

Ernth Gears no Mask, Pows at no Human Shrine, Seeks neither Place nor Applause: She only Isks a Bearing.

JOHN C. BUNDY, EDITOR AND VOL XXVIII.

### CHICAGO, MAY 22, 1880.

### 1 22.50 IN ADVANCE. 1 SINGLE COPIES FIVE CENTS. NO. 12

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### INTERESTING EXPERIENCES.

Evidence of Intercourse Between the Two Worlds.

BY R. A. REYD.

To the Editor of the Religio-Philosophical Journal: A few weeks since 1 told you a story as 'twas told to me by a clerical friend of mine, and as he has related to me several other singular experiences, I have thought it would be of interest to some of your readers if I should repeat them. The first is locat-ed at Ansonia, Conn., some time in 1568 or 1869;

ties of his parish one day, and as I did not care to go out, told him to lock the door after him so that I might not be disturbed. There was an old gentleman in the neighthere was an one generation in the heigh-borhood who was a great bare, and who had a habit of coming at any and all hours to call upon us, and molested us by his inquisi-tiveness and loquacity. I knew if he came and found the door fastened, he would go away and I should not be troubled with him. It was about the middle of the afternoon, and I laid down upon the lounge for a short siests, but had no more than done so when I heard the front door open and shut. 'Confound it,' thought I, 'I told George to lock the door, and he has forgotten it, and I am to be bored by that old idiot! I'll feign that I am asleep, and he will retire and leave me unmolested.' The door of the hall communicating with the room I was occupying softly opened, and I heard ad-vancing toward me the gentle step as of a young lady and the rustling of garments. I thought I would still feign sleep; that, perhaps, some rogaish young lady of the parish had come in, and finding me asleep was going to play me a trick. Nearer and noon, and I laid down upon the lounge for a was going to play me a trick. Nearer and nearer she came, for I was then sure that it must be a lady. She seemed to bend over me. I opened my eyes, springing up, but there was no body present. I hastened to the street door and found it locked. The back door was locked, and the windows all fas-tened. What was it? When my brother returned I told him of what had transpired.

George was called away to attend to the du-

He thought it strange, and for the first time told me that he had heard that a young lady had died in that room sometime be-fore he occupied the house, under very mysterious circumstances. "But the most unaccountable part of my

experience at my brother's house is yet to be told. I had been to attend services at his church one Sunday morning, and at the conclusion we walked home together. As we approached the house we heard some much surprised as we had left the doors locked as usual, and we could not imagine how any one had gained access to the house. But there was the plano giving forth a lively strain and the music was beautiful. We stopped to listen—there was no imagina-tion about that; we both heard it. We concluded that either my brother's family had returned and expected to give us a surprise, or that some mischlevous person or persons had some way entered surreptitiously and taken possession of the premises for the fun taken possession of the premises for the fun of the thing. At all events, so many mys-terious doings had already taken place about the house we were on the alert, and my brother told me to go round to the back door to see that no one escaped while he went in at the front entrance. I did so. Both doors were locked as we had lett them, No one was in the touse. The front room No one was in the house. The front room where the plano was, was undisturbed. The piano was covered over with books, papers, pipes, tobacco, a big dish of apples and things too numerous to mention—in fact, in just the plight that two men would be apt to leave a room in if there were no one around to keep things straight and to pick up after them. Everything was just as we left it. We entered too suddenly to give time for any one to put down the plano cover and load the plano as before, and then escape; this was the most singular affair of my experience. Two men in their right mind heard the same thing at the same time and found nothing that could furnish a solution of the mystery. I have no the-ory to offer in explanation. It is as mys-terious to me to day as ever. My brother they be the destination of the solution thought I had better go home, or he should be scandalized. He had never been disturbed in any such a way until I came

day and a terrific shower came up. It rain ed so hard I could not see one hundred yards ahead of me. At that time 'Light-ning Express trains were run over the road, but I was not aware that the time for pass-ing was so near at hand. I was making my way as best I could in the blinding storm, when all at once, 'Leavel leavel!' burst upon my ear. I called to mind a former warning. 'Leave the track!' thundered the voice, and I leaped over the embankment into the mud and darkness. A flash, a crash and roar flew past me—it was the lightning but 1 was not aware that the time for pass-ing was so near at hand. I was making my way as best I could in the blinding storm, when all at once, 'Leavel leavell' burst upon my ear. I called to mind a former warning. 'Leave the track!' thundered the voice, and I leaped over the embankment into the mud and darkness. A flash, a crash and roar flew past me—it was the lightning express, and I had been snatched from a trightful death. At the next station I told the story and asked how far away I could have heard the train, for I was depending upon hearing to clear the track in time. I was answered that if I had waited for that I would have been crushed, for no sooner would I have been upon me."

It would have been upon me." "I was telling this story at one time," he continued, "to a company of brother clergymen, when the Rev. Wm. Street, of the New York Diocese, related an instance of hearing a voice in his 5wn experience. It happened at one of the stations a little below Binghamton on the N. Y. and Erie railroad, though Ldo not remember which one. He took leave of his wife and left the house to take the train for New York city, where he had an appointment to meet. It was his custom, immediately on entering the train, to take a berth and retire to sleep, and he was about to do so when he heard a voice was about to do so when he heard a voice saying, 'Don't go on this train.' He was somewhat surprised, but was not inclined to take any heed, thinking it was his imag-ination, when still more urgently came the words, 'Don't go on this train!' He resolv-ed to obey the voice, left the train and went home. His wife was surprised to see him return, and laughed at him when he told her what had made him change his mind. The fate of that very train is now a matter The fate of that very train is now a matter of history. The next morning the news which every soul on board save one perished and their bodies burned to a crisp by the devouring flames." My friend, the Doctor, seems to takestock in haunted houses, though he takes methods of accounting for them peculiar to himself. He has had a decided penchant for such places all his life, according to his own de claration, and. of course, I believe him. As for myself I must say that I never saw a haunted house, and never expect to, though I have heard of many. The Doctor has al-ways ran after them, sat up with them and fairly ached for an encounter with a ghost "Just beyond Rochester," he says, "there is or was a house that was said to be haunted An Italian murdered a woman's husband there in order to get her for his wife. Driv-ing past there one night I resolved to have a scance at the house and see what would come of it. An unexpected difficulty oc-curred, for the horse I was driving would not be persuaded by any means at all to approach the house. He would prick up his ears, stare, snort and move backwards as though frightened at something he saw, but I could see nothing. I went in another direction and hitched the animal and proceeded to the house, searched it in every part, waited and hooted, but all to no pur pose-no ghost put in an appearance. I went back to my carriage, experimented with the horse as before with the same result. Query.—Can an animal see a ghost?" He was a little more successful at one time while traveling in Central Pennsylvania, between Westchester and Harris burg: "I was told that in that vicinity there was a haunted house in which no one would reside. 1 went to see it and to make inquir ies. It was one of those large, massive stone houses often seen in Pennsylvania and was built about the time of the Bevolu-tion. It was badly out of repair from long desertion and age. It had a large hall with rooms on either side. A staircase from the hall led to the upper story in which there were many rooms. I was informed that it was only at certain times that anything un-usual took place, for example, at midnight, after any hot day in summer, when no air was stirring. I lingered about in that vi-cinity and watched my opportunity. I had been told what I must expect to hear, the sound of footsteps going up the stairs, and then coming back again with heavler tread as though bearing a burden. Finally a night arrived such as those particular ghosts loved. I wended my way to the house late at night, with lamp in hand, which 1 lighted on entering. I examined the building upstairs and down, thoroughly, to satisfy myself that it had no occupants. and was built about the time of the Revoluto satisfy myself that it had no occupants. I securely closed and latched all the doors. At the foot of the stairs was a room in which I set my lamp upon a box and pa-tiently awaited developments. Time went m but not a sound rewarded me for my pains. It was between 12 and 1 A.M., and 1 was about ready to despair of having an exhibition, when sure enough the clearly defined sound of footsteps entered the hall door and went step by step up the stairs. There seemed to be several persons. Ifeized the lamp and went into the hall. I heard ed the famp and went into the had. I heard distinctly the ascending footsteps but could see nothing. I began to experience a strange feeling of uneasiness for the first time in my life. I heard the doors open upstairs which I had taken care to close and latch. Presently I heard the steps coming back but with a firmer tread. They reached the head of the staircase. Some appeared to be scuffling on the floor as of persons stepping where. If there is an atom of matter in backwards. It sounded as though a burden the boundless universe which is not a part was being borne by several individuals. of the Deity, that atom is a personality or

and went home.

and went home." I tell the Doctor that out of respect to the cloth I shall believe this yarn, but it would not do for a lawyer to tell me a similar one. The following examples of premonitions have so much resemblance to many related by Robert Dale Owen in his works, that to such as are familiar with the same, they will have but little interest. But the Doctor is unacquainted with spiritualistic litera-ture, and speaks of them as more unusual than is really the fact: "You remember, I suppose," he says, "a

"You remember, I suppose," he says, "a circumstance connected with Mrs. Rat a certain village in Colorado." I could not call it to mind, and he continu-

"She was sitting in one of the rooms of her house directly under a chandelier. All at once she exclaimed, 'Oh! I feel so badly -as though I were going to die.' Her friends came to her and laid her upon the bed, and just at that moment the chandelier fell and would have doubtless killed her had she been sitting where she was a moment before."

"A good many years ago," he says, "I was teaching school in Pottsville, Penn., and a Mrs. C——, a lady of standing in the com-munity told me the following story: She had been sitting up late at night on one oc-casion, awaiting her husband whom busi-ness detained at a coal mine. Her sister ness detained at a coal mine. Her sister, who was with her, suggested that they should have some lemonade, and taking a In a moment Mrs. C heard her sister scream and drop the pitcher. On inquiring what the matter was, she said she had seen her mother standing at the well, whom she supposed to be alive and well at her home, about five miles away. She spoke to her and she disappeared. On the return of Mrs. -'s husband they informed him of what had occurred, and insisted that he should go immediately and see if she was alive or dead. He demurred to going that night, but was prevailed upon to go the next day. In a short time he returned and brought word that their mother expired the night before at about the time her apparition was seen at the well." This is about all I remember of the stories told me by my reverend friend and I trust have not wearled your patience. Denver, Colorado.

individuality; and hence Deity cannot be an infinite personality. Thus, infinite per-sonality of the Deity involves the ideas that God is the ALL of the universe; or, as it is sometimes expressed, nature is God and God is nature, and the law of the universe is indistinguishable from the governor of the universe.

the universe. I admit that it is impossible for a finite mind to form any adequate conception of an infinite law clothed with intelligence. It is equally impossible, however, for a finite mind to conceive of an infinite personal be-ing who made and who executes the laws of the universe, without becoming involved in a difficulty (not to say absurdity) which I shall attempt to point out further on. One of your contributors, at least, seems to think it impossible to draw a line of dis-tinction between pantheism and atheism. Dr. Fishbough, as quoted by Dr. Grimes in your issue of March 1st, says: "Whoever denies that there is an intelligent law-giver, superior to the law, denies that which all men in all ages of the world have considermen in all ages of the world have considered essential to the nature of a God; and hence, whatever he may choose to call himself, he is truly and logically an atheist, in sen, he is truty and togethy an athense, in every allowable sense of the word." Dr. Grimes has answered the erroneous state-ment of Dr. F. as to what "all men in all ages of the world have considered essential to the nature of a God," and nothing more need be said on that point. But that which all men in ail ages of the world have believed, is not necessarily true; nor is a man who forms a different conception of the Deity from that which has been entertain. Deity from that which has been entertain-ed in all previous ages, necessarily an ath-eist. There was unquestionably a time when all men, in all previous ages of the world, had entertained no higher concep-tion of God than that of a being having a human form; and so far as the christian world is concerned, that time was not very long ago. Was the man who first formed a more spiritual conception of Deity, neces-sarially an atheist? But let us see what Dr. Fishbough's postulate of "an intelligent law giver, superior to the law," will logically lead to? If God ever gave, or brought into existence, the laws of nature, there must have been a time when no laws of nature existed. And as it is impossible to conceive of the existence of matter without laws governing it, there could have been no matter or material substance in existence at that time. In fact all the sensible properties of matter are laws of matter, and matter and its laws are absolutely inseparable, even in thought. If, therefore, God ever created matter, and the laws of matter, however many millions, billions, trillions and quintillions of centuries ago, there must have been an eternity back of that time, when there was absolutely nothing in existence but boundless space, inherited by a solitary and unemployed God. Is not this even more inconceivable that an infinite law, coeval with and inseparable from infinite intelligence? Some of the arguments of Dr. F. as quoted by Dr. G., strike me as so lamentably weak and illogical, that I am profoundly astonished that a man of his reputation and learning should advance them. For in-stance, in reply to the proposition that the laws of nature are coeval and identical with, and inseparable from, that infinite, intelligent entity which we denominate God, and which Dr. F. understands to mean that "God is law and law is God," he says: "Thus Concress, it law and law is God." "Thus Congress is law. and law is Congress, and the two are identical. Hence we must define Congress as something that is bound up in printed volumes, and packed on the shelves of libraries, and if the print-ed laws should be burned, Congress would be burned—annihilated." And having gotton off this brilliant illustration, he triumphantly exclaims: "Am I still asked to define the difference between the entity or lawmakers and the law?" This illustration assumes precisely what the pantheistic proposition he is endeavoring to disprove denies, to wit, the fact that the laws of nature were ever made; and hence it utterly fails as an illustration. It further assumes that the laws of nature are as destructible as the printed volumes of congressional enactments; whereas it is impossible to conceive of the existence of the universe, or of any entity whatever, even a God, independently of law. Few scientists or logical thinkers now believe that there ever was a time when the substance of the material universe did not ex-ist in some form; and surely it never could have existed independently of law. That which has existed from all eternity cannot be something distinct from, and independ-ent of, that universal entity which we call Deity, Divinity, God. I admit that panthelsm, like all other con-ceptions of infinitude, is beyond the clear comprehension of a finite mind. Hence man is naturally prone to clothe his conception of Deity with limited personality, which brings it within the scope of finite comprehension. The more the human mind becomes expanded and enlightened, the more it tends to abandon such limited conceptions of the supreme governing power. and approaches towards pantheism. If it is difficult to clearly define what pantheism is; it certainly is not atheism. It is the furthest removed from atheism of any theistic idea which the mind of man has ever conceived.

