyed to the cemetery, and all that was earthly of a noble, true woman, was laid to rest, as the declining sun gilded the western sky with its roseate hues, and kissed a benediction to the surviving ones left behind, yet a while longer longer.

The leading article in the North American Review for October is by Francis Parkman, and is entitled "The Woman Question." It and is entitled "The Woman Question." It discusses the proposed extension of suffrage to women, and takes strong conservative ground. All the principal arguments against giving wemen the right to vote, are brought together, and exhaustively treated. The second paper is a lucid and forcible exposi-tion of the Philosophy of Comte, by his leading English disciple, Frederic Harrison. Its title is "Science and Humanity." No one who reads it can fail to get a clear view of the main doctrine of the religion which Positivism proposes. The third atticle, "Louis Napoleon and the Southern Confed-erator," by Owen F. Aldis, is a statement made from the confederate archives of the relations that existed between the French emperor and the Southern States during

cated in both Greek and Hebrew learning;" "applied successfully the logic of Aristotie and Euclid;" "displayed a genius, equal to Alexander among the Greeks, and Julius Cæsar among the Romans."

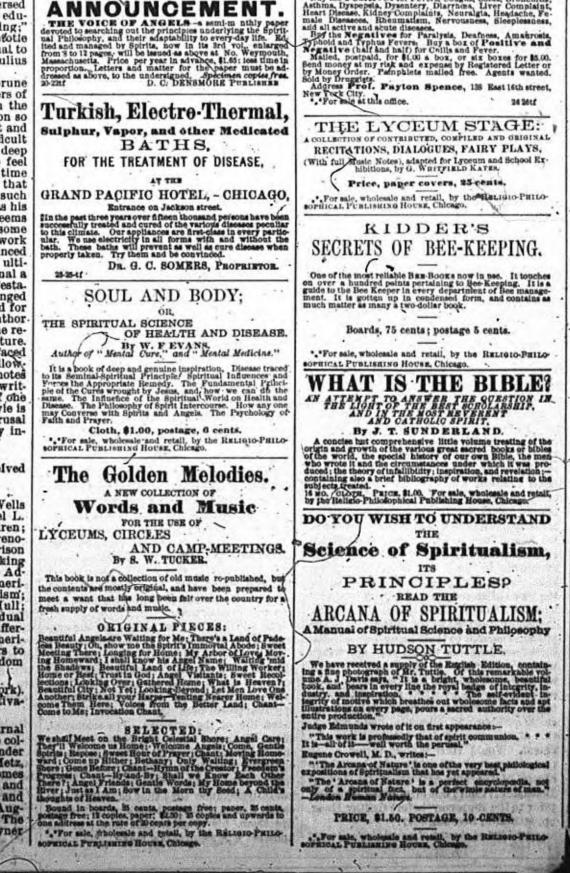
The great aim of the writer is to prune from Christianity all traditional errors of history and doctrine, and to build upon the original teachings of Christ a religion so rational as to compel universal consent and acceptance. It will doubtless be difficult for those who do not share the author's deep enthusiasm for biblical criticism, to feel the importance of devoting so much time as is required to the study of a book that requires for its true understanding such extraordinary revision and correction as his introduction to the New Testament seems to call for. It would not be singular if some of the logical readers for whom the work was designed, should not be fully convinced that he has reached the "theological ultimate," but no one can read so original a book without advantage. The New Testa-ment introduction is conveniently arranged with easy references and well adapted for study in Bible classes, such as the author-hopes to see generally organized in the re-constructed churches of the near future. Each book of the New Testament is prefaced with a brief historical introduction, followed by a full synopsis of contents, and notes on the most noteworthy passages. It is writ-ten in the confident self-reliant spirit of one who feels sure of his position. The style is clear, scholarly and forcible and its perusal will be a rare treat to'the theologically inclined.

A Partial List of Magazines just Received for October.

The Phrenological Journal (S. R. Wells & Co., New York). Contents: Daniel L. Harris, with portrait; Precocious Children; Phrenology in the Newspapers; A Phreno-logical Examination; International Prison Reform; Utility of Phrenology; Breaking a Child's Will; Brain and Mind; The Ad--a Child's Will; Brain and Mind; The Advantages and Disadvantages of the Ameri-can Novelist; Experiments in Magnetism; Chastine Cox, the Murderer of Mrs. Hull; Education and Development of Individual Talent; The Women of Italy; The Differ-ence; Something to Avoid; The Tea Ameri-cans Drink; Editorial Items; Answers to Correspondents; What They Say; Wisdom -Mirth -Library.

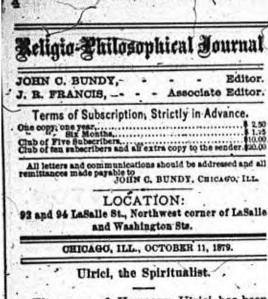
The Art Amateur (M. Markes, New York). A monthly fournal devoted to the cultiva-tion of Art in the Household.

The Medical Tribune, a monthly journal devoted to medicine, surgery and the col-interal sciences, edited by Prof. Alexander Wilder, and published by Monroe & Metz, e0 John st., New York, for September, comes to us well filled with useful information and valuable criticisms. It is well edited and has a list of able contributors. In the Aug-ust aumber we noticed an article on The True Pathology of Cancer, by D. P. Kayner M. D., of this city.



RELIGIÓ-PHILOSOPHICAL JOURNAL.

OCTOBER 11, 1879.



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 belongs to the small class of those of whom Jesus said : "Blessed are they that have not seen, and yet have believed ;" for he accepts the spiritual phenomena [on the testimony of such men as Zöllner, Scheibner, Weber, Fechner, and other learned physicists. He did not himself witness the manifestations got in the presence of Henry Slade. But he found in them the confirmation of much that he had taught in his philosophical writings.

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. In 1833 he qualified as a lecturer at Berlin, and in 1834 was called- to a Professorship at Halle, which he still holds. His philosophical works have been numerous and consistent. As his philosophy of nature exhibits him especially in the attitude of an opponent of anti-religious physics, so in his psychology he comes forward as an enemy of materialism. "To demonstrate on the basis of firmly established facts that to the soul in contradistinction from nature, not simply independent existence, but also the supremacy belongs, both of right and in fact," this, in his own words, is the aim of his philosophy. The facts of Spiritualism have come in with wonderful aptitude to justify and corroborate his views.

Ufirici 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. He then passes on to the conception of organized existence, for the explanation of which latter he avers that Liebig and others rightly assume the existence of a special force, which constructs the primitive organism, the cell, and, of numerous cells, forms a structure, which is an end in itself and continues to exist until it has passed through the series of stages naturally belonging to its development. The human body is then more especially considered; the points in which it differs from the bodies of brutes are discussed, the insufficiency of all purely materialistic/explanations of sensation, consciousness, etc., is demonstrated, and the confession of the most thoughtful physiologista-who, were it in any way possible, would gladly adopt the hypotheses of materialism-is accepted, that, in order to explain psychical phenomena, an unknown something must be posited in addition to the physiological processes which accompany such phenomena. 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, and that this fluid extends out from a given centre, permeating the whole atomic structure of the body, operating instinctively and in co-operation with the vital force (if indeed it is not identical with this force) as a morphological (form-regulating) agent, and, where it rises to the state of distinguishing consciousness, producing the peculiar phenomena of psychical life.

Feutlemen of rank and position, and also for my own neteret, tested the physical mediumship of Mr. Sinde in a series of attings by full daylight, as well as in the ovening, in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr Sinde have been thoroughly examined by me, with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest instance found anything to be produced by means of presuldigitive manifestations, or by mechanical apparains, and that any expisantion of the experiments which took place under the circumstances and conditions then obtaining, by any reference to prestidigitation, cannot be admitted as possible. I declare, moreover, that the published opinions of laymen as to the how of these phenomena are premature, and according to my view and experience, false and one-side. This, my declaration, is signed and executed before a notary and witnesses."

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 meakness of his own tentative theory of prestidigitation. The question is not, what were Bellachini's conceptions of "scientific scopes," but what were the facts, to which, as an honest man, he was bound to bear testimony?

Wundt's letter seems to have been a great comfort to the secular and religious editors of the United States. With one acclaim they hall it as "crushing." On the contrary it is a very weak and filmsy affair, full of misconceptions, blunders, and wrong influences. One of our daily editors tells us, "It will not be pleasant reading for. Professor Ulrici." If to see his antagonist make a display of his own ignorance, and bring forward arguments that can be readily confuted, is agreeable, then we have no fear that Ulrici will be in the least disturbed by the open letter of Philosopher Wundt.

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. But no eminence of ability or usefulness in one range of topics can excuse prejudice and unfairness on other subjects. Indeed this capacity and ability only makes the offense more grave. The sins of ignorance and incompetence are more excusable than those of eminent ability perverted to base or bad ends.

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. In a late number of his monthly he says:

Monthly he Says: "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 appear as breaks or suspensions in this order. It is he who is at fault, and that with further knowledge the apparent derangement will disappear Now, the Spiritualist comes to him challenging his first principles. He debies his order of Nature as being unalterable and says that he knows of that which is above Nature, that is greater than Nature, that inferferes with it and breaches all its vaunted stabilities with infinite case."

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

ble! And this absurd assumption is modesty, and the "true scientific spirit and method i"

Neither will this Monthly give fair hearing 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 lib. eral 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 onesided Monthly. How much of the researches of Zöllner, Fichte, Aksakof, Butlerof, Wallace and other European scientists, who have tested and accepted spirit phenomena. has ever appeared in the Popular Science Monthly 1

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

Psychological Society of Great Britain: "The object really sought (by the Lankaster prosecution) was plain enough. It was not to punleh Dr. Slade, but to discredit through him all psychological phenomena, the proof of the existence of which was destruction to the doctrine of materialism. The desire and desirn was to bring into discredit the authority of Barrett, Wallace, Crookes, Lindsay, Hayleigh, and other members of the Royal Roclety who have acknowledged the reality of some, at least, of the psychological phenomena, and-above all-to deter, by dread of popular ridicule, others who might pursue investigations, which, if found to bearue, 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. It is time to meet, and rebuke this "pride of science, falsely so-called," and let its leaders know and feel that they cannot make false or mistaken statements with impunity.