"It was before I entered the ministry. I had a brother, a clergyman, residing in Ansonia, and I was living in New York. My brother was having his house repaired and had sent his family away for a season, to escape the confusion and clatter consequent upon the presence of carpenters. Be-ing somewhat lonely without his family, he wrote me to come down and stay with him a week or two, and I acceded to his request. I had not been long in the house, when I had a feeling that there was something strange and 'uncanny' about it, and so re-marked. My brother said he had never obmarked. My brother said he had never ob-served anything peculiar, and was rather inclined to joke me. The first evening of my stay with him, we sat smoking in the front room and talking over familiar mat-ters, when suddenly we were startled by what appeared to be some one up stairs knocking upon the stove pipe, which passed from the stove through the celling into the room over head and into the chimney. The knocking was remeated two or three times. knocking was repeated two or three times, and not aware that any one was in the house, we seized a light and went up stairs who the intruder might be. We to see to see who the intruder might be. We found the room empty, and all the rooms void of any living thing as well as of furniture, and the windows secure. We looked at each other in amazement, and crept down stairs, feeling somewhat cha-grined at having been trifled with in such a manner. We knew that we were alone in the house, and while remarking upon the unusual occurrence (for we were both sure that we had heard the knocking upon the that we had heard the knocking upon the stove pipe), we all at once heard a great rumpus in the cellar, as if boxes and barrels were being thrown about. We listened, and the noise continued. There was only one way of ingress to, and egress from, the cellar and we made a rush for it, quite posi-tive that we could find a solution of the mystery that the disturber of our peace mystery-that the disturber of our peace was in the cellar. We hastened down the stairs light in hand, but found everything in place and all serene. There was no rat holes, and not even a cat or a dog rewarded us for our search. We returned to our sitting room dumb-founded. 'There, George,' said I, 'didn't I tell you that there was something wrong about this house?' Yes,' was the answer, 'but I never noticed anything out of the way until you came.'

anything out of the way until you came." "I have never had any fear of the super-natural. Ghost stories never had any effect upon me even as a child. I have courted haunted houses and out of the way places with a curious desire to see a ghost, if such a thing might be. My father once lived in what had always been known as a haunted house, in Flushing, L. I. No one could live in it, or would not. It was said that a man once committed suicide in the garret of the house and families who had tried to live it in were disturbed by the noise of a heavy tread in that noom. Father had no fear of ghosts; the rant of the house was cheap and he took it. He promised us children that he would give half a dollar to the one who should surprise the ghost in his midnight prowi-ings. I was bound to get that half dollar, so one night I listened for the tread and heard it. I bounded out of bed and crawled stealthily up the garret static, but there was stealthily up the garret stairs, but there was nothing to be seen.

"But to retarn to my experiesce at my brother's in Ansonia. It was in winter.

there.' Dr. R—— here lit his pipe and settled back for a comfortable smoke, while I took breath and finished my notes. He then went on to give me two instances in which his life had been saved by "a voice which was not a voice," but yet seemed audible to him.

"I was walking," he said, "on Barclay st., New York City, several years ago, and there came up a tremendous shower of rain. I hastened my steps in order, if possible, to secure shelter under same awning, but finding nothing better I drew up snug-ly under the scaffold of a new building that was then being constructed. Suddenly I was startled by a voice that said in a quick and hurried manner, 'Leave! leave!' I hesitated an instant. 'Leave the building!' again shricked the terrible voice, and I imagain shricked the terrible voice, and 1 im-pulsively darted to one side when an ax came sliding along down the wall and buri-ed itself in the ground on the very spot in which I had been standing. It had prob-ably been left by workmen upon the roof and the shower had set it in motion. I be-lieve in spirit voices. There is mention of them in scripture. This seemed to me to be a voice, but not a voice speaking to me a voice, but not a voice speaking to me without a sound."

This, to me, Mr. Editor, is somewhat incomprehensible. I suppose you would explain it by saying that the Doctor is clairandient, though he seems unacquainted with the term. His spiritual ears were open to the voice, and had other persons been present they would have heard no sound, unless like him they had been clairaudient. The other instance in which his life was saved by a voice we will also let him tell

himself: "When quite a young man I was at one time walking upon the railroad track be-tween Atics, N. Y., and the first station beyond. It was toward the latter part of the

### Anthropomorphism and Pantheism.

#### To the Editor of the Beilgio-Philosophical Journal;

I have seen in your paper, from time to time, some arguments pro and con upon the subject of the personality of God. Perhaps the question whether personality can be as cribed to the supreme governing power of the universe, is not one of much practical importance. Nevertheless, it is a subject examination of which will tend to the ex-pansion of the intellectual faculties, and to locical thinking, and on this ground the logical thinking; and on this ground I pre-sent you the following remarks:

It appears to me that all theistic conceptions must be either anthropomorphic or pantheistic. I use the former term in its broadest sense, as embracing the doctrine which ascribes to God passions and emotions analogous to the human, without necessarily involving a human form; which doctrine is sometimes demonstrated anthropopathism.

The God of the Bible is anthropomorphic in the strictest sense of that term, having a human form as well as human passions and human form as well as human passions and emotions. The prevalent conception of God among christians to this day, is an-thropomorphic in this sense, although in modern times some have discarded the idea of a human form being necessarily involv-ed in the conception of a Supreme Being. All, however, ascribe personality to the Deity: and any idea of personality which does not amount to pantheism, I regard as anthropomorphic. It is said that the Elder Fichte "rejected the very doctrine of the personality of the Divine Being as anthrop-omorphic and represented God as the moromorphic and represented God as the moral order of the universe."

I remember to have seen in your paper, a year or so ago, in a reply of Epes Sargent to an argument of Hudson Yuttle against the personality of God, the term "infinite per-sonality" applied to the Delty. If this means anything at all, it means pantheism, according to my comprehension. Person-ality involves unity, individuality. Infinity involves unity, inasmuch as there cannot be two infinities. I do not object, therefore, to the term "infinite personality" as applicable to the Deity, but rather accept it as a good definition of pantheism.

All theists ascribe to the Deity omnipo. tence, omniscience and omnipresence. Now there can be no power, force or energy outside of infinite power; no knowledge distinct from, or in addition to, infinite knowledge; and if there is an entity which is present in every point in infinite space, there each be no other entity present there can be no other entity present any

Spinoza, who was perhaps the most pro-nounced pantheist of all modern philosoph-ers, "after a long, firm-linked chain of rea-Continues on Sighth Page.

1. A.

### Organization Among Philosophers.

### BY VAN BUREN DERSLOW.

#### THIRD PAPER.

Image-breakers like Ingersoll, Bradlaugh and Mill, seem to be slow to recognize the fact that the destruction of all faith in christian theology and even in the supernatural, in any and all its forms, would not of itself alone materially lessen the attendance upon christian worship, but would only modify its modes of expression and etherealize its types of worship. If it should be proved to the satisfaction of all that Jesus had never existed, there would still be those who would contend that the accreated impersonation of mental and moral attributes known as "Christ" would deserve worship, though shown to be emanations of human thought, just as we repder to the rainbow and the cloud a type of admiration we do not accord to the ocean, after we have learned that both are emanations from the latter touched and painted by the sunlight.

Even so the worship of "Christ" would outlive the belief even in the personal existence of Jesus, and the demonstration of the fact that most of the stories told of him are copied from those previously told of christna by the Hindoos. It would survive the recognition by the worshipers of the fact that the "Christ" they worshiped is a purely subjective image formed within their own minds by the process of "clothing upon" an imaginary being, the best thoughts or "emanations" of mankind for genera-tions tinged and painted by the fruitful sunlight of their own adoring love. Unitarianism continues christian modes of wor-ship after a philosophic creed has utterly displaced christian theology, and yet in this continuance there is no hypocrisy, difficult as it is for mere iconoclasts to perceive that fact. There is simply a recognition in the Unitarian mind of the fact that commerce in ideas is not to cease utterly, becausesome of the ancient coins with which such commerce were wont to be conducted, had been discovered to be fraudulent or counterfeit. If it is discovered for instance that the story of the whale and Jonah is a moonmyth, then, says the Unitarian, let the pul-pit teach that it is a moon-myth and not a miracle. So if it is found that the story of the temptation of Jesus by the devil taking him into a high mountain, is but a re-vamping of the Greek myth of the temptation of Hercules and of his choice between pleasure and duty in a form and with an intent to cleanse the pretty Greek tale of the sin of polytheism and adapt it to the Jewish mind; or that the same story had even pre-viously appeared in the Great Renunciation of Boodh, and thus had existed in the world in all but the severe simplicity of its Jewish dress a thousand years before it was told of Jesus, then says the Unitarian let the facts. whatever they are, be stated from our pul-pit. Nay, if it even appears in the progress of human thought that we must fall back from the moral precepts and the exemplary excellence of Jesus, and acknowledge the imperfection and inadequacy both of his theories and of his example, then says the devout Unitarian, whose devotion to truth is greater than his devotion to Christ, let

these things be taught in the pulpit. "But," it is asked, "is it consistent to teach in the name of Jesus, not only that Jesus was not God, nor divine, nor inspired, nor infallibly virtuous, nor perfect exemp-lar, but even wherein his opinions erred and his precepts and life are open to valid objection?" "Yes," answers many a devout and philo-sophic Unitarian, "all these things can be preached in the name of Jesus, if they are irue, because behind the errors and imper-fections of his character lay a sincerity and coursge that; would not have hesitated to avow these same imperfections in himself and in his teachings could he himself have surveyed them under the stronger light jection? surveyed them under the stronger light of eighteen centuries of broader cul-ture and more profound historical investigation. And whatever he himself would do, were he living among us in this age, he would certainly wish us to do in his tead." There are other Unitarians, however, who shrink from this logic, and to whom Unitarianism imposes as peremptory an obligation to attempt no further forward movement, as was ever imposed by Calvinismor Catholicism. In all religious association and organization the end to be obtained is, in fact, a COMMERCE OF IDEAS, an interchange of thought with thought. Whatever happens this intellectual commerce must go on. If in the infancy of a city a particular building is erected, and an association or board of trade formed for the purpose of carrying on therein the trade in lumber or corn, and with the progress of time the trade in lumber disappears and that in corn diminishes, while that in iron and cloth succeeds, it may happen in time that a building over which nappen in time that a building over which is inscribed, "Board of Commerce in Corn and Lumber," may be entirely occupied with trading in cloth and iron. So it may happen that organizations over whose temples are written, "Church of Jesus Christ," may find themselves more and more occupied with anti-superstitious investiga-tion, and philosophic, historic and scientific analysis until their true titles would be analysis until their true titles would be "Temples of Philosophic Inquiry." The change in Harvard College from old New England Congregational orthodoxy to Uni-tarianism illustrates the truth that the organization outlives the idea. It is because the end for which all re-ligious organizations are founded, viz.: Com-MERCE IN IDEAS, is more important than fidelity to any particular idea, that our re-ligious bodies and sects utterly and almost contemptuously disregard the perishment of each and all of the ideas on which they are founded and live on more prosperously than ever after the faith they were built to promote has given place to the faith they were erected to destroy. Iconoclasts fundamentally err, therefore, in supposing that religious organizations are immediately seriously affected by the disproval or refutation of a creed on whose acceptance, they assume, the body rests. In point of fact it is not the creed that forms point of fact it is not the creed that forms the organization, but the organization which throws off the creed, as a tree its bark. The creed is generally not thrown off until it is dead. The real cause that forms the orga-nization is the attraction that gives rise to the circulation of fluids or to the commerce of ideas, the former in the tree the latter in of ideas, the former in the tree, the latter in the church. These attractions are satisfied by the church organization, so long as it furnishes the ideas adapted to its audience. These ideas must combine, according to the principle so happily enunciated by Fourier, the two antagonistic principles of fidelity, and novely, of continuity and alternation, or as they are called in theology, of ortho-dexy and heterodoxy, or conservatism and programs. In vegetable philosophy the out-ar bark, which is being slonghed off in de-taphed scales of crusiy hardness consists

of dead fibres through which living sap once ran. This represents creeds which have censed to attract the human heart. The inner bark overlies the veins that are swelled with the sap that bears on its burst-ing tide the fibre, fruit and flowers of the present year. This current of life draws its double source from the root that dwells with Pluto, and from the leaf that kisses the heavens. So the human mind derives a double growth from the darkness that curtains the past and the sunlight that bursts upon the future.

Everywhere in nature life is the product of organization; however fondly we may dream that the organization results from the life. So everywhere in history the great attractions which unify mankind in-to sects, schools, collegis, ecclesis, propa-ganda and parties, the attractions toward knowledge, mystery, beauty and benevo-lence do not derive their vitality from the creed to which they give rise, but from the deeper and perpetual attractions to which they minister, which cause the human heart to delight in science, investigation, wonder and love. These attractions de-demand: the life. So everywhere in history the demand:

1. The elucidation and correct apprehension of all that has been known. This may be called the commerce in useful ideás.

2. The investigation of the mysterious and discoverable. This may be compared to the precarious, but noble commerce of exploration, the perpetual finding of new worlds.

3. The enjoyment of that harmonious adaptation of means to ends or that fitness which we call art and beauty. This is the commerce equally of the artist, the poet, the musician and the scientist, and

4. The promotion of human happiness. This is the commerce which results from and sums up all the others, which begins in mutual service and ends in mutual admiration and affection.

Here are the operation of four distinct attractions. We are attracted towards the true; towards the novel; toward the beautiful, and towards the good or happifying, by virtue of supreme passions of our nature which defy analysis, because they are fun-damental and inherent properties, like gravi-tation, cohesion and life, without which we could not be what we are To all these at could not be what we are. To all these at-tractions, the mythologies, theologies, churches, sects, creeds and schools that have prevailed have in some degree ministered. It is to these that the religious, or superstitious mind really refers when it points to the orthodox "rattlebox" which has charmed and satisfied the yearnings of its intellectual infancy, and asks, "What are you going to give me in place of it." What it chiefly mourns is not the dangers to its creed, but to its church, not the loss of its faith which it feels may be doubtful, but to the surrender of its organizations whose utilities it knows to exist, and errs only in supposing them to spring from its creed instead of its conduct.

We wish to show now wherein a college of philosophy, combining the best and most preservative and fruitful features of them all, could minister to these same attractions, at least in the more advanced and candid minds, far better than any of them. I fully appreciate the fact that the cause

of progress will move on, in and through existing church, collegiate, theatrical, musical, artistic and scientific organizations, whether any new and more comprehensive thod is adopted or not. The or growth of the human mind is as irrepresgrowth of the human mind is as irrepres-sible as the bursting forth of life in spring. Were it inexorably enacted that no profess-edly philosophical organizations should be founded the church, the theatre and the col-lege would continue to converge toward each other as they are now doing; sermons becom-ing more dramatic and scientific, dramas be-coming more intellectual, polite, reverent and moral; and institutions of learning ac-ouring increased respect for the sciences quiring increased respect for the sciences and the arts with a waning love for mere books and words. But new ideas expand and take root more effectively and with less hypeerisy by the aid of new institutions than under the incubus of old. In various forms, and by divers persons, the answer to the questions, "What are you going to give us in place of the old theol ogy?" has been, "The New Humanity." By this we mean not a New Jerusalem let down from heaven, but a new Chicago, a new New York, a new London, and new Paris and Pekin, evolved through human industry and intelligence. The chief reason why the human intellect has been so largely directed toward the obscurities of another world is because it has lacked the range and depth of culture essential to comprehend the unerhausted fields of useful action and energy which lie unimproved in this life; just as in all communities the class who desire to migrate are those who have least capital, skill and industry to work with where they are. It is the intellectual bank. rupts and paupers of this world who are

that the Bible is inspired, that Jesus is "Very God of Very God," whatever that may mean, and that burglary or murder is as easily forgiven as lying, through the "blood of Jesus," is a better man and nearer beaven, on the christian theological basis, than the Franklin, Shakespeare, Goethe, Humbolt or Galleo, whose life is spent in unselfsh and intelligent labors for mankind. unselfsh and intelligent labors for mankind, but whose studies or tastes lead him to regard Jesus as himself a Jewish peasant and enthusiast not more competent to guide mankind in their search for duty than Joan of Arc. A college of philosophy would aim through its department of humanitarian investigation to spread through the country a truer apprehension of the means essen tial to the cure of crime, and to mitigate the

cruel inefficiency of our present systems. Thirdly. Our théories of government and of law are full of vagaries and ignorance that have already plunged our country into untold bloodshed and cost, and that threaton, nay, are certain, if they continue, to bring equal or greater calamitees on the future. Our giorious republic is a nursery of charlatans and a paradise of demagogues and fools, among whom superficiality is the measure of success and the pretense of patriotism is the "last refuge of a scound-rel." Possibly a college of philosophy might do something toward a discovery and eluci-dation of some of the principles of good government; a labor to which our churches are certainly wholly inadequate, as they know all about Ahazuerus and Zedekiah but nothing about Hayes, Blaine,or Tilden or parliamentary, or responsible, or constitutional government.

Fourthly. The human mind needs greatly to be freed from the myths, born of the oriental and savage poetic tastes, but ulti-mately congealed by our western literalism into shackels that retard our progress and oppress our hearts. The converging rays of lifty different sciences are, within twenty-five years past, throwing more real knowledge into our study of the ancient writings, known as sacred, than had characterized the preceding two thousand years. Every science attacks some one or other of these myths. Astronomy dissolves the ancient theological heaven, wherefrom the divine glory only shone in upon us, through little openings in the crystal firmament called stars, and substitutes a new heaven which is atheous, even unto the farthest star, revealing only the vast dimensions of the unknowable. Geology and physics in its other departments teaches that the event its other departments teaches that the event called creation never occurred, and there-fore that for no scientific purpose, is the ex-istence of a personal creator called for. The fuller exploration of the false religions in the light of modern philology and ancient mythology demonstrates that even to the last vestige of an idea, they are the sources of the true religion; therefore that a christianity, every thought and concep-tion in which had a pagan father and moth-er must itself be pagan. The science of morals has all to be re-written and the line of demarcation between right and wrong of demarcation between right and wrong to be made to conform to the principle of utility to man instead of obedience to some lypothetical God, who is the mere pro-jection of human ignorance into the skies. To the work of keeping up with all these ideas, a few pulpit leaders are ambitious to be equal, but nothing can be more obvious than that a christian church of any name is as powerless to do justice to them as a Swiss hand sickle would be to harvest our

other dead relative, instead of the medium; but it is reprehensible nevertheless, and my advice to all those mediums is to quit-this practice, and be true to themselves, their spirit guides and their friends. Another folly is to assume some dignitary as the author of their speeches. This is a weakness which all trance mediums have.

It gives authority to their statements, and It gives authority to their statements, and shuffles off the responsibility for their errors on the spirits. Thomas Paine, Theodore Parker, Swedenborg, St. Paul, George Washington, and old John King, have many things to answer for. In every land and nation, a thousand times each night, they give us an oration "On Heaven's Pure Delight." Pure Delight.'

# Oh! call them ap no more "From out the yeary deep," Their wings are weary—throats sore, In God's name let them sleep!

It is equally a folly to assume the name of some distinguished individual of the past as the spirit author of a book. All such assumptions are purely arbitrary. If there is a soft place in the brain of theauthor, he may sincerely believe that some especial spirit was directing him, but the chance of this belief in being a truth, is just about as probable as old father Chauncey Barnes's prospect was of becoming president of the United States, which he so confidently expected for so many years.

When I see a book in which some spirit of the dead is assumed as author, I regard it, first, as a fraud or a delusion; and, second, that it may be expected to abound in unscientific and imaginary notions, without any reason to substantiate them, only the "thus sayeth the spirit." The sooner such fictions find the paper-mill, the better it will be for Spiritualism.

It is to be regretted that Dr. Crowell, after giving us the strong, logical, argumen-tative work, "Identity of Primitive Chris-tanity and Modern Spirfualism," should enter into the field of novel writing, just at the time when all such works will begin to

the time when all such works will begin to be regarded as the fictions in the history of a spiritual science. Works bearing the title, "Life of Jesus Christ, written by St. Paul and the Apos-tles;" "Life of St. Paul, written by him-self," and all that class of "stuff," are the worst kind of fictions, for they presume to sneak the truth from infalliable authority. speak the truth from infalliable authority, when in reality they are but the wild dreams and guesses of insane or deluded people.

When Spiritualists become sufficiently sens ible to quit buying such presumptuous nonsense there will be no more of these sickly novels produced. It is the demand that creates nearly all the follies in Spiritualism.

Columbus, O.

### Materialization-An Evening with Mrs. Pickering.

On the evening of April 20th, I attended a circle at Mrs. Pickering's, 796 Tremont street, Boston. There were present, includ-ing Mr. Pickering and another gentleman who had charge of the scance, eleven per-sons. The room in which the scance was held, was in the second story, front room. The cabinet, if so simple an arrangement can be called such, is formed by a rod passing across a corner of the room, enclosing a triangular space, barely leaving room for the medium to sit comfortably in the chair; one side is a solid brick wall, the other a 

home with me, but did not succeed in get ting one. I then asked that a knot in my own handkerchief might be tied. It was thrown into the cabinet and soon the chair left in there, came out and my handkerchief was tied to the back and a knot in two cor-ners of it, A table with a music box was shoved into the cabinet. We could hear the music box wound up, and then it commenced to play. This was also shoved out. When the forms had previously appeared I requested that several would take my hand. The nearest that I succeeded in this was to get struck by the fingers of one of the forms. When the curtain was drawn aside at different times during the evening, as the me-dium sat entranced, she seemed small of stature and wasted away, and when the form raised her arm to kiss her hand, it

dropped lifeless to her side. Some will say that the forms appearing was the medium, and that it was a dummy that sat in the chair. I do not think this possible, and my own impressions of this scance was, that the medium was honest and that the phenomena could not be produced by her consciously. How far she was used by the powers that controlled, I cannot say.

My own conclusions in regard to "mater-ializations" from what thus far I have had an opportunity to witness, is that in the present stage of development, it is but seldom that a spirit can control sufficient to be recognized, and that it is far better for us to spiritualize our own souls by lives of purity, peace and harmony, and to strive earnestly to cultivate spiritual gifts, and then the Spirit-world will be able to magnetize our homes and us by the divine rays that are in accord with the highest and best possibilities of the human soul in its mortal condition. When we succeed in doing this, the two worlds will be so blended and in unison that our loved ones will walk into our homes, sit and converse with us visibly. If such are our aims and aspirations, the angelic world will accomplish even more than our wildest imaginations deem now nossible.

#### S. B. NICHOLS.

### 467 Waverly Avenue, April 24, 1880.

### The Departure of Two Loving Spirits.

To the Editor of the Religio-Philosophical Journal:

Since all spontaneous spiritual experiences are valuable in our study of the philosophy of life, the following account may be worth preservation in your widely circulated JOURNAL. It was given me in confidence, a very few days since, by a gentleman whom I have known more than forty years and for whose verseity I can fully worch and for whose veracity I can fully vouch. Though not an outspoken Spiritualist he is nevertheless a natural "seer" at times; but so much disposed to obey the injunc-tion, "cast not your pearls, etc.," that he generally sees and says nothing, fearing it. might, in this materialistic age, interfere with a business somewhat of a public character.

The gentleman is now a widower, and the statement relates to an apparition at the death of his last wife, in companionship with whom he had lived a number of years. It occurred that he was suddenly and un-expectedly called from his place of business to the chamber of death, on account of his wife (who had been convalescent) having been taken with a sudden and fatal relapse. Standing near her bedside and casting his eyes towards a window he clearly saw the of years, and she greeted him with a smile of recognition. Immediately after she appeared to pass, without obstruction, through the glass and to approach the dying woman. Simultaneously the spirit from the latter arose from out of the mortal body. The elder spirit passed her arm lovingly around the newly-born, as if to support her, and the two together went out through the window. Pausing on the outside, they both turned and gave him a farewell smile, then gradually receded seeming to rise as they went. He watched them for many yards until the line of their ascent arose beyond his sight above the top of the window. How beautifully consoling it would be, could we all have our eyes thus opened to preceive, that, even at the hour of depart-ure, comes the supporting angel to lead us forth into newness of life.

### MAY 22, 1880.

most anxiously hoping for a better. Looking over the field open to human en-ergy and white for the reapers, we find them suggested in the following painful facts, viz.:

First. Scarcely an organization exists anywhere for inculcating pure knowledge or science, as such, unbiassed by any theo-ries, sects, interests or schools, founded eithries, sects, interests or schools, founded eith-er on conceptions relating to the unknow-able or on conceptions relating to the pers-onal support or pecuniary profit of the teach-er or investigator. So long as this is true, science wears on its right hand a shackle and holds in its left a bribe. So long as this is true can it be wondered that science knows absolutely nothing as to the causes of two thirds of the diseases that affict the of two thirds of the diseases that afflict the human body and cut off human life and usefulness. It has not even begun to inquire the causes of smallpox, cholera, yellow fever or scarlet fever. Its mission thus far, as to things affecting the body, is not to save life, but to enable a profession or caste of medicine men to grow fat on diseases, as lawyers fatten on crime and priests on sin. lawyers fatten on crime and priests on sin. A college of philosophy, would aim to sub-stitute, through its investigating depart-ment, to be composed of scientific physi-cists, some inquiry into the causes of such bodily ills. I venture to assert that it would be of infinitely more value than any opinion we might derive from the Bible as to the nature of the beast with ten horns or the golden candle sticks.

Secondly. Our treatment of crime and Secondly. Our treatment of crime and of poverty are in the most absurd degree empirical, ignorant and ineffective. We know that our punishments fail to reform the criminal and we suspect that they never afford the least protection to society, while they sunder families, rest heavily and mur-derously on the innocent wife and chil-dren of the wrong doer and convert every penitentiary into a university for tesching penitentiary into a university for teaching telony. Yet our churches move on paying no more scientific attention to the means of diminishing crime, than if burglary had no more moral bearing on society than brick-making. A burglar who believes, as most of them if examined will be found to do,

prairie crops of wheat, or a wheelbarrow to do the traffic of a modern railway.

For these among other reasons we com-mend to our readers the suggestions con-noted by a college of philosophy. Those shadowed forth in this paper bear more par-ticularly upon the kind of work to be per-formed by its denottment of investigation formed by its department of investigation, a department which at present has no existence in churches and scarcely any in the colleges now extant.

## Follies of Spiritualists. BY J. MURRAY CASE.

### NUMBER TWO.

#### To the Editor of the Beligio-Philosophical Journal:

I have studied Spiritualism from my earliest boyhood; I have never been anything else but a Spiritualist; I have been influ-enced more or less by invisible agencies from my very infancy, yet during all these years I have never been able to detect or recognize any individual control, or know from whence or from whom this peculiar influence comes.

When trouble or sorrow is about to befall me, I often know it weeks before. I feel it approaching day by day, with the certainty of fate. The dark gloomy cloud grows more and more dense as I near the misfortune that awaits me. I seem to see sorrow brooding in the green leaves and hear it echoing from the songs of birds. I am of ten warned in dreams of some important event in my life, and so often and accurate have been the fulfillments, that I have come to look upon certain mysterious dreams as an absolute prophecy of the im-mediate future. I am also able by the mere mediate luture. I am also able by the mere-force of will, to go into a kind of a semi-trance or psychological condition. In that state I write and speak with but little men-tal effort. I am not able to recognize any individual control. I simply feel that my brain is illuminated; that I am in harmoni-ous relation with the world of harmony. The thoughts expressed while in this con-The thoughts expressed while in this condition are never in advance of my own education. They are no more reliable than my best thoughts while in a perfectly normal condition.

Right here I wish to make an application: In all so-called "trance mediums," who profess to speak in a perfectly unconscious state, you will find that their language, thoughts and sentiments will correspond precisely with their mental culture, intel ligence and refinement, and that their thoughts expressed in trance, are the same that are advocated and believed in the normal state, and, therefore, no more worthy to be accepted as truth.

I have written this somewhat lengthy outline of my own peculiar organization in order to draw a conclusion. The folly of Spiritualists is that they assume too much for the spirits. Writers anxious to give authority to their respective works, assume suthority to their respective works, assume as the spirit author, some one of the illus-trious dead, and the oredulous, like young birds with gapping mouths, swallow every word as sacred genel truth. It is time that the eyes of Spiritualistic were opened to the frauds practiced in the name of Spiritual-ism outside of dark circles and physical manifestation. I have long been convinc-ed that all trance supersers who professes ed that all trance speakers who profess to speak in a perfectly unconscious condition, are practicing a certain degree of deception. It may be an innocent deception, a kind which a class of credulous Spiritualists must have in order to be sure that they are talking with their grandmother, or some

This corner is covered with dark cambric. and then a canopy overhead; two curtains dropped down in front complete it ready for use. I made a thorough examination before the scance, and satisfied myself that before the scance, and satisfied myself that there was no chance for concealment of clothing, or an opportunity for the entrance and exit of confederates. A rope wasstrung, diagonally between us and the cabinet, Mr. Pickering sitting inside at a small table with a music box which he would wind up. On the wall, say six feet from the cabinet, on a small shelf, was placed a kerosene lamp shaded on one side by a piece of green cambric-say a foot wide and six feet long. We could readily read fine print, and some-times the room was made quite light. On times the room was made quite light. On my inquiring why the ropes were placed between us and the medium, we were told that it was to prevent persons rushing up to the cabinet and thus destroying condi-

to the cabinet and thus descroying condi-tions and thereby injuring the medium. If we accept the fact that the phenomena are genuine, the explanation seems plausible. We sat in a row not over six feet from the cabinet. The medium on entering the room, went immediately into the cabinet. We were requested to sing and in fifteen or twenty minutes a full form appeared. Durtwenty minutes a full form appeared. During the evening a dozen or more were seen, but I regret to say none were recognized. At our request the curtain would be drawn aside, and we could see the medium in a deep trance, sitting in the chair and the full form before us. Several male spirits ap-peared and more of the other sex; one of the male forms had black pants on and an other hed error on light end. the male forms had black pants on and an-other had grey or light ones. Some of these forms are those who have control or charge of the circle and, of course, stay out longer and are more active; one, an Indian, copper colored, and dressed in brown clothing; an-other a Spanish lady, tall and lithe of figure. She stood up by the door and also kept time to the music box. She motioned to Mr. P. to the music box. She motioned to Mr. P. to get her photograph which was on the mantel, which she presented to me. The Indian form rang a small bell vigorously and tossed it to me. Another form raised up the hand of the medium and kissed it, and also kissed her on the forehead. Two forms at different times in the evening claimed to be for me; one a male, large, and I should judge, had he been a human be-ing, he would have weighed one hundred and seventy-five pounds. He had light hair and whiskers; he came to the rope and I stood within two feet of him. I requested this form to write on the slate his name this form to write on the slate his name. The slate and pencil was shoved under the curtain and soon it came out and on it was written: "You ought to know who I am Harry." I regret to say that I did not.

The other form that called to me was al The other form that called to me was al-together more spiritual, if I may use the term, than any of the others that appeared during the evening. This form had a chain of golden color, that she seemed to weave or make at will, and would coil it about her neck and head. I saked mentally: "If this is you, M....., will you bow your head three times?" and this was immediately done. This form said in a whisper, so all in the room could hear it, "crowned," at the same time coiling the chain about her head. The forms of the females were generally of the forms of the females were generally of the size and contour of the medium, and the eyes all looked alike. This was the observa-tion of Dr. H. B. Storer, of Boston, and Judge P. P. Good, of Plainfield, N. J., the only two persons that I had ever before met with that were present.