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 on that hypothesis, that our whole spiritual fabric must fall; because where are we to draw the line of demarcation between that coming from the medium and that given by the control? How can a medium under spirit control? How can a medium under spirit control exercise any influence on the communication when the medium's mind is *atsent*-for I assume such to be the case or else there cannot be perfect control—and hence there is no mind to set in the matter independent of spirit."

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." If "our whole spiritual fabric" were built on a/medium's assertion-honestly expressed, we will suppose-that he is the mouth-piece of Jesus or of St. Paul, the fabric would not be worth a house of cards. This must be ob--vious when we consider that one medium may declare that St. Paul is speaking through him, while another medium, equally sincere, may assert that the declaration is untrue, and that he alone is the medium for the communications of St. Paul, A case in point recently occurred in London, where. Mrs. Hollis-Billing declared that the spirit calling himself James Nolan, and pretending to speak through another American medium, was an impostor. As the James Nolan of the former was the original one, her authority in the case was of course regarded as superior. 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 "its," which was not established as an English word for-more than a century afterwards. If there are real and spurious writings attributed to Bacon, we must use our critical judgment in deciding which are genuine So in regard to writings said to come from the spirits of Byron or Bryant; our own good taste and literary skill must be the umpires in the case. We do not assume that a medium's mind-is "absent" when be 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 noto of consciousness do not comprehend, the whole of the mental domain. Only in eternity can its infinite extent and resources be reached.

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."— Both, these assertions are put forth as establiahed scientific verities; but they are still questions in controversy, and the affirmation that they have been confirmed by science, is utterly untrue.

Hume, Haeckel, 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. All that we see or know is mere succession, antecedent and consequent; having seen these things in this relation, we associate them together, and imagining that there is some vinculum or connection between them, we call the one the cause, and the other the effect.

According to Kant, we have the idea of cause, and also the belief that every commencing phenomench 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. It is indeed surprising that a scholar and philosopher like Wandt should have fallen into such a blunder. But in his eagerness to give a bad name to Spiritalism, he seems to have parted with all his scientific caution and all his philosophic acumen-

The Phenoména 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. If Prof. Wundt imagines he has found Spiritualism at fault here, he is much mistaken. In his "Planchette" Epes Sargent remarks:

"If there is any thing in human history that is established by human testimony, it is the occurrence, in all ages of which we

Dr. Wm. Fishbouch on the Pence Hall Performance.

To the Editor of the Religio-Philosophical Journal.

I have been waiting for a little leisure to write you an article, but as that does not seem to oome, I must at least convey to you my thanks, in behalf of all honest, rational Spiritualists, and the cause generally, for the exhaustive expose of that most wicked humbug of the Stewarts at Terre Haute. 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 readered powerless forfarther harm. In haste. Yours for honesty and the truth, WILDIAM FISHBOUGH.

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. Group 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. Peebles lectures were much liked.

Mrs. Zella S. Hastings, of East Whateley, 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 seances 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 scances 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.

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. This is all to the credit of Ulrici's sagacity, if the facts are genuine; and such we know them to be. Wundt himself admits that the Slade phenomena were inexplicable to him; and then, he suggests that they might possibly be paralleled by the "well-managed feats of a good juggler." The fact that the best juggler in Beplin, 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 premised that Herr Bellachini had a conception of the scientific scope of the question !" This sounds very much like a sarcastle quibble. If Bellachini had a conception of the scope of the truth, that was sufficient. Would Herr Wundt throw doubt on his veracity? The following is the subtance of the affidavit, given by Samuel Bellachini, "Court Conjurer and Prestidigitator to the Emperor," before Gustav Haag. en, at Berlin, Dec. oth, 1877;

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

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. This is one of the cardinal and important principles of the spiritual philosophy. Davis, Sargent, Tuttle, Wallace, Crookes, Zöliner, Aksakof, Stainton-Moses, Stebbins and a score of others, have taught it, with signal power and clearness, and Professor Youmans can find no contrary teachings among us.

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 it be prejudice he may live to be filled with shame and regret for it. We fear the sad and pitiful fact is that it is a mingling of both, making it Impossible for him to see, or to tell, the fair and simple truth in this matter.

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. The scientists, of the Youmans' school in New York, or the Lankester school in London, gives no adequate investigation or fair hearing to the facts and ideas of Spiritualism, and ignorantly assumes that they cannot be—because, forsooth, his yard-stick cannot measure them, his crucible test them, or his knowledge of natural law make them possi-

Hudson Tuttle on Ingersoll's Convention.

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

have any authentic record, of phenomena, still familiar to multitudes, but which are now denied by a large class of minds; not because the phenomena are not vouched for by abundant testimony, but because they do not happen to accord with individual notions of the actual or the possible."

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. Ski, whose wonderful achievements through the mediumship of Mrs. Simpson, have rendered his name a household word throughout the United States, told Mrs. Wood that at a certain time that day, a Mr. Hill, an acquaintance of hers, was "striking on iron" in St. Louis, Mo. As he has nothing whatever to do with that metal, she thought the information highly improbable, and at once wrote to, her husband, desiring him to ascertain the truth or falsity of the statement which Ski had made. Visiting St. Louis at an early day, he learned from. Mr. Hill, who is clerk on a steamboat, that at the time designated, he was temporarily assisting in adjusting a "smoke stack" or chimney, and with a wrench did actually strike on iron, thus verifying the statement of Ski. Mrs. Simpson did not see Mr. Hill clairvoyantly; Mrs. Wood knew nothing of what he was doing, and, of course, the test cannot be ascribed to mind reading. If Ski 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 séances in London. Wellwish her abundant success, and have no doubt she will soon attract devoted friends in large numbers, who will appreciate both her medial gifts and ther admirable qualities as a lady. 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 scances *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 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 Ilion, Herkimer Co., N. Y. Address him at once at 13 Walnut street, Chelsea, Mass.

MEDIOAL 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 be en re published in England.

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OCTOBER 11, 1879.

RELIGIO-PHILOSOPHICAL JOURNAL.

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, sometimes written by Mrs. Stewart's "Committee," and at other times by deluded visitors. The Times has published them as sensational matter, the same as it would any well written fiction, without for a moment believing there was any truth in them, as will be seen by the following editorial item in the issue of that paper for September-Qoth:

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. Pence's spirit manifestations (so-called), at Terre Haute, Indiana. Of course, they are 'fraudulent, and it is the opinion of the Times that Dr. Pence, of Terre Haute, and his hemale and female coadjutors, ought to be suppressed by the decent people of that city on the Wabash.

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 extra-ordinary 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. Pursuant to orders received, Dr. D. P. Kayner went to Terre Haute, and has this week made public the result of his investigations, exposing Pence and his female confederates as a trio of the most ingenious swindlers on record.

This exposure is peculiarly impressive, coming as it does from such well-known Spiritualists as Dr. Kayper and Mr. Bundy. The latter is doing creaitable work in his paper toward exposing fraudulent mani-festations, and is entitled to great credit for his persistency in following up the humbugs who hang upon the fringe of Spiritualism and do so much to bring it into disrepute. disrepute.

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-PHILOSOPH-ICAL JOURNAL, of this city, is doing in ex-posing the frauds of professed mediums alt-has just completed another expose, 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, in the presence of Mrs. Annie Stewart and the presence of Mrs. Annie Stewart and Laura Morgan. At the scances of these women there were pretended materializa-tions of the Virgin Mary, Washington, etc., and an extensive business was done in spirit photographs. The RELIGIO-PHILOSOPHI-CAL JOURNAL for this week publishes statements and affidavits showing that the so-called spiritual manifestations are the most barefaced frauds. It is shown that the mediums and committee in charge were in collusion and parties to a scheme for deceiving the credulous. The particulars as to how spirit photographs were secured, show the mediums in the worst possible light. In several cases the pictures from which the so-called spirit photographs were taken, fell into the gands of the investiga-tors. One witness testifies that Mrs. Stewart is not only not a Spiritualist, but has a contempt for those who are. The exposure is complete, and the question is, What will be done with the parties who have, for so long a time, practiced fraud? 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-PHILO-SOPHICAL JOURNAL, of Chicago, the most widely read and influential of spiritualistic papers, will be found very interesting to Annie Stewart and her pals at Pence's Pandemonium. A great amount of document-ary proof is submitted which is crushing in its ev dence as to the fraudulent character of the pretended spirit manifestations. The evidence not only goes over the ground which the *Gazetts* has traversed on numer-ous occasions, but includes many new things not heretofore published. Taken for all in all it is the most thorough and complete exposition of the nefarious doings at the pandemonium which we have ever seen in print. Its publication in the RELIGIO PHILOSOPHI-CAL JOURNAL will do the Pandemonium great damage, because the facts presented will reach people all over the country, who have heard exaggerated stories of the doings of Annie Stewart, and look upon her as something remarkable. It is upon this out-side patronage that the Stewarts have depended for some time for their support. The pended for some time for their support. The repeated exposures of their show in the Gazette have enlightened every one in this vicinity, and there are very few persons in Vigo county who do not regard it as an un-commonly gauzy, low and dirty fraud. This publication will serve to enlighten outsid-ers. We hope people who have curiosity on this subject, will get a copy of the RE-LIGIO-PHILCSOPHICAL JOURNAL, and read what it says. Copies of it can be found at all the news stands in the city. We cannot close this article without se-marking upon the honesty of the RELIGIO-PHILOSOPHICAL JOURNAL. It is a paper which was founded for the purpose of ad-vocating 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 Pandemoni-uncies and we beg of them not to forget it. We cannot close this article without re-

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expose of the fraudulent materializations and pretended spiritual phenomena at Terre. Haute, Ind. We are sorry to be compelled to record such un welcome 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. This is a bold strike for Col. Bundy and he deserves the encouragement and support of every well wisher of the cause, for his fearless and persistent determination to weed out all fraud and pull up the tares from among the wheat, Success to you, Bro. Bundy. But be careful and not unnecessarily injure the toheat in your energetic way of working. Spiritualism neither needs, nor asks for

to get the set of

any concealments. Give the truth and that only to the world and we will stand or fall

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

To Our Subscribers and Spiritualists Generally.

From the Independent Age, published at Alliance, Ohio.

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 irrefutable under the most searching analysis? In a word, do you desire that the foundation, of our spiritual philosophy and the basis of our respective religious convictions shall be posited on the bed rock of science, so that all the wild opposition of blored religious familiesm and the powerful antagonism of dogmatic scientists, cannot cause the magnificent superstructure we are building to tremble? We think you do. Thousands have already answered in the safirmative. Then each of you have an important duty before you; one which you cannot shirk nor delegate to another. You must, one and all, zeal-quely aid so far as lies in your power in bringing about this essential and all important result. You need and must have a paper to which you can look with the cer-tainty that you will get the truth, and the who's truth, and which will keep you fully informed upon all the vital questions germane to Spiritualism. You need a paper which shall be non-sectarian, undeforminational and non-partigen in character; throughly independent; never dealing in sentiment when discussing facts and never dealing in sentiment when discussing facts and

We insert the above unsolicited and free ly, because we believe the RELIGIO-PHILO-SOPHICAL JOURNAL to be an able and fearsophical Journal to be an able and fear-less advocate of purity, justice and truth. And to such as want to keep fully posted in the progress of Spiritualism and can af-ford to take a distinctive spiritual paper, we think they cannot do better than to take the JOURNAL. We do not intend to make the Age a distinctively spiritual paper, yet we shall cull liberally from our spiritualistic exchanges, and keep our readers advised editorially as to all important developments, and ever hold our columns open for the free discussion of this to us heaviling billography. discussion of this, to us, beautiful philosophy and grandest of all-religions when rightly understood and received into the heart and allowed to have its legitimate work upon the life of its professed believer. While we are strictly non-sectarian and non-partizan, and do not make a specialty of advocating or defending any particular ism or phase of belief, yet we are not by any means devoid of strong convictions and positive knowl-edge and beliefs which we cherish and which we shall not scruple to argue and detend.

Do you want such a paper? Will.you help to make it a success? Our rapidly increas-ing list of subscribers, the numerous com-mendatory letters and personal congratulations that we are daily receiving answer for you in the affirmative, and for this we are humbly thankful, but not puffed up or vainglorious. Not at all. We are striving in a humble way to do a work that no other journal is doing, and one which we regard as all important. We thank God and our friends and take courage to persevere in the good work of mediator between widely dif-ferent lines of thought, and hope to be able to help each to find the good there is in the other.

other. * Wheney nepever, in our judgement, it beca

Business Botices.

An infallible remedy for Fever and Ague is Ayer's Ague Cure. Wholly vegetable and contain-ing 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. 27-6

The largest and most valuable work on finances, and the profitable use of surplus funds by corpora-tions, capitalists or those of lesser means, has just been issued by Messrs. Ithamar Dibbell & Co., 19 Broad street, Naw. York. Complimentary coples furnished those interested in finance or invest-ments, and to all others, on receipt of 25 cents.

ARE YOU GOING TO (FLORIDA?-Floridà is the great winter resort for invalids. Thousands of con-sumptives are greatly benefited, or wholly cured, by remaining in the land of orange blossoms a few months. The weather there is a perpetual Indian summer. Special rate tickets are offered for sale this season cheaper than ever. Send for free Pampalet of particulars all about Florida. Address, Tun FLORIDA LAND Co., 27-6 '77 Clark St., Chicago, Fil.

SPECULATION.-Since the creation it is estim at ed that 27,000,000,000,000,000 have lived on the earth. This sum divided by 27,864,000 the number of square miles, gives 1,314,522,086 to a square rod, of square miles, gives 1,314,522,086 to a square rod, and 5 to a square foot. Suppose a square rod be divided into 11 graves; each grave would contain 100 persons. But this is a speculation, and of no benefit to the 1,000,000,000 people that now exist, 500,000,000 of whom are invalids; 33,000,000, dying each year. What they most want are the facts concerning Dr. Pierce's Family Medicines. For years his Golden Medical Discovery has been the standard remedy for the cure of all scrofulous, throat, and lung diseases. While for over a quar-ter of a century, Dr. Sage's Catarth Remedy has been unrivaled as a positive cure for catarth. The tag unrivaled as a positive cure for catarrh. The set timony of thousands of lattles has been published. certifying that Dr. Pierce's Favorite Prescription positively cures the diseases' and weaknesses pe-culiar to women. For full information, see the People's Common Sense Medical Adviser, an illustrated work for over 900 pages, price (post-paid), \$1 50. Over 100,000 copies sold. Address the asthor, R. V. Pierce, M. D., Butfalo, N. Y.

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

Dr. D. P. Kayper, 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 52, Merchant's Building, N. W. cor. La Salle and Washington Ets, Chicago. Exami-nations made in person or by a lock of the patient's hair. Magnetic, Electric, Medicinal or Surgical treatment directed and applied as the case de-mands. See severtisement in another column.

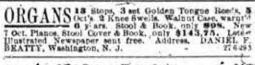
J. B. CRUVER, of Warner, Minn., says: "The Great Spiritual Remedy, Mrs. Spence's Positive and Negative Powders, are doing wonders here. They have lifted lots of sick out of bed, and lots more need them." See advertisement in another column. 26-26tf

SEALED LETTERS answered by R. W. Filnt, 25 E. 14th street, N. Y. Terms: 52 and three 3-cent postage stamps! Money refunded if not an-swered. 21.92tf

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

scriber 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.

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Ohio.

DANIEL REESE, P. O. News Stand, Phila-delphia, Penn. THE CENTRAL NEWS STAND, 205 Chestnut

St., Philadelphia Penn. S. Moore, Jackson, Michigan.

G. W. BALDWIN, Houston, Texas. J. D. SAVYER & Co.; Galveston, Texas.



Alliance, Ohio, 15 published a widewake 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 regu-lar mail list, contains a full and complete

necessary to wound, we would only wound 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, 398 .Fulton st.,

every Saturday evening at 7.30 o'clock. S. B. Nichols is chairman. Executive Commit tee, Judge P. P. Good (chairman), F. Haslam and Mrs. J. R. 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 Harmonial Philosophy."

October 18th, Mrs. AsCooley, M. D.-Sub-ject: "Clairvoyance and Magnetism as aids to Healing. How they can be used Scientif-15

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

Lyman C. Howe speaks, the Sundays 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 disseninating 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 bs a call this week. The old gentleman has spent all his fortune in his philanthropic work.

Allice 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 socially well qualified to in-struct her sex in practical knowledge. BT. Stockham will first visit Moline and Rock Island, and later, different parts of Iowa.

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THE FLORIDA LAND CO. 77 Clark St., Chicago, Ill, RELIGIO PHILOSOPHICAL JOURNAL.

Personal Experiences and Observations.

BY 5 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 spirit into the other home,

as modern Spiritualiam, 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, and given us by their

our souls the dress of death, and given us by their teachings and loving messages, juster conceptions of the All-Father's laws by which this greatest of all changes in this life is rightly comprehended and understood It has been my good fortune to have friends and relatives pass to the other home, who were members of orthodox churches, and al-so many who were believers in Spiritualism, and the contrast has been no marked that a few instances

the contrast has been so marked that a few instances where the light beyond the River of Death shone

bright and clear, may be recorded as wayside stones to guide the soul when the mortal home shall have been left for the one in the immortal

A brother, a young man only eighteen years old,

was taken sick in early manhood with quick con-

he could fully realize the song sung in childhood beginning, "Holy angels guard thy bed." Some of our neighbors thought that this young man ought to be prayed with, and as the Metho-

man ought to be prayed with, and as the Metho-dist parsonage was next door to us, and the clergy-man a valued friend, when the matter was men-tioned to the sick one, he said: "If you or our friends want the pastor to come, I do not care, but I do not need his or any one's prayers." When the clergyman came, he read a chapter in the Bible and prayed, and after it was done this young man said (calling all of the friends who were in the other home, pointing each one out and 'calling each by name), "I am ready, 'and then his spirit passed to the everypreen shore.

each by name, "I amready, "and neo his spirit passed to the evergreen shore. When our orthodox neighbors heard of this event, they shook their heads and said "he was crazy," but the clergyman who was cognizant of this soung man's blamelees life, know that it was the unfolding of the life beyond by spirit power

Another remarkable case occurred; a little girl of seven summars, had all her life shown a re-markable development spiritually. She was taken sick with diptheria, which has taken so many of

I shall not need him." As the last person left the room she said, "Mamma I can see heaven." Her

world.

and presence.

The Mysterious Sea.

Poices from the People.

AND INFORMATION ON VARIOUS

SUBJECT'S PERTAINING TO THE

HARMONIAL PHILOSOPHY.

COMPOSED AND SUNG BY M. C. VANDERCOOK.

stand on the shores of a magical sea, Whose low, murmuring music in raptures I great, While its plume created waves in the pride of their

In showers of diamonds break low at my feet. A way on the horizon, misty and dim. The white waters leap to the orient sky, And dash on rejoicingly, seeming to say: "We have caught a rich blessing of love from on ",high."

CHORUS. Ob. deep mysterious sea; ob, dark mysterious sea;

I have listened so long to your low mournful wall, I have watched you so long through sunshine and was taken sick in early manhood with quick con-sumption, and his sickness did not last over thirty days. During the time he became mediumistic, and could hear the voices of his friends in the Spirit-world, and at times he could see them around his bedaide. During his brief sickness he suffered a great deal and when the attack would be the most severe, he would call out to his angel mother to relieve the pain, and, in answer to these cries of anguish, he could see his mother make passes over his lungs and chest, and he would quiet down into a pleasant and happy sleep, and he could fully realize the song sung in childhood beginning, "Holy angels guard thy bed."

gale. To catch the glad sight of a homeward bound sail, Oh, magical Sea of Life.

stood on the shores of the magical sea I watched a loved bark as it salled away, And with broken heart lost in the tears of despair, I said, it will come again surely, some day. But the same sullen song-the same mournful

wall, Has come from the lips of the white created main. And I have never caught the first sight of the

That I thought would veer homeward in gladness

Just now far away o'er the drear watery waste, When hope was all lost 'neath its burden of care, Lo, I caught the first sight of the boat that I loved, Being borne to my heart on pinions of air. Its bright sails were set, and a snowy while hand Seemed pointing away o'er the billows to me, I shall greet it I know when it touches the strand, I shall sail to its port o'er the magical sea.

CHÓRUS.

Oh, deep mysterious sea; oh, bright mysterious

I have listened so long to your low mournful wall, I have watched you so long through sunshine and

Universalism.