At nearly the close of the scance, the me-dium came out of the cabinet and sat in a chair outside in a trance condition. A hand and arm would come out and shake a hand-karghief. I requested one of these to bring

a free and the second second

### J. G. JACKSON.

### The Position of Cephas B. Lynn Criticised.

To the Editor of the Religio-Philosophical Journal: In a recent lecture cellvered by Mr. Cephas B Lynn before the first Association of Spiritualists of Philadelphia, he gave ulterance to the follow-

ing remarks: "Science has come along and destroyed the cosmogony of Genesis; sin is not the result of hu-man volition, but of ignorance; christianity gives no objective facts of man's immortality."

Believing it the duty of every one who loves his ellow man, and regards his welfare, to endeavor a the interest of truth, to correct error wherever he finds it, and more especially when he finds it in those who assume to be our teachers, I propose briefly to comment a little on the above remarks. In Bro. Lynn's first assertion that eclence has de-In Bro. Lynn's first assertion that eclence has de-stroyed the cosmogony of Genesis, he squarely places himself in antagonism to some of our most intelligent and scientific minds who, in point of sci-equal, besides the host of those who, perhaps, are as capable as himself. If our brother had said it was his opinion and belief that science had destroy-ed the cosmogony of Genesis, we should raise no objection. His second assertion that " sin is not the result of human volition, but of ignorance," seems to us still a greater failacy. The history of the past is full of evidence that men who have been cultured and trained in the highest possible degree in both secular and religious knowledge, degree in both secular and religious knowledge, sud have even occupied the place of teachers of morality and religion, have often been led by the morality and religion, have often been led by the spirit of revenge or empidity, or the love of money, to take the life of their fellow-man, after cool and careful premeditation. "Sin is the transgression of the law," both divine and human, and law is made to protect us against this evil. The law rec-ognizes man as a free agent, and hence responsi-ble for his acts. It is not difficult, however, to see that this "assertion" strikes at man's free spency and justifies him in the commission of sin, and al-so strikes at all law as application. so strikes at all law as arbitrary and unjust, for if man sins only through ignorance, certainly it would be wrong to punish him for what we could not help. We venture to say that " Awaram soli-tion " is in every case of actual sin its chief

The third assertion of our brother, we regard equally untenable. He says "Christianity gives no objective proof of man's immortality." If we no objective proof of man's immortality." If we rightly understand the term objective, it implies all kinds of objects of which the human mind takes (cognizance outside or spart from likelf. If this definition be correct, then I offer only one well au-thenticated case to disapprove the truth of this se-sertion, and then my task is done. In the carly history of christianity in this country, a man by the name of William Tenant, a Presbyterian min-ister, fell in a trunce, in which state he lay three days, apparently dead. Through the carnest plead. iog of his physician, who was strangely impressed that his friend was not dead, his burial had been several times postponed; at last his physician that his friend was not dead, his burial had been several times postponed; at last his physician begged for fifteen minutes longer, after which he would consent to his burial; precisely at the expi-ration of the time he swoke to consciousness, and when sufficiently recovered, he gave a statement of his experience in the spirit-land during his three days' journey there, freely conversing with his spirit friends free to face, and also enjoying with them the happiness of heaven. S. D. W.



### Woman and the Mousehold.

MAY 22, 1880.

### BY RESTER M. POOLS. [Metuchen, New Jersey.] '

"The Earth waits for her Queen."

When a judge in New York city, on sentencing a man for cruelly beating his wife, recently said, "By the law I can only give you six months in prison, had you beaten your horse I could have given you two years," he uttered the severest satire on the law of the land which lips could frame. I grant that multitudes of us are cherished inmates of happy homes, but what of those wretched, struggling creatures who suffer in silence the thousand ills which are the inheritance of a weaker class? They who feel the wrongs of others as though inflicted upon themselves, still more, they who have risen from the personal into a realization of JUSTICE, that first grand principle of spirit cannot rest until all human beings have an equal right to life, liberty and development.

Liberty means more than we can comprehend, save in rare, inspired moments. Free-dom before the law is only the first step to-ward freedom for the soul. Following it, must come freedom from dogma. supersti-tion, bigotry, prejudice; freedom to investi-gate, to reason and to labor in any field of thought and action. Freedom to develop thought and action. Freedom to develop from the soul's own centre-to reach outward and upward toward the sunshine of Divine love and light, as the tender plant unfolds leaf, bud and blossom in the warmth of early summer.

Unjust laws, the tyranny of sex and ig-norance, now chill and blight the fair un-folding of womanhood, as cold winds and frosts destroy the promise of early bloom. But as surely as warmth fitfully advances by the chargedore laws of the approximate by the changeless laws of the seasons, and the full glory of summer comes apace, so certainly shall woman develop new power and grace under the sunshine of a better civilization. And as in vegetation, the power of growth lies within, it is the all-powerful, indwelling fiame of God which inhabits the soul, that immanent and eternal spirit which is one with all other spirit, that glows and burns and soars within the heart of us, and leads us toward a larger freedom and a higher life.

This interior growth has more than kept pace with the removal of arbitrary and ex-ternal restrictions. Unjust laws remain in the code of the general government, and the several States. We have no representa-tion, even when subjected to taxation; the mother is denied the care of minor children upon the death of the father; she has but a small portion of their joint earnings upon the death of her husband, and frequently sees the fruits of her own industry and econ-omy go to his relatives who have no right to them. If during his lifetime he be coarse and brutal, her marriage has been a season of prolonged misery. If she falls into offence of the law which

she had no part in making, man is her in-dicter, her jury and her judge. If she be condemned, he is her jailor, her physician, her priest, her advisor. She cannot weep her sorrow or penitence upon the bosom of a sister. She is exposed to the coarseness and ferocity of male keepers, and becomes hardened by every experience. If her poor brain becomes unbalanced, she is sent to an Insane Asylum managed by men who are vainly supposed capable of readjusting that delicate and tangled mechanism which by no possibility can they fully understand. If she de the victim of toui crime. A coroner s jury of men is summoned, and no woman's presence is allowed to soften the terrible features of the case, or vail the scarred re-mains from the pitiless touch and gaze of surgeon and reporters. Under all these drawbacks and more, wo-man drags her footsteps with halting wear-iness up the mount of progress. What wonder if she sometimes stoops to vanities or yields to the allurements of pleasure? The wonder is that so many cling to the sub-stantial and enduring, and win by dignity and sweetness a consideration which legal enactments have not given. Only by com-paring the present with the past, our own land with benighted countries, the wise and good with the weak and rude, can we arrive, even approximately, at a conception of what the truly unfolded woman will yet become. More than a quarter of a century ago, Mar-garet Fuller wrote the following lines with that diamond pointed pen which sketched such broad, noble outlines for this and other generations to finish. The darkest shadows were already there; half-lights are appear-ing; when shall the high lights be added? "The growth of Man is two-fold, mascu-line and feminine; Man, in the order of time, was developed first; as energy comes before harmony, power before beauty. "Woman was therefore under his care as an elder. He might have been her guardian and teacher. But, as human nature goes not straight forward, but in an undulating course, he misunderstood and abused his advantages, and became her temporal master instead of her tender sire. On himself came the punishment. He educated Woman more as a servant than a daughter, and found himself a king without a queen. "The children of this unequal union showed unequal natures, and, more and more, men seemed sons of the handmaid rather than the princess. At last there were so many Ishmaelites that the rest grew fright-ened and indignant They laid the blame on Hagar and drove her forth into the wilderness. "But there were none the fewer Ishmael-ites for that. At last men became a little wiser, and saw that the infant Moses was, in every case, saved by the pure instincts of Woman's breast. For, as too much adver-sity is better for the moral nature than too much prosperity, Woman, in this respect, dwindled less than Man, though in other dwindled less than Man, though in other respects still a child in leading strings. "So Man did her more justice, and grew more and more kind. But yet—his habits and his will corrupted by the past—he did not clearly see that Woman was half him-self; that her interests were identical with his, and that by the law of their common being, he could never reach his true propor-tions while she in anywise remained shorn of here. of hers. "And so it has gone on to our day; both ideas developing, but more slowly than they would under a clearer recognition of truth and justice, which would have permitted the sexes their due influences on one another. and mutual improvement from more dignified relations. "Wherever there was pure love the nat-ural influences were, for the time, restored. "Wherever the poet or artist gave free course to his genius, he saw the truth and expressed it in worthy forms, for these men especially share and need the feminine principle. The divine birds must be brooded into life and song by mothers.

"No age has been left entirely without a witness of quality of the sexes in function, duty and hope. Also, when there were unwillingness or ignorance which prevented this being acted upon, women had not the less power for their want of light and noble free-dom. But it was power which hurt alike them and those against whom they made use of the arms of the servile, cunning blan-dishments and uppersonable smotion dishments and unreasonable emotion. "Now the time has come when a clearer

vision and better action are possible—when Man and Woman may regard one another as brother and sister, the pillars of one porch, the priests of one worship.

"I believe that at present the women are the best helpers of one another. Let them think; let them act. We only ask of men to remove arbitrary barriers."

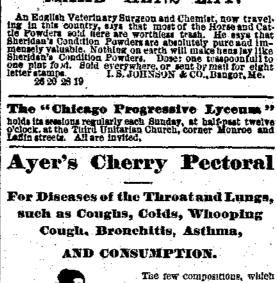
the conduct of life. First, he reviews the field of theology and popular religion, and shows by words of its ablest pulpit advo-cates, that it has become disintegrated and ready to fall by the weight of its own inconsistencies. Something must come to supply its place. He pertinently asks: "Is a spiritual philosophy or a material philoso-phy to rule the world? What will be the tendency and result of the one or the other? These are the great religious and scientific questions of the day." Truly the issue is here clearly presented for there can be but two classes, Materialists and Spiritualists. The author then proceeds to the considera-

tion of the effects of the reception of Materialism or negation, and shows how inadequate a solution it furnishes of the problem of life. He then considers the spiritual side. Here he eloquently says: "Materialism makes the crude and out-

ward stuff we call matter dominant, has no spiritual genesis of things, but only blind force and law, ignores and holds superflu-ous a Positive Mind, relies on our external senses as the sole source of knowledge, treats a life beyond the grave as an idle dream and religion as a superstitious folly-both to vanish as rational knowledge enlightens the world. The central and inspiring idea of a spiritual philosophy is an indwelling Positive Mind. It finds that interior and constant forces, governed by law and guid-ed by mind, mould and shape, dissolve and shape again, the plastic and transient forms of matter, and so outwork an infinite design. Its natural religion is man's aspira-tion to bind himself to the eternal life, to obey the eternal law, to reach up toward eternal wisdom and love, and make them manifest in his daily life. Its ethics are based on the intellectual and spiritual constitution of man and call for obedience to a law of right within."

Such being the aim of the spiritual phi-losophy, the author turns to its facts, and marshals them into line. He shows why he has faith, and how that faith becomes cortain knowledge. Mingled with his facts are philosophical thoughts and character-istic scraps of erudition, making the chap-ter like a mine of precious ores.

Mr. Stebbins concludes with "Intuition-the soul discovering truth, wherein he presents principles it would be well for all Spir-itualists to consider. The only fault that can be found with the author is that here he is too brief. We should have been pleas-ed to have had him show to the utmost the value of the new method whereber men value of the new method, whereby man becomes the center of the universe, instead of God, and the conduct of life an unfolding from within of inherent forces, instead of being governed by a foreign system, foisted upon the mind, making it a cringing slave or a helpless puppet to dance to the will of an irresponsible tyrant.



14

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The Western, May-June, (H. H. Morgan, St. Louis, Mo..) Contents: Sister Brenda A Ghost's Adventure; Battle of Wilson's Creek; Michael Angelo's Regret; Realism and Idealism; A Thought; Frederic Hohenstauffen; Book Reviews; Current Notes.

**BOOK REVIEWS.** 

HIGHER ASPECTS OF SPIRITUALISM. By M. A (Oxon), Pp. 124, 12mo. London: E. W. Allen & Co. Boston: Colby & Rich, Chicago; The Re-ligio Philosophical Publishing House.

M. A. stands on the high grounds of pure, philosophical Spiritualism, and inspired by the divine breath of the spheres, presents its facts and teachings in their higher aspects. His work is ably done, and not only will the Spiritualist be delighted at the caim and beautiful manner in which his belief is presented, the scoffer will pause in silence and the skeptic will be fain to ask if after all a

the skeptic will be fain to ask if after all a tree bearing such exquisite fruit may not strike its roots deeper than he has deemed. The author says: "I protest that it (Spirit-ualism) is not the silly thing that its friends (alas!) too often depict it. It has a noble side of which the world hears little, and which it heeds less. When a Crookes tells the scientific world that he is about to in-vestigate the subject, he is halled as a Daniel come to judgment; yea, a Daniel. But when he reports that the *facts are true*, the scientific world will have none of them, and scientific world will have none of them, and Daniel would lose his reputation as a man of science, did he not redeem it by some more material and therefore more popular investigations.

"When a Newton relieves suffering hu-manity by his power of healing, the world laughs at human credulity, but makes no account of the fact that the load of human misery is thereby lightened. "When Spiritualism releases an enslaved mind from the terrorism of a degrading

creed, and lifts it into an atmosphere of light and love from one of ignorance and slavish fear, by showing the realities of the world to come, the world sneers loftily about enthusiasm and fanaticism, as it would sneer again at Christ were he among men. The world knows nothing of the consolations of the family circle; nothing of the light that has beamed there on many a mind that had come to despair of a future existence, and was driven well nigh to distraction by the problems of the present. It knows little of Spiritualism as a religion, nor of the extent to which its teachings are permeating mod-ern thought, leavening the churches, and giving a truer and nobler faith to many a soul that sorely needed it."

The author gives thirty-six pages to the "Present position and future needs of Spir-"Present position and future needs of Spir-itualism in England," his conclusions apply-ing justas well to Spiritualism here as there. The remainder of his book is devoted to its "Religious Aspects," and the ground is well gone over. His positions are well taken, his argument clear and incluive, and his con-clusions unobjectionable. As is well known to the intelligent reader, M. A. (Oxon) is the nom de plume of Stain. M. A. (Oxon) is the nom de plume of Stain-ton-Moses, Professor in the London University, and one of the ablest supporters of Spiritualism in England; he with many others of literary and philosophical habits of thought have regarded Spiritualism as a subject which might be studied after the manner of other scientific pursuits, and thus made popular. We are glad that he has not only seen but so forcibly expressed his idea of the situation. He says (page 15): " For it is vain to expect that a movement so wide as Spiritualism, one animated by such divergent influences, one that appeals to so many types of mind, one that naturally draws into relation with it all the restless, speculative, curlous, and often unevenly balanced minds that mankind is always balanced minds that mankind is always plentifully furnishing; one, too, that see thes and bubbles in the midst of an age of ex-citement and excess, physical and intellect-ual too; it is idle to expect that such a movement will not present to the hostile critic aspects of disorder, and even of li-cense, which will furnish him with ample opportunity for assault. There is very lit-tle conservative about it; little that is ord-erly, any more than there was in the great erly, any more than there was in the great revolution that left us christianity. It is an upheaval, and is attended with all the apparent disorder and chaotic confusion of an earthquake. It is not in a transition epoch, nor amid the very birth-throes of a new dispensation, that we are to expect a reform of the drawing-room order, nicely cut and dried in the study of the originator, patronized by the nobility, clergy and gent-ry, and accomplished by the decorous movry, and accomplished by the decorous mov-ing and seconding of some nicely-worded resolutions. It is no time for polite patch-ing-up; we are in the very dust and din of spiritual strife, in the thick of a great spir-itual conflict, the effects of which we shall try in vain to escape; and it is no time now to go about deprecating noise, and timidly sprinkling rose-water to quench the powder-fumes of battle. The battle is upon us, and it is a waste of time to grumble at the smoke and din." smoke and din." We are glad our English friends have come to a realization of this issue and have courage to boldly present it. They have trimmed continually and sought to chris-tianize Spiritualism. In his prejudice, Wil-liam Howitt called the writer a "pagan," because he did not endorse the nonvier thebecause he did not endorse the popular the-ology, and was unsparing of those who de-nied the tenets of the Old. Now the leaven is working and there is rapid disintegration. The reform is a revolution, and strong as is the language above quoted it only faintly expresses the greatness of the coming struggle.