1sm which gives much historical information in a condynsed form, as follows:

"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, its congruity with the divine plan of redemption, as revealed in the Bible, point to the earliest Christian writings—the Sibylline Oracles, for ex-ample, expressly composed, A. D. 150, to convert pagans to Christianity—as étidence that its doc-trine was recognized from the beginning. Pas-sages in favor of the tenet have been quoted from many of the patristic writers—Clemens Alexand-rinus, Origen, Marcellus, Bishop of Ancyra; Titas, Bishop of Bostra; Gregory, Bishop of Nyssa; Didymus, the Blind, and many others. Universal-ism is asserted to have been held by some of the Albigenses, Waldenses, Lollards, Anabaptists, and by nearly all the sects that arose upon the Re-formation. The church of England and the Non-conformists have included many celebrated Uni-versalists, smong them Archbishop Tillotson, Dr. Burnet, Bishop Newton, Dr. Henry More, William Whiston, Jeremy White, Soame Jenyns, Danlel Hartley, William Law, and Thomas De Outpeace versalists, among them Archbishop Thilotson, Dr. Burnet, Bishop Newton, Dr. Henry More, William Whiston, Jeremy White, Soame Jenyns, Daniel Hartley, William Law, and Thomas De Quincey. The Protestant churches in France and Germany have, and have had, many clerical supporters of the belief, and thousands of distinguished laymen in all eras and countries have cleaved to it seal-ously. Universalism, however, as a distinct re-ligious seet is little more than a contury old, and is particularly represented in this country. The Rev. John Murray put forward the belief specially in 1770, and it has alnce rapidly spread. There are at present in the United States nearly, 1,000 socie-ties, owning some 750 churches and employing about 700 clergymen. These organizations have 14 to 15 colleges and academies under their sus-pices, and support some 17 periodicals, as well as divers missionary, tract, and Sunday school asso-ciations. It is said that Universalism has grown rapidly within the last five years here, notably in the West, and thas throughout Europe many of the most eminent occlealastics, even in the Roman the most eminent ecclealastics, even in the Roman church, subscribe to the doctrine of universal sal-vation. Since the question of the endless punish-ment has been so widely discussed, and so much opposition shown to it in evangelic circles, Universalism has attracted more than usual attention, and exercised a remarkable influence. A noted Universalist preacher recently declared that near-ly half of the most intelligent members of orthodox churches in large American cities were sub-stantially Universalists; that there is no logical middle-ground between Calvinism and Universal-ism; that to disbelieve in the old-fashioned heil is basis of Universalism, and that his creed cannot fail to gain immensely with all Protestants henceforth. A Universalist publication lately pre-dicted that within fifty years Universalism would have more followers here than any other form of worship." 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 dogma of eternal punishment, and that it took priestly bigots and soulless creed-makers a long time to fasten it upon humanity. As for the alleged late and rapid growth of Universalism, it is more a new rebellion against that old and horrid dogma than a growth of that denomination. This rebellion is the result of modern Spiritualism far more than of Universalism. It comes inevitably with the broader thought and finer humanity of. our age, and no one class of people can claim a monoply in its advent. There is a logic and an inspiration to day in the minds and souls of men and women that carries them from the ghastly hell of Galvinism, not to Universalism, but to the rich and broad realm of the spiritual philosophy. A blind and complacent man indeed must that Universalist editor .have been, who "lately predicted that within fifty years Universalism would have more followers here than sny other form of worship." It is well for men and women to grow from Calvinism to Universalism,-'s 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, for the age wants light from the Spirit-world, which they fall to give; thedom from Bible authority and sectarianism, which they have not attended to, and allegiance to the light within and from above, which their parrower views obstruct. For all good words and/progressive work we will aim to give Universalists due credit, but must just now suggest that the posttion of one of their leading clergyman, Rev. A. A. Miner of Boston, as an advocate of enforced Bible-reading in schools and of "God in the constitution," is not a sign of great progress.

orthodox, proving conclusively that while the orthodoxy claimed a hope of an immortal file by the resurcetion of Jesus, Spiritualism demonstra-ted the individuality of spirit life and, the return of the spirit to bless 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 bare of progress and happiness. Mrs. Shepard gave the concluding address, giving many personal illustrations of spirit com-munion, and seelog and describing the spirit form of our sister who was with us, with many other spirits, and closidg with an earnest plea for us all to emulate the virtues of our risen friend, and like her to be loyal to the truth. The large audience listened with wrapt alten-tion.

ner to be loyal to the truth. The large audience listened with wrapt alten-tion; it was, an occasion that will be long re-membered as one of the most pleasant and profita-ble of the many such gatherings held in Everett Hall. Hall

Brooklyn, N. Y.

A Peck of Trouble,

We have within the past few weeks devoted some space to that arrant 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 un. impeachable. Mr. Clarke is a wide awake Spirit, ualist; he has published a number of editions of valuable pamphlets relating to Spiritualism, for gratuitous distribution; he is a fine healer, a devoted Spiritualist and an ardent friend of honest mediums.

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 vampires.

T. B. CLARKE'S COMMUNICATION.

I notice an article from W. F. Peck in your edi-tion of the 13th of Sept. This letter cumingly at-tempts to deceive, which is Peck's strong forte. He did follow in the wake of Baldwin in public lectures, denouncing all spiritual manifestations as fraud-ulent, confessing himself to have practiced the same., He left a wife and four children, one a babe, in destitute circumstances, living in a house babe, in destitute circumstances, living in a house on Sixth street, between Brush and West sts., Oak-land. They are there at this very hour. The rent is given them by—as we all call him—"Father Curties," an old pioneer in Spiritualism, a very angel, yet walking the earth in the form. One of Peck's children, a girl of eleven years of age, is out at work; an invalid father obtains what he can, neighbors assist, and the balance necessary to avain life is contributed by the county. The to sustain life, is contributed by the caunty. This fellow went to Oregon to give scances. There he met a woman, probably the one he is now with; he returned to San Francisco, continually living with her. At last we missed him until you brought him to life.

sick with diptheria, which has taken so many of our little ones to the Spirit-world. On the day of her enterance to the spiritual home, she had seemed better, and the clairvoyant and also the regular, family physician both thought that a change had taken place for the better, and told her mother that she would get well. Some time in the afterboon she said, "Mamma, I wish every one would leave the house (several persons were present, including the physician); don't talk with them. Tell the doctor not to come any more, for I shall not need him." As the last person left the him to life. - He is a very poor medium, scarcely entitled to even the name. His principal controls are "sons of the Father of Lies." He deceived me worse than any other villaln I have met during a five room she said, "Mamma I can see heaven." Her mother said to me, "I can never forget the look of supreme exaitation as she said this, but thinking perhaps, that she was tired and wandering, I ask-ed, "Can you describe it." In reply she said, "It looks better than here. O! how besutiful and bright; all day—no night there; and now I can see the angels, and hear the music. There is an angel standing right there," pointing to the bead of the bed. In reply, the mother asked, "How does he look; I cannot see him?" She was at a loss for words to describe him, but said, "It is a man and he is talking to me now." The mother asked, "What does he say?" In reply she said, "Ho has come after me; get my hat and cloak; I cannot stay any longer with you—go quickly, (pushing the mother's hand from her] get my hat and cloak; you are not my mamma any more I have a heavyears' investigation. You can strip him naked, and in ten minutes he will appear at the sperture as the ghost of your father, brother, sister or friend, provided he had seen a photograph of them, or in some other way determined their appearance, and from you or others obtained a personal item to give as a test. How does he do it, you say. It took me three months to find out. He secretes a small bottle of powder for while place and all took me three months to find out. He secretes a small bottle of powder for whitening, and silk masks, mustache, beard, etc. [The manner in which he secretes these things we omit as it can-not properly be published, but we will give the information by letter to any one wishing to invest-igate Peck's claims.-Ed. Joursan.] Evening after evening he swindled me, cracking jokes thus: "Did'nt we play Clarke good last night," etc. But it is a long road that finally beats me. I rather

This fellow is an expert at tying and untying knots, but lest he shall be caught, "he has always been quite ill for a fee days and would not give the scance, if it had not been advertised. He even now had rather roughts the shall be caught is he cau you are not my mamma any more. I have a heav-enly mamma," pointing to another spirit. The mother said, "If you are to go so soon you will come and see mamma." She replied "I don't know; if the angels will let me. I will come." She then had rather return the money than to sit; he can-not be responsible for manifestations, but if the friends wish be will sit and if the spirits can manifest, he will be glad." Sundry other meck remarks are always made as to conditions, espe-cially as to breaking the circle, for upon this condi-tion slope can manifestations occur etc. Notspoke of her twin brothers who had passed on eleven months before, called them by name and wanted to know how old they were when they died, and spoke of her infant brother that is living in this life. Her older brothes was away in the country, and when asked if she had any word to send, she simply said, "Mamma, you can write and tell him." Her father came into the room tion alone can manifestations occur, etc. Now tion alone can manifestations occur, etc. Now, this is all boeb. First, while the introducing and singing is going on, he is alipping out of the ropes. Second, if he cannot get out, he is so "sick" the spirits cannot manifest, and then they try the dark circle for hand touching, bell ringing guitar playing, etc. In plain English, be is a free lust scoundrel, leaving a wife and four children to starse starve! After he returned from Oregon with a woman and continued to live with her, the wife and mother of these four children, now living on Sixth street, at Oakland, obtained a divorce. You will see by reading over his letter that when he speaks of his children in Oakland, and his wife now with him, that he intended the reader to understand that it was the wife, the mother of these 'children now with him, and thus divert public opinion from the idea of abandonment of wife and children. His letter is proof enough to kill him. It is a plain attempt to continue describen and frand to continue deception and fraud. Writing this letter is about the first thing I have done for a week. Two weeks ago I laid my hands on a poor sick woman whom the spirits told me six months ago not to touch. She polsoned me more than a whole drug store. Result: I have taken sulphur until the disease is dead, and I am all right. I knew better, but I called, found her suffering, left her relieved and happy, but left bearing her infirmities, much to my disgust. Oakland, Cal., Sept. 21st, '79. T. B. CLARKE.

Correction.