H. T.

Wherever religion (I mean the thirst for truth and good, not the love of sect and dogma) had its course, the original design was apprehended in its simplicity, and the dove pressiged sweetly from Dodona's cak.

and the stand of the state of t

Mr. Stainton-Moses always writes well and readably and his works are all valuable acquisitions to the spiritual library, but we regard the present work in many respects as superior to any he has yet produced.\_\_\_\_\_ H. T.

AFTER DOGMATIC THEOLOGY, WHAT? Ma terialism or a Spiritual Philosophy and Natural Religion. By Giles B. Stebbins: 144 pp. 12 mo. Boston: Colby & Rich. Chicago: Religio-Phil-osophical Publishing House.

The veteran author and lecturer, whose name appears on the title page of this vol-ume, needs no introduction to the reader. He came battle-scarred from the ranks of He came pattle-scarred from the ranks of the great anti-slavery movement when vic-tory at last perched upon its standard, and from the beginning he has been a firm, con-sistent and able advocate of the higher phase of Spiritualism. In this, volume he successfully attempts to show that Spirit-ualism is the coming religion, or guide in

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ITS INHABITANTS, NATURE, AND PHILOSOPHY.

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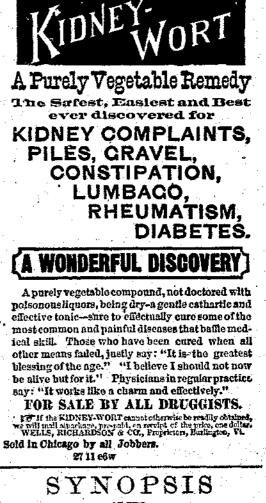
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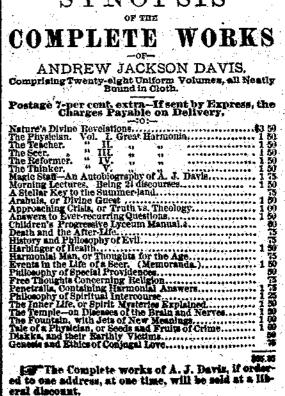
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Themselves in our Basiness Allairs 7 There M HOOM in 1008 % Universe for All. Conclusion. The suthor, in his introduction, says: "The problems of the Ages have been, What are we? Whence came we? and Whith-er are we bound?. Of these the last is the most momentons, and it is the object of this work to all in the solution of this problem, so that other investigators may be sensited in a al-rancing a step further, and in their turn estigation the paths for others who may succeed them in exploring the realities and myseries of that work to all their turn estigation the paths for others who may succeed them in exploring the realities and myseries of that work do all their turn estigation in pre-paring we for our introduction to it. The medium who has been the channel of communication-with my spirit instructors is CHARLING B. KHWINK, of Brook-irs, and there are three other spirits to whost I are indebted for the revealations contained in the volume. These are my failer, structure the last bear and George Henry Berry ard; the laster is the life laying being a priville half a contary since, Hobert Dale Owner, and George Henry Berry ard; the laster is the life laying bear a cotton and shipting merchant at Hew Orieans, from which place he peeped to aparts its of the place bay place in passed to aparts its all woinsale and retail by the Heligio-Philosoph-ric (cota laws). Frive I.A., portage if conta. "Some are why then a woinsale and retains are into heater in the life heater in the place he peeped to aparts the about forty years and the moment at Hew Orieans, from which place he peeped to aparts the about forty parts ago

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### Leligio-Zhilosophical Journal

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

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Entered at the postoffice at Chicago, III.. as second class matter.

LOCATION: 92 and 94 LaSalle St., Northwest corner of LaSalle and Washington Sts.

#### CHICAGO, ILL., May 22, 1880.

### The Power of Spirit over Matter.

The folly of the editor-at-large scheme has been manifested in the public assertion by Dr. Brittan, whom his friends would put forward as the mouthpiece of Spiritualism, that it is impossible for a spirit to present himself in a tangible form. It is impossible, he tells us, because it is "incompatible with the laws of nature." How can any human being be qualified to make such an assertion as this, unless he knows not only all the laws of nature, but whatever higher laws there may be that modify or supervene those laws? Levitation seems a violation of the laws of gravitation until we realize that a supersensual force may be exerted by an unseen spirit. If spirit has a limited control over organized matter in the form of the human body, if it can influence the members of that body to strike a blow, or to lift a weight, how do we know that a disembodied spirit, with enlarged powers, may not have such a control over matter as to mould taugible forms at will?

Experience assures the great majority of studious Spiritualists that such a power over matter is really exerted by spirits; spirits invisible to man in their inner essence, but able to reconstruct the various forms they had at different periods of the earthlife, and thus to give some partial means of identification. One of the earliest and most persistent of the physical phenomena has been the manifestation of hands visible and tangible. No experienced Spiritualist will, we believe, deny that this phenomenon is thoroughly proved, and susceptible of daily reiterated proof under proper conditions. Intelligent observers do not conclude that the hand thus presented is "spirit materialized" in any other sense than this: It is an indication of the power of a finite spirit to use matter in the reproduction of temporary, swift-vanishing forms. The power of a finite spirit is limited: this we do not deny; and there is no evidence yet that these "sub-creations," these floating presentations, can have any permanency in the midst of those more enduring human forms which. the infinite spirit has launched into being for a limited service in the earth-life. But to lay it down as a law of nature that a spirit has no such control over matter, as is evidenced in the phenomena of what is, perhaps unphilosophically, called materialization, is a sad blunder and an act of presumption for an "editor-at-large"-one supposed to be speaking for the great body of Spiritualists-to indulge in. Our correspondent, J. J. C., has ably ans: wered the assumptions of the editor-atlarge. We learn, for the first time, that Dr. Brittan himself claims to be a medium; that spirits have come to him in broad daylight, taken him by the hand and "manifested themselves in countless ways;" but that place your hand on one of these spirit-forms, "it would pass through it as through a cloud of steam." We must infer then that when spirits take Dr. Brittan "by the hand," he merely feels it as "a cloud of steam." Our own experiences, and those of most Spiritualists, not claiming any medial sensibility or power, are very different. A spirit has probably power to take on any grades of materiality, from an impalpable vapor to a matter recembling flesh in color, consistence and temperature. To say that he can do the one and not do the other, is to reject the testimony of thousands of competent witnesses. Dr. Brittan's theory would contradict the belief entertained by most Spiritwallsts, that we are, properly speaking, spirits even in this life, manifesting ourselves by means of a physical organism, and exerching the power of a spirit over matter in a limited degree. If we are immortal (not dving) in the etymological sense, such must be the case. Life is continuous. There is no suspension of it; and when the material body dissolves, there is a substitute ready in the spirit-form, which, for all we know to the contrary, may be constituted of spirst-matter, while the spirit itself, the life-giving intelligent principle-the delfic princihas a power over matter plainly mani-

fested in the various physical phenomena of Spiritualism. That spirits as they manifest themselves to mediums like Dr. Brittan, may come in intangible, invisible forms, is what we who are not mediums, can neither deny nor affirm; for what is palpable to the medial sense alone, and not to men in general, in their normal state, is evidently not a question of science. And it is upon facts capable of scientific verification that we wish to rely.

### The Decline of Faith.

From every part of the civilized world come evidences of the same kind. The Rev. Dr. Pierson, pastor of the Fort street Presbyterian church, of Detroit, lately addressed the students of Garrett Biblical Institute. Said he:

"Within four years in my own denomination, at the North, the net increase of membership by profession, over the decrease by deaths, has fallen off seventy-five per cent.; come down from 27,000 per year to 7,000" And the President of the Institute interjected this remark: "I think the facts are fully as discouraging in the Methodist church!"

To this the *Christian Statesman* replies: "If, then, these two great bodies of the Christian Church are losing in their aggressiveness, where does porsistent, increasing, fighting strength remain? Evidently, nowhere. And if not, why not? Is God's arm shortened in these latter years that he cannot save the people?"

We might answer this by saying that all the means of salvation from dangers that can be demonstrated to have any existence, are still in full blast and doing a thriving trade. The drug stores are open and briskly plying our stomachs with big and little pills, because they promise to cure from dangers of disease and death that are capable of being shown to exist. Our farms, railroads and factories are in full blast, because such industries bring salvation from possible want which is a demonstrable danger. Our schools, courts and legislatures, newspapers, publishing houses and printing offices are in full blast, because they purport to bring us salvation from ignorance and crime, fraud and injustice, error and misapprehension, ennui and indolence all of which exist.

But church membership, primarily only purports to bring us salvation from "sin," which, in the theological sense, seems to be an abstract term that conveys no definite idea, and Hell which all men are pretty well satisfied, has no existence.

The Statesman thinks the evil arises from "chasing skeptics while Satan sits at ease," etc. The point is that as Satan has not been seen on earth for several hundred years, men are getting doubtful whether he ever had any existence. Until they can be satisfied that he exists, to try to frighten men with him, is beating the air. If you have got any Satan on hand, and can really exhibit him, you can make the biggest fortune at fifty cents a head admission, that was ever made. It is not because we are not all curious enough to see him, but because you cannot, by producing him, show

### "The Plain Unvernished Truth."

While the intrinsic value of truth is always the same, its current value in the world depends to a large degree upon the source from which it emanates. If only the most ordinary fact is uttered by Grant or some other representative man, it is heralded as a new revelation of astounding importance and an exhibition of unusual acumen only to be expected from the most exalted intellect. Again, truths may be uttered by Spiritualist or liberal papers concerning the religious tendencies of the age, and they will be scouted by the orthodox world as simply the groundless assertions of opponents, unworthy the attention of those who have been washed white by the blood of the Lamb. For these reasons there is deep significance in the following paragraph clipped from a late issue of the Saturday Evening Herald of this city, a society paper which circulates extensively in fashionable circles, among those who pay great attention to the outward forms of the strictest orthodox sects, and who know the proper place in the prayer book, and can give the devout responses with all the unction, of well bred devotees. Apparently the Herald editor is on confidential terms with his genteel readers; in the language of the street, "he has been there and knows how it is himself," and knows he does not endanger his patronage by voicing in the following plain and truthful language the sentiments of his constituency:

"Prof. Swing attributes the falling off in church attendance,'to which allusion was recently made in these columns, to the 'growing attractiveness of earthly things.' With due deference for the superior wisdom of the genial Professor, we do not think the reason he gives is any reason at all. Earthly things are relatively no more attractive to the people of to-day than they were fifty years ago, to those who were then actually engaged in places that know them no longer. The plain unvarnished truth is that orthodox theology is losing its hold upon the public, and while the truth is unpalatable it cannot be denied by those who appreciate facts."

### Experiments with a Man who had been hung.

Carl Manke was hung at Buffalo, N. Y. May 14th, for the murder of John Atlof. It appears from the account given that after hanging twenty minntes the body was cut down and turned over to the family. The casket containing the body was carried out of the jail yard and into a dark place adjoining the engine room, for scientific examination. The room was perfectly dark excent from the light made by a student lamp with a powerful reflector. Upon removing the cover of the casket, the rope was removed from the dead man's neck and laid on one side for the Sheriff. The black cap was then taken off. The features were not distorted, but looked calm and quite natural. The eyes were closed, and the general appearance was that of a person sound asleep. The deathly pallor which overspread the face before death, had; passed away, and instead there appeared quite a glow of color. Forty minutes after death the electric'battery was applied for the purpose of noting the muscular action. The muscles of only the nose, cheeks, eyelids and other portions of the face responded instantly to the application of the electric current, and the study was an interesting one for the learned gentlemen present. Forty-five minutes after death a hypodermic injection of nitrate of amyl was made under theskin on the left wrist. Eight drops were injected-the object being to produce heart pulsations if possible. Immediately following the injection. Dr. Howe made a gentle pressure occasionally on the chest, but at the end of five minutes. he failed to discover any pulsation of the heart, though some of the other physicians at one time were quite sure they could feel a faint pulsation by placing the hand under the clothing and over the region of the heart. The San Francisco Chronicle of a recent date has a lengthy account of an experiment made by a Peruvian surgeon, who placed a man condemned to death under anesthetics and took out his brain, the man living for some time. Of course circumstantial evidence is not always to be relied upon: but in some cases it seems to be pretty conclusive.

of the children, believing that for the occasion he was Herod.

### Mr. and Mrs. Leonard Howard.

We had a pleasant call from Mr. Leonard Howard, of St. Charles, Ill., this week. Mr. Howard is paying his numerous friends in Chicago, he says, his parting visit, as he is now upwards of seventy years of age, and has not recovered his strength since his last serious illness; but we shall hope to see his genial face many more times. Mrs. Howard is also with her husband; her medial powers are quite as strong as ever. as hundreds can testify, although she met with a very severe accident, which has injured her general health very much. This remarkable couple have many, many friends throughout the Northwest, who will be glad to hear of them; they are honored and respected in the community where they have lived for over 40 years, and it can in no sense be said that they have ever been ostracized or ill treated on account of their belief in Spiritualism. Mr. Howard held for many years (until his health forbade him accepting it the last time offered) a public office, the gift of the people.

Mrs. Howard has possessed the gift of mediumship in a rare degree for about twenty five years. Thousands from all over the country have visited her, and in a very large majority of cases, have gone away perfectly satisfied. Mrs. Howard's own experiences have been varied, and almost every phase of mediumship has been hers. A very interesting book could be written of her life for the past twenty-five years. She was a very unwilling medium at first, and opposed it with all of her strong will, but the "old Doctor," as he is familiarly styled, (an Indian control) saw in her a most favorable subject for control, as has been repeatedly proven, and a favorite son (a bright boy of sixteen) passing to higher life about the same time very suddenly, the combined efforts of the two seemed to be able to overcome Mrs. Howard's prejudice; and we should all feel very grateful to these spirit friends for the great comfort and consola tion they have been the means on bestowing upon so many of us. Mrs. O. A. Bishop, the medium, a daughter of Mr. and Mrs. Howard, seems to possess her mother's gift in a most remarkable degree. Other members of the family possess medial powers, but they are, as yet, unknown to the public.

May our old friends be long spared to their friends here below.