To the Editor of the RELIGIO-PRILOSOPHICAL JOURNAL: In your report of the New York Spiritual Con-ference, published in the issue of the 13th inst. I am reported as saying, "It is the physical mani-festations that drive people away." Your report-er may have heard such a remark from some one, festations that drive people away." Your report-er may have heard such a remark from some one, but it was not made by me, nor did I hear it from any one. I certainly think that physical phenom-ena, accompanied by certain intelligence, are far more important and convinging than those of a purely intellectual character only. As proof of a spiritual origin of the manifestations, I have al-ways deemed "trance, speaking," though strictly intellectual, as the least demonstrable of any, and when not accompanied by proofs of individual identity, wholly worthless. If we were obliged to rely upon such communications as those publish-ed in Mr. Kiddle's book, and the trance-uttarances of such mediums as Mrs. Richmond and others, it is not probable that convertato modern Spiritual-ism would be multiplied to say great extent, if wish it distinctly understood 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, dark circle performances, cabinet tricks in semi-darkness and form material-izations under circumstances that wilf not admit of-the most rigid and thorourh investigation.

However genuine some of these things may be, they can be and have often been successfully duplicated by charlatans and tricksters, and hence their worthlessness for test purposes, even when genuine. I believe the course the JOURNAL has taken in

regard to medium, and manifestations, the true one. 4 New York, Sept. 21st, 1879.

Ministerial Dead-Heads.

A writer in the Methodist takes exception to the practice of papperizing the clergy by giving them either for nothing or at a discount the things which they receive. He says that the habit of which they receive. He says that the habit of dead-headism has grown up and out of the impe-cunious condition of preachers in earlier days when it was generally admitted that their support was not at all commensurate with the value of their services. "But, alas! this habit, born of a stern, unrelenting necessity, and the unmanly pressure of our earlier poverty is ded within us, still clings to us like a second nature after the occasion or necessity for it has passed away. What was once reluctantly submitted to as simply in-evitable, has now become an institution. Instead of taking the alms with a blush, as once, seeing that the only alternative was starvation, we now not only accept them as a matter of course, but greedily and almost impa@ently await them. Nor do those most sumptuously provided for evince less of this pauperized spirit than others. A min-isterial brother informed me the other day that years ago he was sitting in a rail car by a Methodyears ago be was sitting in a rail.car by a Method-ist D.D., now an eminent dignitary in that denom-ination, when the latter said to him will you please introduce me to the conductor as Dr. So and So, Secretary of so and so, and of so and so? intimating that, doubtless, if this official were ap-prised of his standing he would favor him with a free pass. The introduction was given, and, sure-ly enough, the free pass was forthcoming. How much of genuine manliness, think ye, inspired-that transaction ?"

An Inquiry.

Dr. J. M. Peebles, in one of his lectures before me, says of Spiritualism that: "The basic-founda-tion embodied in the first two syllables, is spirit; and 'God' said Jesus 'is a spirit.' The al implies moral quality, purity of thought and holiness of life; and the immrefers to the fact of spirit-communico, or the present ministry of angels. The word then rests upon, or refers to such fundamentword then rests upon or refers to such fundament-al principles of, religion as relate to God, angel ministry, and divine life of "peace on earth and good will to men." "Spiritualism indicates phenomena, philosophy and the acceptance of a rational religion affame with good works."

with good works." Will these statements bear the test of criticism ? Does d used as a suffix or syllable in English words, imply what Mr. Peebles says it implies? "moral quality, purity of thought and boliness of life." Take the words continual, physical, per-petual, especial, for instance, does the "al" have the meaning Dr. Peebles gives to it. I am a learner and wish only to get the iruth. Will Dr. Peebles give us some authority and proof of his statement. EUILO VERITAS. PHILO VERITAS:

Example Better than Precept.

Notes and Extracts.

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

"Sow the wird and resp the whirlwind," has passed into a trite proverb.

The in exorable future will demand a strict ac -, count of every action or omission of the past.

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

A main may go to the utmost parts of the earth but he cannot by any means escape from himselor God

Spiritualism, when understood by the peodelusion. .

Paul's injunction that women should be list eners 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 im-plicitly trusted in what be may affirm as to the identity of a spirit.—Epes Sargent's "Planchette."

It is possible for every person to open the gates of heaven in their own soul; but as these gates are spiritual structures. 'tis only by spirit culture and application the desired end can be ac-complished.

The preter natural or soul-element of relig-ion, and the psychical intercommunings with worlds not fleshly, had a healthy spell for Luther, the Wesleys, Swedenborg, Keble, 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 resta 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,

- For, be ye weak or be ye strong. The wave of Time flows ceaseless on;

But Courage smiling dares the deep, While Weakness can but groan and weep." -

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 bless human existence—we are met ever and anon face to face by some startling problem which de-. mands solution.

Many thousands of honest, industrious women to day are cooped up in the wretched, half-furn-ished hovels in city and country, with want and misery for companions, while Mrs. Cobb, the "Brussels," hung with lace, and furnished with all that taste and money can provide. Is this the prize that America offers to virtue?- Globe Democral.

Self-interest, when carried to excess, closes the doors against the affections, against every haven inspiring visitor. It binds man to the things of parth, and drives away every aspiration feeding open benevolence or charity. It changes man to an animal, and seems to form an inner canopy over his head, impregnable to the voice of angels, and seemingly to the voice of God.

The life and sayings of Solomon present to the student a strange medley of paradox and contra-diction: 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 all the labor of acquiring it? a terring that the death of the wise is precisely like the fool's, and that the concomitant of wisdom is much griefand increasing sorrow. increasing sorrow.

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 sectarianism would aweep it out of existence, it always rises from the ashes of persecution purified, and the people, seeing that as a principle it is superior to all things else in life, vally to its standard, and thus reinforced, a forward movement is projected

Bead that remarkable story contained in the **Bead** that remarkable story contained in the third chapter of Datiel, 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 flery furnace. And the king, who stepped-forward in the expectation of seeing them writh-ing in the midst of that furnace unharmed, and the ford have the flore the ford. 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 spirit cars have not yet been tun-ed to catch the sound of angel voices. They sing the songs which stirred the depths of their souls in childhood's days, but their melodies fall on listless ears; and yet occasionally a slight quiver seems to pass through them; strange vibrations in the air seem to startle them, but only for a moment—the gates close sgain, and beyond all is dark. 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 form became transfigured, and his garments glistening and white 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 Ellas-standing beside Jesus, and as they stood there they fore-told his death, which was to take place in Jerus. alem, 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 aims, 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 men wisdom, to tell them how to lead pure and holy lives, so to fit the body to be the aid instead of the close that it too frequently is to apprica holy lives, so to fit the body-to be the aid instead of the clog that it too frequently is to spiritual growth and development. There is, consequently, no subject connected with human progress that does not find treatment and elucidation there. All that concerns man in himself and in the various relations of his life, comes within the sphere of spirit-teaching, and nothing is untouched except matters concerned solely with this world. Those the wise spirits leave to as who may be supposed to know more about them. But with all that concorns man as a spirit they concern themselves. Such teachers, such pure and holy guides and guardians, are known to many of my readers, and they run no risk of finding a place in any new they run no risk of finding a place in any new treatise on Demonology. There is a dense ignorance of the conditions mader which it is wise, nay side to attempt to open ing the public mind. I have assisted at many a weather beld in fashionable drawing rooms in the proceedings be-readed in fashionable drawing rooms in the proceedings and drinking, have as in a based discussed, those who have been most temperate in which a beary dinner of several courses and discussed, those who have been most temperate in which a beary dinner of several courses and discussed, those who have been most temperate in which and polluted by that modern abomhation-able, and they would be mare benefited by a give with in fresh air than by sitting in a close, badly working even then directed, harded together without regard to magnetic conditions, these goat is and they would be mare benefited by a give in the process of the directed by a give with in fresh air than by sitting in a close, badly would be mare benefited by the dinner of who may turn up, and agaps for anything that in fresh air than by sitting in a close, badly in the bing even then directed, harded together with a being even then directed, harded together with the bing even then directed, hardes the light to any occur. Breathing this atmosphere of impu-ting proceptible gimmer, or put it out altogether or and await with impatience the arrival of the burgerceptible gimmer, or put it out altogether orable circumstances, as the whole circle vocifier-orable circumstances, as the whole circle vocifier-orable in evitable difference in a mark if to appeal by the time the site and more sensible in bodily form; or perhaps to fash the eye on anything eise that is fairly white, that appear and disappears at the curtain. Two hours of this, yound is spirmaliam — The second Berley. treatise on Demonology.

The New York Times has an article on Universal

Mathan Anderson writes: I wish to renew. my subscription for another year, to your valuable fournat... It is always full of interesting matter to me, and to those wishing to investigate the truths of Spiritualism, I would recommend that they become subscribers.

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APPENDAD.

States !!

and she patted him on the the check and bade him, "Good-by" and continued to talk until her voice became inaudible. Her mother said it did not seem to her to be death, but life. In five hours after the spirit had left her mortal body she con-trolled a medium, gave directions for her funeral and divided her trinkets with her friends, and this angel child is now in that home present to both father and mother, both being able to see her, and perchance before many months she may be able to materialize and walk with them visibly and be a perpetual joy in their home. Truly cap this moth-er-say with Whittier:

- "Fold her in thy arms O Father, and henceforth may she be, A messenger of love between Our human hearts and thee."

Our human hearts and thee." The attendant physician was a Catholic, and had when she was a babe boarded in the family, and in those early days he had hald that she was too spiritual for this life, and that her hold on mortality was very weak. He spemed to compre-hendthis spiritual vision, and developing of the spiritual over the material, and thought it was well that she had been thus early translated to the herond. In the near future our orthodox friends beyond. In the near future our orthodox friends will have to revise their hymn, "Why do we start and fear to die," and change it to,

"Men and angels say, A soul is risen to day."