### The Spread of Mohammedanism.

The London Spectator of April 24th contains an article of extraordinary interest upon the growth of Mohammedanism; the writer assuming the somewhat startling proposition that "an immediate expansion The Ramsdell Sisters have located for a time at No. 22 Walnut street, where they will be pleased to receive their friends.

Prof. William Denton lectures in Northfield, Minn., this week, on his way to Duluth. He may be addressed at the latter place.

W. Z. Hatcher, Cleveland, Ohio, sent seventy-three cents for Abner Horton, prisoner. Mrs. Emma Hardinge-Britten also offered to pay one year for him; but his case had already received attention.

Spiritual Notes, of London, Eng., says: "Mrs. Simpson, of Chicago, known as the celebrated 'Flower Medium,' contemplates visiting London. We can assure her of a hearty welcome. As her wonderful manifestations occur in broad daylight, har mediumship will be valuable in confounding skeptics."

A Catholic priest went to the office of the Princeville, Ill., *Independent*, one day recently, and warned the editor he would take away his entire Catholic patronage if the paper didn't cease abusing Parnell and the Irlsh. The editor defied him, and has since been making it warm for the priest.

Geo. F. Winch writes: A Spiritualist's Experience, Conference and Medium's Meeting, is held under the auspices of the Second Society of Spiritualists every Sunday afternoon, commencing at 2:30, at Masonic Temple, 23rd street and 6th avenue, New York. Free admission and free platform.

C. B. Hoffman writes as follows from Enterprise, Kansas: "Any test mediums who may be traveling on the Kansas Pacific R. R. (now U. P.) are cordially invited to stop at Enterprise. They should get off at Detroit, one and a half miles distant. We will take good care of them, and assure them enough patronage to more than pay expenses."

We learn from an exchange that on Thursday evening, April 29th, the marriage of Col. Alex. I. Lindsay, of Creston, Iowa, and Mrs. L. P. Anderson, of Washington, D. C., occurred in the parlors of the Barret House, Burlington, Iowa. Col. Lindsay is generally and favorably known throughout Southern Iowa. The bride has the reputation of being an excellent medium and a most estimable lady. We hope their future will be radiant with sunshine—one continued harvest of happiness. Their home will be at Creston, Iowa, where Col. Lindsay is the proprietor of the Creston House.

### New York City Correspondence.

ANOTHER LETTER FROM A. J. DAVIS.

A baby boy was born one hundred years ago (on the 7th of April, 1750,) whose father was "frigidly encased in the conventional manners of his time;" but his mother, full of the living Present, and not held by the tyranny of the Past. "was not to be impos-

that he exists. The *Statesman* further says: "A sanctified illiteracy converts more souls than a self-sa<sup>t</sup>isfied intellectuality."

Now "sanctified" and "self-satisfied" are different modes of expressing the same state of mind. An illiterate man who thinks himself to have arrived at a high state of holiness, has got all he aims at, and therefore cannot help being self-satisfied. An intellectual man who is satisfied with himself must be so because he conceives that his course is right, true, just and wise. Striking out these two equivalent, and therefore irrelevant words from the equation, it remains simply "illiteracy converts more souls than intellectuality." To such an affirmation one question forms the inevitable reply. Converts them into what? The question on its face admits of but one answer, viz., into dupes!

The Rev. H. M. Storrs, preaching recently in Brooklyv, said:

"In my ministry I go preaching through the churches of the land, and I ask myself, as I look round the congregations, and if I am in an agricultural region, 'Where are the farmers, for there are very few of them here?' If I go to a manufacturing city I make a similar inquiry as to the mechanics, for I don't see them in church. When I meet one of these mechanics and I ask him why he was not in church he says, 'I've given that up.' I ask him if he believes in Christ, and he tells me that he thinks Christ was a good man in his time I go out into a lonely prairie and I stop to inquire of the woman whose family are living in a 'dug out.' If she knows anything of Christ, and she tells me that she has got beyond that. I come back to our cities and I look at our literatine, and I thad it imbaed with heathenism. It may be refined, but it is nevertheless heathenism."

The historian, James Anthony Froude, in a recent article in the *International Review* says:

"The entire generation at present alive may probably pass away before the inward change shows itself markedly in external symptoms. None the less it is quite certain that the ark of religious opinion has drifted from its moorings, that it is moving with increasing speed along a track which it will never retrace, and towards lesues infinitely momentous. We keep to conventional forms, because none of us like to acknowledge what we all know to be true; but we do not believe; we do not even believe that we believe, the bishops themselves no more than the rest of us; no more than the College of Augurs in Cato's time believed in the sacred chickens."

These testimonials ascend in their grade, but they concur in their general import. They all indicate that the great problems of origin, destiny, Deity and happiness, if they are hereafter to attract the attention they deserve, must be investigated scientifically and discussed philosophically. The world was under the rule of sanctified llliteracy for eighteen centuries. But the nineteenth has forever broken the spell.

The "Savannah Abend Zeitung," quoted in the Licht, mehr Licht, gives the following method of distinguishing genuine Spiritualist phenomena from the imitations produced by juggiers. In the former the pulsation of the medium is found to be very considerably reduced, and there is a corresponding fall in the temperature of the skin. When the phenomena are produced by the action of a confederate, the pulse, even if not accelerated, will not be reduced, and the temperature of the body will remain normal.

### Religious Fanaticism.

Dan Lyle, a colored man of Clarkesville, Ky., has suddenly sprung into notoriety. He asserted that he was the Savior, his wife the Virgin Mary, and Susan Talley. who lives with them, a prophetess. In his zeal he has on divers occasions appeared at places of worship both for white and black people, and insisted on playing his part as a preacher, to the great disgust of all present, and the constables of the district procured a warrant for his arrest upon charge of disturbing public worship, and went to his house to execute the same. Upon entering the house the officers were attracted by a smell of putrid human flesh, and on making search they found two of Lyle's children, aged respectively three and five years, dead, with their necks broken. From the appearance of the bodies, decomposition having commenced, they must have been dead some time. The coroner's jury rendered a verdict that the children came to their death by violence. Parties from the neighborhood have an impression that the murder was instigated by the "Virgin Mary" and the propheters, who have both wielded strong influence over Lyle, and that he did the killing to relieve the women of the care

of this faith till it becomes the creed believed and obeyed by the largest portion of the human race, is on the cards:"

In Africa the Arab missionaries are indefatigable; they penetrate into regions which no European has ever seen, and they convert whole tribes at once, raising those tribes, it should be added, decidedly in the scale of civilization. A Houssa, for example, is far beyond any other negro of the Western coast. There is more than a possibility, a strong probability, that they will, before many generations have elapsed, have converted all the remaining Pagan tribes of Africa, and have made that continent, Abys sinia excepted, Musselman from the Mediterranean to the Zambesi; and possibly, though that is a different question, have built very extensive kingdoms. In Arabia the creed tends constantly to become more fanatical and earnest.

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

Dr. J. K. Baily spoke at Spear's Corners, near Mantua, Ohio, last Sunday.

Ophelia T. Samuel is to lecture at Waukegan, Ill. She has been well received where she has lectured.

Mrs. Emma H. Britten will speak for the First Society of Spiritualists in Cleveland, Ohio., during the month of June.

Addie Curtis. of Austin, Tex., writes: "Good mediums and lecturers are very much needed in this part of Texas."

Mrs. E. L. Watson is drawing crowded houses to her lectures before the First Society of Spiritualists in Philadelphia.

E. V. Wilson will lecture at Mitchelville, lowa, May. 17th, 18th and 19th, and at New Ulm, Minn., May 20th, 21st, 22nd, and 23rd. The London Spiritualist says: "Spiritualism has been somewhat depressed of late in its public aspects, but making great strides in private."

In England as well as in this country the more ignorant of the public have been explaining "away" the phenomena of Spiritualism, as "all mesmorism."

Mr. S. C. Hall, a prominent Spiritualist, of London, England, has Just been rewarded for his services to art and literature by a civil pension of \$750 per annum.

Judge P. P. Good, of Plainfield, N. J., sails on the 29th of May by steamer Devonia of the Anchor Line, for Glasgow, Scotland. He will travel through Scotland, England, Holland, Belgium, Prussia, Saxony, Bohem. ia, Austria, Hungary, Italy, Sicily, Switzerland and France; thence back to England. where he will remain a while, returning in the fail to his home. His address will be in care of Henry Gaze & Son, 142 Strand, London, W. C., England. We commend Judge Good to our foreign friends. They will find him a genial gentleman and an ardent Spiritualist. We hope Judge Good will have a pleasant voyage and come home with renew. ed strength.

ed upon by others, and what is rarer, she practiced no imposition on her own mind." From this fountain of commingled paternal conservatism and rigidity, and maternal integrity and progressive goodness, the now appreciated and monumentalized Channing ascended into a personal life. "The growing boy was almost dainty in his loveliness of form and face." Constitutionally con-servative like his father, and spiritually high-born and sensitive like his mother, he slowly ground out the grists of religious ideas, which constantly entered into the fine faculties of his thoughtful mind. He struggled heroically against the tendencies inherited from his father. But after long agonies in thought and feeling, great was his reward; for the spiritual light of progress warmed his troubled heart, and filled his intense mind with the sublime enthusiasm of genius. After much tribulation he obtained the freedom of eternal truth in certain directions. Inspired by this heavenly liberty, the spiritually majestic Channing said: "I desire to escape the narrow walls of a particular church and to live under the open sky, in the broad light, looking far and wide, seeing with my own eyes, hearing with my own ears, and following Truth meekly but resolutely, however arduous or solitary be the path in which she leads."

LEADING SPIRITUALISTS PERTURBED.

In my former letter to you I was moved to say, in substance, that all thoughtful Spiritualists are drifting toward the popular sentimental Christianism. Among the prominent Spiritualists I observe that this remark has awakened a species of critical disturbance. And why? Because (some of them say) there is no such drift. They regard the remark as a misrepresentation of their position and tendency. If there be no such drift, if the tendency of thoughtful Spiritualists is not toward an evangelizing (or missionary) organization, why are they (some of them) here in New York engaged in the formation of a "Constitution" with "By-Laws," to the end that Spiritualism. per se, may be empowered to take a respectable organic national position among the great family of existing religious sects? Brethreni I commend you to the great Channing's immortal declaration: "I desire to escape-to live under the open sky, in the broad light, looking far and wide, seeing with my own eyes, hearing with my own ears-to follow Truth, however solitary be the path in which she leads!"

A. E. GILES'S CONTINENTAL TOUR.

In my previous letter I called attention to the free and forcible presentation by our able legal friend in opposition to the conservative physicians in Massachusetta. This same gentleman has for a succession of years done many manly works to advance the cause of free thought and Spiritualism. What I now desire to say is this: On Thursday, April 29th, Mr. Giles left New York (not mysteriously, and not "for parts un-known,") but by the splendid steamship "City of Brussels," as a member of Cook's Annual May Party; which party, as one united company of excursional voyagers, will visit all the principal oities, such as London, Paris, Turin, Genca, Rome, Naples, Florence, Vanica, Milan, Lucarne, Zurich, Florence, Venice, Milan, Lucerne, Zurich Brussels, Antwerp, Amsterdam, etc.; and this word of introduction and greeting ] now send abroad to all Spiritualists and Liberalists resident in the cities or their vicinities, and I now and hereby commend our journeying Brother to you as worthy of your honest right-hand and your hearty God-speed.

### MAY 22, 1880.

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That indefatigable and independent mind That indetatigation and independent infine ed speaker and writer, Mr. Giles B. Stebbins of Detroit, Mich., has blossomed out this spring in a sparkling anthology. His pam-phlet, bearing the foregoing title, is thorough-ly against both enemies to progress—Dogmat-ic Theology, and Catagoric Materialism. He enters the strong bravely against both, and ic Theology, and Catagoric Materialism. He enters the arena bravely against both, and his two-edged sword swings like a meteor around their doomed heads. If you wish to read this tragical encounter—in which the fittest survives all grave doubts upon questions of life and death—why i just send to the author or publisher and purchase a copy. Mr. Stebbins is also the author of two volumes, which will long outlive him in this world; and such a fate is exactly what they deserve, and in view of this re-sult of his carnest labor, I do not pity him a particle. particle.

### PROF. BRITTAN'S RECENT EDITORIAL LABORS.

This gentleman's recent contributions to several papers, in resistful reply to oppon-ents to Spiritualism, whose articles had been printed in the same papers, indicate clear and strong convictions in his mind in re-gard to the subjects discussed. I have read with pleasure and profit several of his productions as printed in the journals; and I have had occasion to remark that his success in getting into these anti-spiritualistic papers has been far greater than I had dar-ed to hope; but many of the Editors entertain a high and just regard for Prof. Brittan, and they therefore extend to him gracefully the hospitality of their columns. Nevertheless, as it seems to me, Spiritual ism, in its outward phases, is rapidly changing. A more positive work is pressing in at the very doors. The universal feeling of distrust and apprehensiveness on the one hand, and the almost equally universal de-size for a definite popular forward move-ment on the other, signify something more important than is imagined by the unthink ing,

### Brooklyn (N. Y.) Spiritual Fraternity.

A very large, cultured and intelligent audience assembled in our hall this evening. What think you, readers, of a confer-ence meeting holding a session of three hours and interest unabated until the last hymn was sung, and the people separating with great reluctance? The general ex-pression on the faces of all was one of deep interest and fraternal good will, so emi nently characteristic of all our meetings. Prof. Henry Kiddle was the speaker for the evening, and the many new faces present showed the respect in which he is still held by many outside of our faith. He always has something to say that arrests the at-tention of his whole audience, and commands an intense interest through to the close. His language is always cultured and his style easy, and, at times eloquent; he was frequently applauded. He said:

"I assure you that I am glad once more to address you. The subject of my lecture was selected by your President, and is upon "Mediums and Mediumship." In the lec-ture of this evening, I design to present a brief exposition of the principal mode of spirit intercourse in our day, as illustrated by my own experience. To those who have spent years in a close and careful investigation of the phenomena of Spiritualism, I can scarcely expect to afford any information of importance; but even to these, it may prove interesting to find their own conclusions illustrated or condrined d attested experience of an independent observer. "I do not intend to discuss theories or frame hypotheses to account for the facts referred to. Observation must precede theory. I do not think our observations are as yet, sufficiently extensive or profound, to enable us to enunciate the general princi-ples or laws which must underlie every sound theory. On this account it is idle to attempt to reason, a priori, upon the facts of mediumship, for we do not know the cause of the effects which we see, nor the limits within which it operates. We know that spirit, under certain conditions and within the limitations prescribed by laws as yet undiscovered, operates upon matter apparently in opposition to ordinary physical laws; I say spirit, because the phenome na which seem to transcend these physical laws, like all those which characterize the higher sentient life, are accompanied by the manifestation of an intelligence and will which seem to control the mechanical move ments. The mere mechanical movements acting upon our external senses, without this exhibition of intelligence and will would have very little significance. Oc curring without any obvious cause, they would, of course, be mysterious, but we should naturally expect to trace them finally to some physical source; but when they come bearing the solution of the mystery, and, in all their protean forms, offering the same solution and one that is perfectly in accord, not only with our reason, but with strongly attested facts, which have occur-red in every period of the world's history, we may well despair of disproving thesame and evolving a more satisfactory one by means of our reason and experience. "For example, raps are heard upon a table which can be traced to no physical agency; and no amount of investigation, we find, is able to solve the mystery. The ingenious scientist constructs the most elaborate and complete apparatus, to cut off every possible physical agency or force that might produce the phenomenon, but all in vain-the raps still continue. Well, it is a scientific puzzle, and the scientists might exhaust their ingenuity to account for the fact! But suddenly some one, conscious that the agency causing the raps has will and intelligence, asks questions implying both: 'Will you rap three times?' 'Five times?' 'Ten times?' 'Will you tell me who you are? Suppose that, in such case, an intelligent response is given, even as to an intenigent response is given, even as to facts unknown to all present, and the state-ment is made by the surviving intelligence and will of one whose mortai remains lie crumbling into dust in the grave, who does not perceive that the mysterious phenome-na from that very instant assumes a differ-out character is the state assumes a different character ? They are spiritual, not by human hypothesis, but by the direct communication of the fact, attested subsequently by ten thousand witnesses and in a hun-dred diverse ways. Let the skeptic contradict the statement, if he please; he can only contradict it; he cannot confute it by any counter facts or by any process of reason-There is the manifestation of an independent will and intelligence in all these phenomena, implying, of course, a separate mind, and hence a separate individuality bears witness of itself, that it is the depart-ed spirit of one who lived and walked upon this earth. When in the flesh it was a spirit just as much as it is now, and in its former condition it was able to overcome the force of gravitation and other physical forces within certain limits, through the instru-

mentality of its nervous and muscular sys-tems, and now when it has thrown off the mortal coll, it can still control matter, but only through the instrumentality of a mortal called a medium.