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, happy and joyous. She had been suffering from a low billous fever for two months previous, and instead of giving up to the physician's care, she hoped to work it off. On her return from Lake Pleasant, she became alarm. ingly ill, and in a few days passed to the spirit home. To the large circle of friends the announce-ment of her sudden translation to the eternal world was a very severe shock, for she was a lady ment of her sudden translation to the eternal world was a very severe shock, for she was a lady of rare virtues, brought up in the Baptist church, and for many years an active worker of large beney-olence and of a happy harmonious temperament. Fer circle of loving friends was very large. Some three years ago her youngest daughter then a Miss of fourteen summers, was entranced and spoke in the church, and when the mother told her church friends that Miss Jennie was a spirit medium, their grief was very great, and the conse-quence was the conversion of the family and many of their friends to the new faith. A few hours before her death, when asked by her hus-band if she was afraid to die, the answer was, "I ahall not die; I shall be with you in spirit in our home," and how traly, was this verified, for very soon after her spirit was freed, she, through her own family, in the homoof which she was so dear-in formed by all, rappad out, "I am happy," and through other mediums came loving messages from her to her husband and children. Deacon D, M. Cole ministered, the last rites as we laid her body back to mother earth. Thursday evening, "Beptamber 18th, very inter-

body back to mother earth. Thursday evening, September 18th, very inter-cating memorial services were held in Everett Hall under the suspices of the conference. Mrs. A. E. Cooley, M. D., gave the opening address. Mrs. C. had known our sister intimately, and paid a glow-ing and earnest tribute to her character, glving many incidents of her large charity and many Christian virtues. With Mrs. Warren Spiritualism was a relicion and her tastimous for our faith was a religion, and her testimony for our faith was always carnest, and even loyal to the truth. Her daily life was a perpetual blessing to all who knew her, and "none knew" her but to love and praise her."

praise her." "C.R. Miller, Prest of Brooklyn Society of Spirit-ualists, followed, giving many locidents of the sis-ter's life, and reseling in concluding the fine poem given through the inspiration of Lizzie Doten, en-litied "The Spirit Mother." Mr Muller's address was written and will probably be published. D. M. Cole followed with a very able address, contrasting the belief of Spiritualists with that of

A.Ghost in a Celli

[From the Little Rock (Ark.) Gazette.]

[From the Little Rock (Ark.) Gazette.] It is reported that Marcus Whitley, sentenced to be hanged at Pocahontas on the 26th inst., had committed suicide by starving himself to death. There is probably no truth in the report, as the Governor had not been apprised to that effect. There is an incident connected with Mr. Whitley's prison life, startling and improbable. The night after he had been sentenced in the day, Jaller Lewis heard footsteps going up the stairway lead-ing to Whitley's cell. A chain clanked at every step, and Mr. Lewis, thinking that some one was trying to rescue the prisoner and had adopted the chain to mislead, sprang out of tied, selzed a re-volver and started up the stairs. The noise soon ceased, and when the jaller enter-ed the room in which Whitley's cell is situated he found a negro man, Andrew White, now in the penitentiary, drawn down in one corner of the room.

"Oh, it's been here?" said White, after express ing his delight at seeing the jaller. @

"A man-a ghold! I could have put my hand on it! It came right in!"

Whitley, who had been standing with his face to the wall, turned to the jailer and said: "The devil won't walt until the day of my exe-cution. A man with a pale face came into this room just now, walked to my call, put his hands through the bars, and looked at me. I could have caught hold of his hands."

"Where the h-l dld the thing go?" saked the

"It moved slowly over there," said Whitley, "It moved slowly over there," said Whitley, pointing, "and disappeared." Both the negro and Whitley affirmed that the man, or ghost, visited them, and the jailer, who is said to be a very brave man, and a stranger to superstition, declares that he heard footateps and the clanking of a chain on the stairway.

Betsey West writes: I cannot do without the JOURNAL. Go on, brother, and sound the glad tidiugs of great Joy. Instrum tonthe State

It is the mother who opens the gates of heaven to the mind of the child, and it is the mother who, though in spirit life, opens the gates of heaven to the departing spirit.

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. To this end he recently invited the children of the Southampton recently invited the children of the Southampton poor house schools to visit his nurserleased in-spect the rhododendrons in bloom, of which he has a very fine collection. To make the visit more agreeable to the little ones, some slight refresh-ment was provided at the expense of Mr. Rogers. In addition, Mr. Rogers has sent to the work house a large shumber of hadding the work house a large number of bedding plants to be used in the gardens and yards of the house. (In such praiseworthy ways this well known South of England nurseryman "makes his heart's love understood by kind deeds."-London Garde Chronicle.

George Jacob Holyoake, of England, Isa reteran leader in the cause of free thought as well as of social reform. His intelligence, shillity and unsuilled character have won for him the respect of all classes in his native country. He is now making a brief visit to America and lately delivered an able address in Paine Hall, Boston. The Herald of that city referring to it, says:

It seems that City referring to it, says: It seems that Mr. Holyoake, in his address on "Intelligent Toleration," recommended "contempt-uous toleration" for what he pointedly describes as "polecat opinions," but not for another class of publications, wholly and merely obscene, for which he asserted the right of prohibition. In this Mr. Holyoake stands with the best liberal judgment of Holyoake stands with the best liberal judgment of the age, both in this country and England. If universe-reformers wish to advertise their loose emchods of elevating mankind in such unsavory books as "Cupid's Yokes" or "Fruits of Philoso-phy," the best way to combat them is to let them severely alone. The Comstock play of perverting good laws is not commendable. "Contemptuous toleration" is the most cutting treatment the au-thors of "polecat opinions" can receive. We thank Mr. Holyoake for two phrases so good. They re-mind us that hunting skunks is not always profit-table. able. -.

O man or woman, whosever thou art, young or old, what wilt thou do that thou mayst inherit-eternal life? Not simply life somewhere when thy mortal days are ended, but the eternal life which may begin within these now by following the spirit of the Eternal. If thou livest for noth-ing-for only angle a public as thereif. the spirit of the Eternal. If thou livest for noth-ing-for only such a nothing as thyself-I will not say that thou wilt die, for thou art dead already; but if thou wiltilive for something-if thou wilt live as a true child of the Eternal, if thou wilt keep his commandments, if thou wilt strive to be perfect by doing what thou canst-thy divine parentage will make itself felt more and more, and thou shalt have sternal life indeed. -Thomas Sadler. Sadler.

God knows what proportion of light and dark ness is best for us. You ask for light; but you could not bear the knowledge of God; you could not bear all the light that he could give. You cannot bear all the light that he could give. You cannot look steadily at the sue. The purity of the white snow darries you. You must offen temper the excess of light to the weakness of your eyes. Bo God must temper his revelations to the weakness of our faculties. Mind-sight and heart sight can-not bear the full glars of the divine radiance. But he senda us all the light that we need.-Samuel J. Barranse Burrows, a start un reliter . 20 Set

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RELIGIO-PHILOSOPHICAL JOURNAL.

Continued from First Page

a grain of sand but meets its affinity, and reaches its goal at the end." The fact of spirit aspiration toward better and higher spirit aspiration toward better and nigher conditions, is brought out in hundreds of communications -even in some of those from spirits evidently far advanced. The phrase never a is antiquated and poetical; it occurs several times in communications that numerical to come from Mbikespeare that purported to come from Shakespeare, and in no others. "Grain of sand" is personi-

fied in Shakespeare style. And now I will paraphrase this communication: "Realize, if you can, the intense desires which we spirits feel to bring you that knowledge which will enable you to live ennobling lives here, and fit you for the glorious existence which awaits you hereafter. Be the followers of Christ: for when you pass from earth, and all the things of earth have ceased to interest you, the great longing of your hearts will be to have the love and favor of Him in whose spiritual kingdom you will find yourself; and then, realizing your own corrupt natures, and discovering that you are in a world of progression, your great longing will be to reach the ultimate goal of perfection—to be perfect as your.Father in heaven is perfect. But do not despair; you will every one reach at last the condition for which God designed you, for not even a grain of sand goes astray in his vas creation."

Now looking upon this as a message from heaven, is it not a very natural one? As orig-inally given it is clothed in striking, poetical language; but the thought accords with the great body of spiritual truth that has come to us in a similar manner.

And now let me say a few words in regard And pow let me say a lew words in regard to the poem at which the critics have so jeer-ed; but, in the first place, it is necessary to describe the manner in which it was given. The medium had already been writing during a large part of the evening, and her brain was wery much fatigued, when the request was made to the controlling intelligence to write a poem descriptive of his "joy in heaven." Then were written the verses referred to, but without any arrangement of lines. Indeed, the medium so little perceived the connection of what she was writing, that she threw down the pencil, after the first two verses were completed, but on persuasion resumed it, and the spirit hurried to a close. Certainly, the com-municating intelligence had not a fair chance, for a successful effort. Nevertheless, I con-tend that the poem, taken in connection with the circumstances under which it was producthe circumstances under which it was producthe circumstances under which the circumstances while, ed, has many striking characteristics; while, in the use of personification, it is quite after the manner of Shakespeare; who perfectly rev-elled in that rhetorical figure. Its obscurity or irregularity affords no argument against it, for hundreds of passages in Shakespeare are equally obscure. Its use of the mystic num-ber seven is also characteristic, while the division of the word goddess at the end of the line is in imitation of some did writers, although the poem could have been arranged without It has been said that the poem is sensethis. less; but this is true only to those who have not the sense to understand it. The spirit was asked to speak of his "joy in heaven," to which he had already referred; and his reply

substantially was: "The happiness which I enjoy in heaven is dependent upon the exercise of seven princi-ple; or virtues: first, love, from which springs benevolence : second, satisfaction or faith, from which is felt entire resignation to the interview of the second second second second second second interview of the second sec from which is felt entire resignation to the will of G in all things, knowing that all are really for our true happiness, our "heart's benefaction"—to use the spirit's phrase; third, heavenly contemplation by means of which we recognize, in spirit, the truth of our per-sonal identity, and thus are enabled to rejoice over our escape from the calamities and sorrows of eur earthly lives; and so on to the seven principles referred to, an explanation of which you will find in the old fables of the heathen mythology. These, on a subsequent occasion, he enumerated as reverence, holy fear, heavenly insight, and perfection-the last and hignest condition of spiritual life.

Now, as to the negative test presented by bscurity and irregularities in rhyme and

ness-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, so spiritual darkness is worse than any shadowy state external vision can take cognizance of. No night-time without a moon, no dungeon cell wherein the rays of the sun have never fallen, could equal the shadow which such a spirit casts upon the spiritual surroundings."

Now, occasionally, we get suggestions of this condition from the spirits who come to the public circles, such as that of the Banner of

Light. I cite two examples. One says: "I haven't seen much up here (in five years); it has been a sort of darkened condition. I can't see far ahead of me. It seems like a rough road to travel on, etc."

Another says: "I am not in hell-I am only in a condition where I am uneasy and restless. I am told I will finds comfort and peace some time, for the white-winged angels come down into our dark abodes, and soothe us, and give us comfort."

In the communication I received from Edgar A. Poe, he says:

"For a thousand years, or an eternity, as it seemed, I was with the blackest of spirit com-panions. I felt as in a desert of black despair -or among a set of ravenous wolves, ready to devour me with hate, or laugh me down to perdition."

And now let me cite the wonderful words of Byron in spirit. He wrote in verse: Oh! long have I suffered! transfixed with pain.

Oh! long have I suffered! transneed with pi My spirit's agony met nothing but disdain; But amid my tormentors' horrible leers, Lol a heavenly light from the upper spheres My destiny upward and onward scaled; And unto my raptured eyes was revealed A vision of hope. 'O, beauteous and bright Was the glory of that celestial light.''

And when asked to describe the dark spirits, he said : -

"Oh! my friends in God's love, whose hapless fate It is now to feel, when alas! too late, The sorrows that copie from a sinful career, The sorrows that come from a sinful career, Not mine to exult; but in anguish and fear, To gaze into that fark abyss of woe, where They are suffering the horrors of black despair; While sighing and mourning, and lingering awhile Round the sacred ashes of a funeral pile. Oh! dark is the vision for them and for me; For, alas! too plainly my apirit-can see That no ray of light is around them thrown, All hope in the mercy of God having flown. But, lo! from above comes a slender thread, To lift up again those dark spirits of *lead*. The small ones,—the dear ones—God's angels of love,

Intermitiones, -induction of the dear one-body a angels of love.
O, see them blest angling in regions above!
And the spirits in dread, no escape being nigh.
Catcy a glimpse of the light coming down from on high.
And finally caught in this heavenly snare. 'Are lifted above the dread realms of despair;

Then are wafted still upward by the mightier

bauds Of the scraphs on high, by whose blessed hands, They are borne still aloft-O, far, far above! And maily reach the blest mansions of love; Where, washed their dark stains, their sins all forbands

They taste of the joys of their Father in heaven."

Now, these lines, almost faultless in their rhythmical flow, and abounding in striking and beautiful imagery, afford, in poetical lan-guage, a description of the dark spirits that corresponds to that given in scores of com-munications received through many different mediums, and at various times. These are lines which my friend, the editor of Scribner's Monthly, in the exercise of his function as, a literary critic, calls "simply impossible bosh' (sic), and the newspaper writers have "hooted at" as so far inferior to anything Byron in the flesh ever wrote that any man who could be-lieve that the spirit of that illustrious poet inspired it, is a fit subject for treatment in a spired it, is a fit subject for treatment in a lunatic asylum. But hundreds of passages in the poems of Byron could be cited for com-parison with this spiritual poem, which it would greatly puzzle these shallow critics to show by any fair analysis to be even as good as the lines in question. Literary critics have been characterized the world over, for their shallowness, dogmatism and conceit, in illus-tration of which I need only refer to the manner in which the reviewers treated Byron's first effusions, and to the castigation he ad ministered to them in his "English Bards and Scotch Reviewers."

earth, for a good purpose, as readily as to the noblest, or the most distinguished _indeed, he will be more apt to come to the beggar than to the king. In this view, 1 am sustained by the best and most experienced investigators; and did the time permit I could illustrate it most fully, and to the satisfaction of all who are willing to learn and to believe. Let me suggest here that the cause of Spirit-

Let me suggest here that the cause of Spirit-ualism, at this time, is not going to make advancement by its friends disputing each other's experience. Let every one be encouraged to bring forth the results of his investigations, so that they may be compared in a spirit of fair-ness and humility and the desire to learn; and, in the course of time, the Truth will shine forth; and that, I take it, is what we are all searching for. We are workers in the noblest cause that ever asked the honest and earnest efforts of man-a cause which that more cause that ever asked the honest and earnest efforts of man—a cause which shall, more than any other that ever claimed human at-tention, emancipate the minds of men from the chains of superstition, fanaticism and theologic bigotry,—place them on a broad platform of religious truth, teach them to live ennobling lives on earth, and fit them for a ennobling lives on earth, and fit them for a blessed immortality in the eternal world. God and his blessed angels smile upon it;

and all who engage earnestly, humbly, and in a self-sacrificing spirit, in this cause, shall reap their reward here below, in the possession of a mind serene amid all the storms of this vale of sorrows; and, moreover, shall be crowned by the all loving Father in the glorious life beyond.

Libered League-Cincinnati Meeting.

In the Cincinnati Commercial of Sept. 22nd, we find sermons of several clergymen on the National Liberal League Meeting held in that city the week previous. We extract from, and condense, the discourse of Rev. C. W. Wendté in the Unitarian Church. He is a liberal man, a member of the League, and in sympathy with the really important part of its objects. His criticisms may therefore be considered as not unfriend-ly, although they are frank find plain. He opened by saying that, as liberal and progressive Christians, they must take an interest in these meetings, and therefore he gives his personal impressions of the con-vention, which are not favorable. He says: In the Cincinnati Commercial of Sept.

He says: * * "The meetings were disfigured by the most unseemly exhibitions of ill temper and turbulence; there was an utter lack of moderation and courtesy. The most reckless misstatements, misrepresentations and vulgar personalities were freely indulged in, until all decent and sensible Radicals were disgusted and repelled by the extrava-gance and disorder of the proceedings. In the general inharmony of counsels it seemed impossible that any common ground of ac-tion would be found on which to unite the Liberal elements of the country. "In extenuation of these unlovely displays

of ignorance and passion, it must be admit ted that they seem an inevitable feature in a professedly Liberal Convention. The free a professedly interal convention. The fire speech and fair play which is promised to all comers, no matter how unpopular their views may be, always attract a large repre-sentation of the visionary, restless, fanatical and turbulent elements of the community, who take every advantage which a free plat form may offer them to publish their indi-vidual opinions, abuse their opponents and denounce the existing order of things, with-out the least regard to the objects for which the meeting was originally called. In such heterogeneous and uncontrollable elements the recent convention was particularly rich."

For a time this disorderly element ruled Toward the close more dignity and propriety were manifested, but not to an encouraging extent, and the convention made a poor show in intellect and character, not many of the leading liberals being present. The word science was often heard, yet the true spirit of science not manifest.

He says: "They had the 'cant' of science and paraded it as the new gospel to replace the worn-out old faiths, if there is anything more offensive than the arrogance and big-otry of self-righteous believers, it is the ignorant, intolerant conceit of this shallow, vulgar infidelity."

religion, in which animal spirits and pas-sionate appeal were made to atone for what it lacked in thoroughness, accuracy and fair

His summing up is as follows:

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. I do not deny that many earnest and true words were uttered during its sessions, and that after the disorderly elements had relieved themselves of their pent-up feelings, the wiser and milder spirits obtained control of the meetings. More moderate counsels prethe meetings. More moderate counsels prethe meetings. More moderate counsels pre-vailed towards the last, and the more ex-treme doctrines were winnowed out of the resolutions offered to the Convention. But H-was found impossible to unite these het-erogeneous and divergent elements into any coherent and harmonious whele, and at last the leaders gave up the attempt and fell back upon the general statement of princi-ples adopted at Rochester two years previ-ously. The League adjourned, to meet again ously. The League adjourned, to meet again perhaps, but to all practical purposes a defunct organization. As a power in the Liberal cause, it is henceforth of little account, and this because it has adopted the wrong method in its agitation, alienated the wisest and best leaders of reform from its cause, and deliberately handed over its control to the more ignored and passion-led elements of the radical body." He then declares his advocacy of the

secularization of the State as follows: .

"But the principles for whose advocacy and defense the League was originally founded, and which were so tersely summed up in its platform, are they also included in the fate of the organization? My Liberal friends, let us carefully discriminate be-tween these principles and those who may for good or evil espouse them. No unwis-dom on the part of Liberals can destroy the truth of that central American doctrine that the Church and State should remain forever separated from each other. Let me read to you the brief exposition of this principle contained in the platform of the Liberal League:

"1. Total separation of Church and State to be guaranteed by amendment of the United States Constitution, including the equit-able taxation of church property, secular-ization of the public schools, abrogation of Sabbatarian laws, abolition of chaplaincies, prohibition of public appropriations for re-ligious purposes, and all other measures

necessary to the same general end "2. National protection for National citiz-ens, in their equal, civil, political and religious rights; to be guaranteed by amendment of the United States Constitution, and af-forded through the United States courts.

"3. Universal education the basis of universal suffrage in this secular Republic; to be guaranteed by amendment of the United States Constitution, requiring every State to maintain a thoroughly secularized public school system, and to permit no child with-in its limits to grow up without a good ele-mentary education." "When this declaration was first published

was so much impressed with its justice and reasonableness that like many of my Unitarian brethren, I joined the League, and even accepted a position in it. Since then, in common with many of the men and women whose names are still retained by the present managers of the organization, 1 have maintained a lukewarm attitude towards it. But these principles I believe to be just and true. I know that some of the wisest and best men and women in this church are opposed to them, in part, at least. But I believe that they fairly represent the views of the large main fur of Unitarians views of the large majority of Unitarians at the West. That these views will triumph in the end I have not a shadow of a doubt.

As long as these anomalies remain in our laws and are upfield by the public voice we can not claim to have a free church in a free, State. Until they are abolished there is urgent need for true liberals to agitate and rganize to this end. It is not enough to argue that time will correct all these evils. Orthodoxy is not content with defending such laws, but has organized to perpetuate or increase them. The "God in the constitution" party numbers governors and judg-es, bishops and clergy, leading merchants es, bishops and clergy, leading merchants. and professional men, and is backed by millions of devoted believers. It has once already nearly attained its object by impli-cation, if not directly, in the celebrated amendment offered by Mr. Edmunds and supported by the whole republican Senate. It may yet be reinforced by the Catholic vote of the country and so attain its and " OCTOBER 11, 1879.

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others. Now I profest 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 unquali-fied 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 tak-ing the stand he does in the interests of freedom only. But is it necessary to encourage immorality in order to defend free-dom, 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 Lib-eralism implies sympathy with the course Bennett has pursued, its progress is not de-sirable, nor among decent people possible. F. R. CHAMPION.

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Practical Instruction ANIMAL MAGNETISM. Means of avoiding inconveniences and dangers, show ing how we can develop the magnetic faculty and perfect ourselves in the knowledge of Magnet-ism with copious notes on Somnambulism and the use to be made of it.