"Medium is a modern term, and forms a part of guitean extensive vocabulary, which the study of the spiritualistic philosophy has originated. The well known facts of spirit intercourse brought its special tech-nical terms, such as seer, diviner, soothsay-er, necromancer, sorcerer, prophet, sibyl, etc., but until the present there was no general term to denote a person through whose peculiar physical and spiritual organization spirits could hold communication with mortals. In a larger sense, to use the lanmortals. In a larger sense, to use the lan-guage of the French spiritist Kardec, 'Every person who feels in any degree whatever, the influence of the spirits, is a medium; this faculty is inherent in man, and con-sequently not an exclusive privilege; so there are few in whom are not found some rudiments of it.' It is, however, only when the faculty is shown by striking visible ef-fects, dependent upon a peculiar sensitive. fects, dependent upon a peculiar sensitive-ness of the organization, that a person is called a medium; that is an agent for the transmission of intelligence from departed spirits. What the peculiarity of the organization is that imparts the faculty of medi-umship, I do not intend to discuss. To understand it fully we would have to compre-hend the nature and laws of spirit existence, both in the terrestrial and celestial conditions. Its philosophy may hereafter be better unfolded, although very much has already been done in this direction. Here is a suggestive statement that will afford a key to many spiritual manifestations: The Spirit world sustains a positive electrical relation to the material world, or which it is a high er form, and further a more perfect development. When spirits leave the body the ransition causes them no loss of intelligence or power; on the contrary, as every step in their history while in the body, is marked by that law of progression which developes knowledge and power in exact ratio with the requirements of spirits, it is reasonable to suppose that their power over the refined elements in nature, and their knowledge of the laws that govern them, will be greatly increased by their immediate assimilation with the refinement and knowledge which pervades the second sphere of human existence. They cannot, it is true, come in immediate contact with gross substances, but they can and do act upon them with powerful effect through the agency of

magnetism and electricity." The speaker showed that the moral and intellectual status of the medium did not always effect the character of the com-munications. Some of the best mediums had been taken from the poor and lowly, and often their moral nature was low and their conduct reprehensible. He urged justice to mediums and the exercise of the broadest charity for their faults. Sensitive as they were to influences from the visible and the invisible worlds, their lot in many cases was a perplexing and trying one.

He showed how earnestly our spirit friends tried to find opportunities to communicate to us, and when they were able to do so, they were met with incredutity and indifference. He urged us all to study the laws of spirit communion, and to develop and unfold in our own homes that spirit of kindness, love and fraternal charity, so ex-emplified in the life of Jesus. He showed conclusively that the spirit needed no great er hell than his own conscience. There is no self-righteousness among the angels, and there is no condemnation among spirits, except that which the erring pronounce upon themselves. The law of mediumship is one of the most beneficent laws of God's creation. and many who look with disdain upon the humble medium, will in the hereafter be glad to come back to earth, and try to control the lowliest of these spirit instruments. The speak-er alluded to the mediumship of Andrew Jackson Davis in producing "Nature's Di-vine Revelations," and also to L. M. Arnold through whom was a second the second second through whom was produced that marvelous book, "The Origin of All Things." He referred to the vast number of publications given through human mediumship, and he prophesied in the coming ages, these earlier records would be revered even more than the christian reveres the records of ancient mediumship. He warned us of the dangers that pertained to a public exercise of mediumship, from confact with all grades of intelligence and moral growth in the form, as well as out of it. The work of spiritualizing the world must be done, and the angels can do it only through mediums, and these must be exposed to danger in order to disseminate the truth. There need be no danger if God's laws are carefully followed, and their nature we always have to discover by experience, and sometimes by a very sad one. The office of mediumship is to present to those now living on the earth-1st, the evidence of a continued existence after the death of the material body, and 2nd, admonition and instruction to guide us in the attainment of happy conditions of existence. The speaker illustrated the fact of a gen-eral belief in the ministry of spirits, as the poetry and literature of our age are full of it, but when we produce the phenomena demonstrating the fact, we are sneered at, and the christian world are warned that it is the work of the devil. What absurdity and inconsistency I He claims that the most striking of all the phenomena, is that of materialization or the appearance of the spirit to the by the means of a temporary senses, bodily form, consisting of material substance drawn from the magnetic emanations of living bodies. This takes place according to natural laws, the exact nature and operation of which we probably cannot comprehend in this state of being. The fact that spirits can take on these materialized forms, is just as firmly established as any fact in science can be. It rests on the reliable testimony of thousands of witnesses and can be verified by any one who will take the pains and incur the expense of in-vestigating it. But to do this requires patience, care, vigilance, a mind in equipoise between knowledge and ignorance, and the

experience in connection with this interesting fact. I will state the points that domand explanation from the skeptic:

"1. I have seen a full and elaborately draped form in white robes, emerge from the cabinet, within a second or two after the medium, dressed in black, had entered

<sup>11</sup>. <sup>12</sup>. I have seen several figures; ranging from ten to twenty, variously dressed, some males others females, differing in statue, size, general appearance, etc., emerge from a small cabinet, open below and resting upon the carpet of a parlor in a private house, where there could not be the slight. eff. searching of descention or contributed est suspicion of deception or contrivance. In fact, all my experience has been under

these conditions. 4 "3. I have recognized the faces of rela-tives and friends well known to me in life, but unknown to others present. "4. I have passed in the cabinet with a

spirit friend and seen the form disappear in the presence of the medium.

"5. I have passed into the cabinet with a tall and large male figure recognized as a friend in life, and found the medium sitting in the chair; have passed out and been in-stantly followed by a short female figure clothed in elaborate white drapery, with a tasteful head-dress of flowers, etc.

"6. I have seen a form emerge from the cabinet while the medium was standing entranced outside, and a few seconds after I had passed from the cabinet. "7. A circle of eight or ten persons, on

one occasion, saw a female form draped in white, emerge three times from the cabinet, while I was sitting inside, and the medium standing outside; my own magnetism, as was said, having supplied in part what was needed to effect the materialization.

"8. I have seen figures on the outside of the cabinet, rising apparently out of the floor, and disappear in a similar manner by sinking apparently into the floor; this, like the other phenomena, occurring in a private parlor. And, in connection with this, I have seen the spirit form expand or weave, as it were, her drapery to a most astonishing de-gree, so that as she extended her arms, her copious drapery hanging from them, looked like large and graceful angel wings.

"9. I have seen forms present themselves without a cabinet in the room in which the medium was seated, one of the circle seated

by him and holding his hands. "In these nine statements, which com-prise but the salient points of the phenomena I have witnessed, are certainly con-tained sufficient proof to establish the fact that there was no personation by the medi-um in the cases referred to. I may also say that I have stood in close proximity to these forms. They have placed their hands upon me; in some cases shaken hands with me; they have placed their faces within a few inches of mine in order that I might securitize their factures, and exhibited all scrutinize their features; and exhibited all possible willingness and earnestness, to convince me of their reality and identity."

In conclusion the speaker argued that the evidence of spirit phenomena was overwhelming, as to being produced by spiritual beings, contrasting present evidence with what the christian believer accepted from past ages, mostly on "the traditions of the Elders." He also alluded to the marvelous utterances of inspired speakers: Mrs. Hyzer, Miss Lizzie Doten, Mrs. Brigham, Mrs. Richmond, Mr. Colville and others, and in conclusion he said: "For my own part, I say with all my heart, God bless the mediums. Give them hope, purity and courage in the performance of their truly to spiritualize the world ា make them feel that in the exercise of their beautiful gifts, they are in this life taking the steps that lead to heaven." (Prolonged applause.) Judge P. P. Good, among other things, related the fact that a Mr. Mathews, in England, had recently been incarcerated in prison for exercising his gifts. He said he had sat with Mr. M. in this country, and knew him to be a good medium. Mrs. Mary L. Gridley related an instance occurring in our city, of independent writing through a lady, a private medium, under peculiar circumstancea. Wm. C. Bowen made a short address and thanked the speaker of the evening for his very able lecture, and particularly for the. catholicity of spirit manifested, and said that the "spirit rap" had proved the "de-spair of the scientist," for all who tried to solve its source invariably became Spiritualists. Prof. Payton Spence and Mrs. Amanda M. Spence were present with us to-night, and the latter gave a very interesting account of her own mediumship, and present-ed many practical thoughts filled with the old-time fire, that in the earlier days electrified her audiences all over the land, which were listened to with intense interest by the large audience. Mr. and Mrs. Spence leave for Colorado in June, and the friends should give them a warm and hearty greet-ing for their past efforts in the cause. S. B. NICHOLS.

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### Lassed to Spirit-Life.

SOPHIA POWELI, was born in Clarence, Eric county, N Y., November 15th, 16tl. She moved with her parents in 46th, to Dover, Cusahoga county, Ohlo, and passed to spir-it-life April 15th, 1859, at horhome in Dover. She was born a Spiritualist, and early embraced the beautiful philoso-phy of Spiritualism, and her life has not been in vain, for by her hany good qualities of mind and heart, she won and held the love of all who knew her, and they will refer with affectionate rememberance to her many excellent trails of character. She leaves many examples worthy of imitation; and a vacancy in her homo and social circle difficult to fill. She leaves for children and a husband to mourn for her de-parture.

#### GONE HOME

How true, "Death loves a shining mark," And sims its arrow well, Secures our dearcs tones of earth, And bids us say farewell.

Gold death has taken from our home. Our daring mother dear: Who bade us smile through blifer grief, And wipe away the falling tear.

Think when you gather around stove, Her spirit hovers near, So bid away the smothered grief, And dry the loving tear.

Look up and entite for mother's cake, Her sufferings now are o'er. She's cone to join the spirit hand, Where death is known no more.

She peeced away like dow from carly flowers, In life awell spant morn. Left, memory frought with sweetness pure, Like boge from heaven's first dawn.

There mother wells to preet us With the bright and chlang band, Hopl group to meet se. In thet bright and hoppy land.

Meeting of Spiritualists and Liberal-

ists of Michigan.

The Second Quarterly Meeting of the Michigan State As sociation of Spiritualists and Liberalists, will benefid at Samp son Hall, Charlotte, Eaton Co., Commencing on Friday

### Meeting of Spiritualists in Michigan.

The Harmonisi Society of Stright, Mich., will hold their Annual Meethy in the kris Church, on Friday. Swiurday and Surday, the Filt, 19th and John of June. Alls speakers from abread will be in attendings to address the people. BY ORDER OF COMMITTEE.

**Spiritualists Convention at Roches**ter, N. Y.

In response to an unsolidited invitation of the liochester Spiritualitis Association, a Quarterly Convention of Spirit-ualists of Western New York, will be hold at Odd Fellows Temple, Wort Main street, Rochester, Saturday and Sunday, June 5th and 5th, commencing at 10 o'clock and holding three newslong each day. Mrs. Golby and Mrs. Taylor are em-gaged, and Mrs. Fox and G. W. Taylor are lavited, and a number of others are expected. A condital invitation is extended to all to attend, and it is hearty response from the surromading country. J. W. SEAVER.

# J. W. SEAVER, G. W. TAYLOR, MES. WM INCE,

A. Mass Meeting for all Women Who Want to Vote.

Who Want to Vote. A Mass Meeting for all women who want to yeto will be held at Farwell Hall, 148 Madison St., between Cinrk and La Sallo etrevels, Chicago, Ill., Wednesday, Jaine 2nd, litis, at 16 A. M. 3 Sond SP. M. Every woman in the United States who rees or hears of this call is most sancesity invited to be prepert at this inset-ing. If this is impossible, she is urged to send a letter or paala, with her came and wish expressed in her briefest and to be prepert at this meet-ing. If this list inset anneals wish expressed in her briefest and to be prepert at this meet-ing. If this is impossible, she is urged to send a letter or paala, with her came and wish expressed in her briefest and to be prepertied and the set of the sent state of the set of the call second to be prepertied to the set of the set of the call of the set of the set of the set of the set of the to be addressed Farweil Hall. Now let us rocaive at least twenty they and postals, and let them be sent in ample time to reach our meeting at Far-well Hall in secon. The best speakers in the United States will be present. Our delegates will proceed in our this meeting to the Republikan Nominating Convention, to present our demand for their in-ertion of the following plank: *Resolved*. That the the to set frage intercent the efficient of the United States and we pledge ourselves to secure protec-tion in the over the of the tright to all citizens. Incepteive of set, by an amediatent to the Mathonal Constitution. Let as meet together and by overwheiming force of num-hers show our carnestness and our determination to secure for ourselves the acknowledged right of seit government. Mathon Jostin Mark. Mathibad Jostin Mark. All papers friendly to Women's demand save requested to copy this call. Women are everywhere urged to give its wide circulation.

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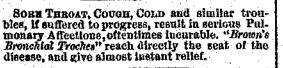
ability to reason and judge. A presumptuous conceited person, who goes to a materializing scance a skeptic, will probably come from it a disbeliever. Supposing that in the strength of his superior discernment and wise incredulity he has sounded the depth of the mystery, and that his sounding machine has brought up fraud!

Prof Crookes, the distinguished English scientest, made the phenomenon of materialization a subject of the most careful scientific investigation in his own house, and under conditions that absolutely excluded the possibility of frand or illusion. Count Builet, a wealthy nobleman of Paris, devoted several years to the investigation of this subject with results that established the reality of materialization by permanent scientific evidence. The speaker continued: "Let me speak more in detail of my own

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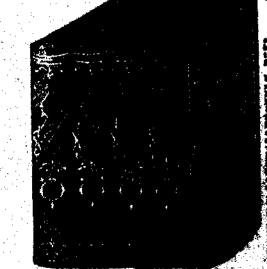
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- A. O. A. A.