/ BY J. P. F. DELEUZE. Translated from the French BY THOMAS C. HARTSHORN.

By THOMAS C. HARTSHORN. For along time there has been a growing interest in the facts relating to Magnetism, and subjects connected with it, and many inquiries for a book giving practical instructions. The above work its believed to be, in many feepects, the best, -in fact, the only exhaustive work, containing instructions. This edition is from newse plates with large type, handsomely printed and bound. The practical dature of the work can readily be seen, and that it is one of great value to all who are interested, or who would know something of this subtle power, and how to use and control it. In a notice of the first edition, the Boston Medical and Suryleal Journal said: "Aside from any particular feelings of dialike or partiality for the subject of Magnetism, cander obliges us to acknewledge that this compact manual is a very captivating production. There is a peculiar manifesta-tion of honesty in the anthor, who writes what he cea-siders to be substantially true, without any reference to the opinions of the world. Having no guile himself, heseems to be unwilling to believe that any one else can be induced by bad motives. Fully aware of the rid-icule to which the devotees of Mesmerism have been subjected, he shows no disposition to shun the criticism of these who have endeavored, from the very beginning, to overthrow the labors of those who are tolling in this field of Philosophy."

rhythm. It could be easily shown by scores of citations that these abound in Shakespeare's dramatic writings. But I have time at present for only two, taken almost at random :

"He who the sword of heaven will bear, Should be as holy as severe; Pattern in himself to know, Grace to stand, and virtue go; More nor less to others paying, Than by self-offenses weighing." -Measure for Measure.

'Then is there mirth in heaven. When earthly things made even, Atone together. Good duke, receive thy daughter, Hymen from heaven brought her, Yea brought her hither; That thou might'st join her hand with his, Whose heart within her bosom is. -As You Like E.

Imagine the hootings of the critics, if my book had contained such rhymes! heaveneven; daughter-brought her; together-hither; hand with is-besom is; and all in one short piece of "doggerel" of eight lines. Oh! surely Shakespeare never, could have written the poem on the "Joy of Heaven!" A very important part of the revelation con-

tained in these communications refers to the condition of the unprogressed spirits, repre-sented uniformly as the "dark spirits," and collectively the "dark world," or the "world of dark spirits." They are thus described in the communications received by Judge Ed-monds, through the hand of Dr. Dexter (an impressional medium), as well as in many others received in various places, through dif. ferent mediums, and under diverse circum-stances; and if any information at all is to be received by means of spirit communion the existence of the dark or unprogressed spirits cannot be disputed.. Many communications in my book refer to the spirits of this sphere, grade, or condition, of which I will here cite the first part of one received from Judge Ed-monds on the first of December last, on my asking him for information on that subject:

"I feel disquiet when I consider the dark regions and unbiest spifits,—so much so that I could weep forever at the thought of them. Such is their misery that the angels must sigh in their efforts to reach them in their agony— not score of the hody. not agony of the body-there is no body as you understand it; but, Oh, God! what is more intense than heart rending sorroy for what cannot be cured for eternity, for so it seems to those who are in this state. And the holy

spirits are always trying to help them out of their despondency and evil associations." Now let me cite what the same spirit is re-ported to have said August 25th, 1978, through the mediumship of Mrs. Richmond.

"The mediumship of Mrs. Richmond. "The biter darkness upon spiritual subjects of some souls, the condition of vice and deg-radation of many human beings on earth, the fact that these beings go out in vast multitudes into spiritual existence, peopling shadowy spheres with their mental and spiritual states, allords a wonderful theme for contemplation." "I saw an instance of a criminal entering spir-it life, who seemed not only wholly hardened to the offense he had committed, but wholly pardened to any kind of moral perception. the shadow was something worse than black-

"Critics before him fell in humble plight; Confounded fell; and made debasing slows To catch his eye."

Let it be remembered, too, that Thomas Rhymer, who, Pope said, was, "on the whole, one of the best critics that ever lived?" reprobated Shakespeare's dramas in unmeasured terms, as to plot, treatment, language, style, etc.

But while the literary scribblers have as sailed this book on account of an alleged de-ficiency of literary merit in the communications, some of the Spiritualistic journals have impugned the genuineness and authenticity of the communications, because they do not entirely coincide in the facts which they present; with their theologic, or non-theologic views. Consequently, in their opinion the editor has been deceived, having been either the dupe of wicked, "personating spirits," or the victim of "reflex action " But the latter hypothesis is entirely out of the question, as the evidence I have given shows; and, as to the latter, I would say here, my experience does not at all show any such difficulty as has been represented in discriminating between the communications of good and truthful spirits and the wicked and deceiving ones. The latter have no such power as has been attributed to them. This is the conclusion of many that there are few, if any, spirits who are not changed for the better, morally and spiritually, on passing into the Spirit-world. It would be perfectly easy to prove this, did the time permit. I have received a letter from a man who has been an investigator and a medium since 1851, new advanced in years, in which he says: "I have read much in the Spiritualistic papers about the communications being false, unreliable, contradictory, etc. Now I do not believe there is a tenth part as many false hoods told by spirits as are reported. I be-lieve that, in eight out of ten cases of reported false or unreliable messages, the want of cor-rectness is due to the carelessness of the in-vestigator. I have investigated with very many mediums of all phases, grades and ages, and never had but one communication that

many mediums of all phases, grades and ages, and never had but one communication that was reported false; and that was afterwards found to be correct." Now the editors of some scientific journals may dispute this; but these editors have not always the most mature and satisfactory experience. The reliability of the communications I have published, has been impugned on the ground also that many of them were written on the call for particular spirits. It is said that spirits must-come spontaneously to be believed. Now this is a fallacy. As a general thing, the good and truthful spirits, and par-ticularly those who-have advanced to the higher spheres, do not come ercept when call-ed; but of course the call must be for a good, and holy, a pure and unselfah purpose. There is no aristocracy among spirits, as some seem-to think. There is superiority greater pro-gress in spiritual excellence; but this brings child like humility, not vality and pride; and, therefore the loftlest spirit will come to the humblest—the most obscure individual on

He saw an ignoring and depreciation of the past and self-conceit full of pet theories, and suggests:

"For even if free religion be an advance on Christianity, the wise radical, the believer in evolution, will recognize that Christi-anity is the parent of the new faith, and that Christian ideas and practices form by far the larger part of it. The true way therefore for such radicals is not to denounce but to discriminate, not to vilify but to revere the mother Church out of which they may have been led by loyalty to the higher vision.

"Now, the only cure for this ignorance and self-sufficiency on the part of so many radicals is a larger culture. More knowl-edge, a better mental training will give the broader view, the more self-controlled and thoughtful temper, and as a natural result of these, a more tolerant and kindly spirit." . .

"Here were men presuming to adjudicate between the rival claims of the Church and the State and yet denying the first of these two great agents in society any nearing whatever, driving away its clergy with taunts and insults, ridiculing its demands and going out of their way time and again in the course of their meetings to denounce and slander that which Christian hearts hold sacred and dear. What wonder, then, that the general public should come to be-lieve that the Convention was called in the interests of materialism and inidelity rathinterests of materialism and fundelity rath-er than with any honest purpose to reform the State. See, too, how impolitic, as well as unjust, was such a course. Some of the most notable and effective utterances in be-half of a more complete separation among us of the Church and the State have come from religious and even ortho ox circles. There is hardly a principle in the Liberal League platform to day that has not been earnestly advected by papers like the New York. Independent, the Unitarian Christian Register, the Israelits, and other religious organs of the country. Various Unitarian Conferences have put on record, time and time again, their votes against the name of God in the Constitution, the Bible in the public schools; and in favor of the taxation of the churches, compulsory edu-cation, and other measures referred to in the sell for this course the taxation of the churches, compulsory edu-cation, and other measures referred to in the call for this convention. Perhaps the ablest argument ever offered in support of the radical position is contained in the book of Rev. Dr. Spear on 'Orthodox Clergymen.' Why then were these men not assigned a place on the programme? Why were they insuited and driven away by attacks upon their religion and their motives? Nay, a professedly Liberal Convention should have invited representatives of the opposite side of the question, and given them a fair and respectful hearing. Instead of this, 'the leading spirit of the Convention favored his admiring andiences with a superficial and humorous arraignment of the popular

of the country and so attain its end." The "Comstock law," he says, needs amend-ing; thinks that Comstock has abused his power, and closes as follows:

"If Congress can legislate to prevent the transportation of gunpowder or poison through the mails, if the post-effice authori-ties have power to prevent swindlers from carrying on their nefarious operations through it, then certainly they have the right to binder the circulation of a more right to hinder the circulation of a moral polson through the arteries of public in-tercourse. The true remedy is to be sought In the modification and not the repeal of the postal laws, so that there may hence-forth be a better discrimination between what is indecent and what is not."

A Protest.

To the Editor of the Religio Philosophical Journal: What has such books as. Cupid's Yokes to do with Spiritualism of Liberalism in any-way, and why is it necessary to praise Ben-nett for selling such a production as that, when the author had, owing to ill health, but just been pardoned out of jail for doing the same thing? The pamphlet referred to, is one of the silliest I ever read; it is with-out science or sentiment; the style is loath-some, and the whole performance in keep-ing with its salacious title, evidently given it to attract the attention of depraved minds. The opinions of the work are, to use an ex-pressive phrase of George Jacob Holyoake, of the "pole-cat" kind, and of which he says they should have only a "contemptuous tol-eration." The proper way to treat such views is to let them alone. Should Spiritu-alists praise a man for publishing and circudo with Spiritualiam or Liberalism in anyalists praise a man for publishing and circu-lating these "pole cat opinions," which are diametrically opposed to the teachings of Spiritualism and to the common refine-ments of life?

Bennett says he has no sympathy with Heywood's views; that he holds them in ab-horence, etc. That may be. It is hard to tell what a man's real views and feelings are, but Bernett has acted as a man would who was in complete sympathy with the are, but Bernett has acted as a man would who was in complete sympathy with the views of that pamphlet. He knew Hay-wood had been imprisoned for circulating the work. He admits it is a book without information or merit; yet because there was a certain low element that wanted it, and because a previous arrest for circulating one of his own pamphlets - about as nearly obscene as Hey wood's - had brought him money and notoriety, he persisted in send-ing out that pamphlet, and then commanced asking for money from Spiritualists and

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