### Poices from the People. AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

### The Liberal and Hilberal Press, with Comments.

The Boston Christian Register assures us that: "Dr. Chapping was never more positive than when he affirmed the wrongfulness and danger of blind adhesion to suthority. 'He who in any case admits doctrines which contradict reason has broken down the great barrier between truth and falcehood, and lays open his mind to every delu-sion." There are clear traces of the same teach-ing in the New Testament, as where Jesus challenges the Jews to judge of themselves 'what is right;' and in Paul's courselling every man to be 'fully persuaded in his own mind,'-cautions which are never out of date, and which point to the true principles of education."

The soul is its own authority. And further, the soul and truth are as naturally adapted to each other as fish and water, seed and soil. Neither popes, priests, Bibles nor spirits must be taken as absolute authority. The final appeal is reason.

"The Catholic Telegraph claims for its church a population of 6,500,600 and a priesthood of 5,200 in the United States. Of the laity, 4,000,000 are said to be Irish; of the priests, 8,000."

If the Roman Catholic church is gaining in numbers in this country, it is losing in the Old World. Only a few years since there was not a Protestant church in Rome. Now there are several of them; while Republican France is modifying and liberalizing the opinions of her subjects. Education is the antidote for Roman Catholicism.

"The Pope's new organ, the Aurora, says of the new Protestant churches in Rome: "These edifices, built by the Protestants in the midst of the spien-did monuments of Rome, look like an ass's skin on a magnificent altar."

How very charitable and classic!

The Philadelphia Bulletin says:

"The newspapers contain accounts of about half a dozen church quarrels that are exciting atten-tion in this and other parts of the country. These disputes are conducted, in most instances, with virulent bitterness by men who have made profession of a religion which demands that they fession of a religion which demands that they shall show long suffering and charity, that they shall cast out onvy, hatred and malice, and shall be slow to suger, meek spirited and forgiving. In one church, in Pittsburg, the disciples of Christ not only hurled abusive spithets at each other, but they manifested so sturdy a purpose to indulge in violence that the police had to be summoned to keep the peace."

If said in New Testament times-"Behold how the disciples love one another," may it not now be said, "How church-members hale one another."

The Philadelphia Press has this item:

"The First Baptist church of Indianapolis on Sabhath mornings sends a messenger to the city hotels with small printed cards of invitation to the church services, which are distributed to the guests."

This is certainly a new if not an ingenious method to get an audience. It would be a further improvement to send a carriage for them.

The Boston Advertiser tells its patrons that:

"The Rev. Dr. A. J. Patterson's cermon was a strong doctrinal discource, filled with straight Universalist faith and combating the doctrine of endless punishment. God's penalties, Dr. Patter-son maintained, are remedial, and intended to make man better. It is so in the natural world, and so in the spiritual. He denied that Christ was crucified in the place of the sinner-the good for the wicked-to answer the ends of justice. Christ died to make the atonement of God and man more complete."

It is a common saying now a days that a Universalist minister has but two sermons-one is

doctrines the commandments, inventions, or mistakes of men? influenced by these convictions, I halled with gratitude and joy the plan originated in the convocation of Canterbury, by the ablest scholars and most eminent divines of the church of Eogland, for a revision of what is called "the suthorized version," and consented, with extreme reluctance, to act as one of the co-operating American committee. The experience of eight years has deepened my convictions of the necessi-ty of the work, and confirmed my confidence in the principles upon which it is based and the mauner in which it is conducted. Members of the revision committee properly deprecate prema-ture criticism because, before the publication, no one can certainly know what is to be criticised."

### Information Wanted.

Wanted to know, the difference between christian Spiritualism and any other Spiritualism? and if all kinds of Spiritualism do not relate, through inherent Law, to a progressive immortality? and if so, is not all Spiritualism of whatever name, one and the same thing in essence: and does it not all grow out of the relation of spirit to matter in its various stages of development? Now, when peo-ple call themselves *Christian* Spiritualists, what do they mean by the term christian? That they be-lieve in all the doctrines of the New Testament or own all they may have a four deviced from the four even all that may be fairly deduced from the four gospels; that man died spiritually through the fall of Adam and lives only through faith in Christ as mediator-the all atoning sacrifice; that he that believeth shall be saved and he that believeth not shall be damned; that these shall go away into everiasting punishment but the righteous, into life eternal; that botween the two classes a great gulf is fixed so that the righteous shall no more associate with the wicked, etc.; that Christ is the only name given under heaven or among men whereby we can be saved? Is that it? It so it knocks the harmonial philosophy all into pi, and our rational spiritualistic Davis should hids his logical harmonial head under some christian bushel of faith in mystery, throw away his Magic Staff and go directly to Beecher, Talmadge or Moody and get them to pray bim out of that purgatory into which reason and nature leads every common sense man who tries to harmonize the universe with itself?

How is it that such men as Fishbough, Watson Buchanan, Peebles, and others do not see that modern Spiritualism commands, yea, even forces Christ, through its more rational teachings, to deliver up the kingdom of spiri nality unto God the Father, so that God becomes the all and the in all to all tongues, kingdoms and peoples, and opens the door to a universal religion, and hence that Christ has no more claim to a title in this spiritual movement than Plato, Paul or Peter, or any other man who has ever become a martyr to his convic-tions and the austerity of his times?

Catholiciam, Christianism, Armenianism and Swedenborgianism, it seems to me, are but parts of modern Spiritualism, which the unsectoriau Davis has completely reconciled in his Harmonial Philosophy, and how it is that any modern advocates of a true Spiritualism, based on law, science, anthropology, universology and reason, can nar-row themselves down so as to be satisfied with the term, christian Spiritualist, 1 can not see. Why do they? Will somebody tell?

If immortality and progressive Spiritualism are founded in immutable principles, why modify our belief in it with any personal adjective whatever more than ancient or modern? Christianity, as Davis says, is a system of doctrines founded on the downfall of man and redemption through Christ's atonement.

How can any true spiritual philosopher make Christ his standard or even God himself as repre-sented in the Bible? Is it not time for philosophers to be done with one-sided names and cling to the truth of things? Does it add anything to a man's goodness, philanthropy, humility, patience, wis-dom or spirituality to call himself a christian? Can the world think any more of him for using the term while all manner of hypcerisy is cloaked under it? If the practice of goodness brings its own reward both here and hereafter, what is to

be gained by using a term which embraces so many false doctrines and so many false people? Why should not all those who believe in the unity of truth, in the immortality of the soul, in the harmonies of the universe and in the law of progress, call themselves Harmonial Philosophers Mr. Davis has endeavored to put an end to man to by calling the system of spiritual truth which have come to us through his gifted medi-umship and that of others, not the Davisian the-ory or system, but simply the Harmonial Philoso-phy. What sweeter, purer and more unostentatious name could be given to that system of religion which embraces all truth, all man, all science, yea, even all religions? That system which makes man and woman co.equal, the god-head both male and female, and all providence universal. Christ and all other reformers of the past, not gods, but gifted elder brothers searching for the truth. Can any man be entitled to the name of chris-tian who does not believe in Christ, as an atoning, sin pardoning Savior? Do our Christian (?) Spiritualists believe that? Can any thing save an honest philosopher but the practice of the fruth in the love of humanity? If the gist of the whole of Christ's gospel is to love one's neighbor as one's self, why not take the gist and let all the evangel-ical husks drop to the ground. But love of fellow men does not necessarily belong to any theory of religion, it belongs to the human heart and is founded in the relation which we sustain one to the other, but no system of morals would be or could be complete without it. It comes from growth of the human soul and is found no offener in the church than out of it. It is not christian per se. We want to incorporate this truth with all other truths that we know and call ourselves Harmonial Philosophers, believing that go on truth can antagonize with any other truth. Oh! this proclivity to bitch to iams. Why not hitch to the universe and learn the great lessons of duty and self-government there? Will any body tell? D. H. HAMILTON.

discretion if demanded by a majority of the Con-

ference. The Conference meets at Harvard Rooms, comer of 43ad street and 6th avenue, at 214 o'clock each Sunday. New York, May, 1880.

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#### The Unbalance of Reformers.

[Western Magazine.]

There are few who have ever been interested in any particular reforms who have not had occasion to lament the fact that the leaders of reforms are spt to be lacking in balance; that after a certain point is reached by them they seem to lose that common sense which binds mon together as work-ers toward a particular end. Whether this lack of balance is a cause or an effect in the reformer's Datance is a cause or an energy in the reformers mental make up is a disputed question. Whether the habitual or constant contemplation of and at-tempt to apply a single principle causes them to become blinded to other principles and truths which should act as modifiers, or whether this blinduess existed from the first and resulted in making them reformers no psychologist has yet been able to determine. The very singular fact that three of the most prominent and pure-minded of latter-day social reformers, Robert Dale Ow-en, Gerritt Smith and John Ruskin have all had periods of insanity, leads one to suspect that a mental twist originally existed in their brains. This observation should lead us to look with len-iency upon ideas and acts that seem fanaticat on iency upon ideas and acts that seem fauatical on the part of such men, but it should also teach us to be on our guard against following the doctrines of any reformer to extremes. We need, above all things, in working for reforms, to keep within the bounds of that eense of discretion which, because men have it in common, is called common sence. These reflections are suggested by noting some of the things which the great and good John Rus-kin has lately been saying and doing. If ever there was a pure philanthropist he is one. No one stud-ies more to benefit the laboring classes than he.

ies more to benefit the lab ring classes than he. No one has ever given more freely of his worldly substance to schemes for their improvement than he, but he has conceived some ideas and every-where boldly urges them which the common sense of mankind rejects. He thinks machinery is the great enemy of the workingman. He regards railroads as a curse and steam engines as instruments of Satan. He has formed a society in England and given £1,000 toward starting it, for the purcose of buying a tract of country and settling it with laborers who shall live directly by the labor of their own hands without the use of machinery. He will have the women and girls spin and weave and " cook food exquisitely." He will have no and "cook food exquisitely." He will have no steam engines on it and no railroads; he will have the soil tilled without the use of any machinery. When the people want to go anywhere, he will have them "go quietly and safely, not at fifty miles an hour;" when anything is to be carried it shall be either in carts or row boats or on the backs of beasts or men. In short he is convinced that the only security for happiness among the laboring classes is in a return to the most primitive mcdes of life in everything except beauty. He wants paintings and statuary and flowers and music to be cherished and cultivated in his Arcadia He grows very indignant that mankind in general Englishman in particular do not fall in with his ideas and acknowledge the feasibility of his plans for the amelioration of society.

Just at present Mr. Ruskin is engaged in a controversy with some of the clergymen of England on the subject of usury. Mr. Ruskin declares it is a sin to receive interest for the use of money and the Bible so declares in unmistakable language. He says that he lent his servent £1 100 for five or eix years; that when he paid it back as, strange to say, he did, if he, the loaner, had taken one penny more than the £1,160 it would have been a siv.

Now, while the most of us who want to borrow money would be delighted at the opportunity of dealing with such a lender as Mr. Ruskin, it is probable the most of us would regard his conscientious objection to taking nsury as pure fanata-cism, and so it probably is. It is only a striking illustration of the unbalance and lack of common sense which so often accompanies the mental constitution of the reformer. This lack of balance and of common sense is one

of the painful peculiarities of many worthy reformers in our country. We listened a short time since to a noted and sincere reformer laying down his plans for the welfare of the laboring classes in this country. Very sincere and excellent they were in the main, but when declared that every kind of labor was equally valuable; when he asserted that the map who could organize and direct great mass es of men for their own benefit and the benefit of society was entitled to no more compensation than the man who was either too Indolent or incapable to do anything except as he was directed; when he insisted that directive power was of no more value to society than simple muscular power we could only part company with him and set him down as another example of the unbalance of reformers.

#### A. J. FISHBACK'S DEBATE.

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### Letter from S. M. Pickler.

To the Editor of the Religio-Philosophical Journal: The people of Kirksville, Mo., have just had an opportunity of hearing at interesting discussion between Rev. A. J. Fishback, Spiritualist, and Rev. C. P. Hollis, Christian or Campbellite. The propositions affirmed by Mr. Fishback are: I. De-parted spirits do exist and hold intercourse with mankind on earth. 3 Spiritualism is the true church of Christ.

Mr. Hollis affirmed: That the Christian or Camp-

The debate continued in the true church of Christ. The debate continued nine evenings and it was most ably conducted by Mr. Fishback, who with his facts, logic, and cool yet superior delivery, proved himself master of the situation from beginning to end.

Mr. Hollis took the "devil theory,"--that the phenomena occur but are produced by the devil. Several of his own church members acknowledge that he was beaten. The Spiritualists are all jubilant over the spiendid presentation of their cause by Mr. Fishback. Resolutions complimentary to Bro. Fishback were unauimously adopted at the close of the discussion. Below will be found the closing sentences of Mr. Fishback, in the discussion:

Spiritualism is not in conflict with the discoverles, inventions, inspirations and revelations of truth belonging to past ages, but in part or in whole duplicates, fortifies and confirms them. Truth is a unit—all sciences agree. We are thank-ful for our Bible and for all Bibles—thankful for all that the past has brought us. But for time immemorial the imperfact has been superseded by the less imperfect, the good by the better, and the better by the best. Progression from lower conditions to higher, or at least a desperate struggle for something better, is the grandest characteris-tic, not only of the present, but of all the by-gone

The law of heredity is the intermediary setween all causes and effects, parents and children, generations and successive generations. We reap what we sow. There is a law of eternal necessity stamped upon all things. Wherefore not only the virtues, but the vices of our ancestors are upon us, and likewise their truths and their errors, for the nineteenth century is the heir of all the ages. Every high thought, great truth, and noble deed of all the renowned men and women of the past, are our inheritance to day, without which we could not be the great, growing, wise and prosp-erous people that we are. Who does not love and honor the past? Who

does not rejoice and glory in the present? Since time began, every battle for truth and liberty has been fought to make us free. All herors and mar-tyrs who have been burnt at the stake, torn asuner on torturing racks, made to rot in loathsome dungeons, die by poison or the cross, or by what-ever vulgar or refined crueity human fiends may have invented, suffered and died for you and me; so, in the progress of religion, those who have sweat, as it were, great drops of blood to move humanity upward and onward, stood in the front ranks of the grand army of improvement, boldly declaring and practicing truth in defiance of infuriated Scribes, Pharisees, and hypocrites,

of infuriated Scribes, Pharisees, and hypocrites, and were put to death by the flery furnace, by the poisonous hemiock, or by worm-wood and gall, crowns of thorns and the cross, and they have suffered and died for you and me. The Church of Christ, which is not of crecds, Bi-bles, forms, ceremonies, days or fasts, but right-cousness, peace and joy, numbers its martyrs by thousands and by millions. Christma and Buddha, Confocus and Scenates, Jesus and the Anosties. Confucius and Socrates, Jesus and the Apostles, together with thousands upon thousands of primitive christians, and the pure, wise, and good who have lived since, were all noble martyrs for Christ's Church.

Christ's Church is the church of humanity, em bracing an innumerable company of free-thlukers, progressionists, inventors, discoverers, poets, phi-locophers, scientists, even many "publicans and sinners," together with the brave, pure, and hon-est-hearted of all ages, both antecedent and sub-sequent to the time of Jesus. True, there have been many simple minded in Christ's Church, for the less a man knows the more he believes, and babes there must be. But no bigot, or knave, or i liberallet was ever within its folds, and never, indeed can be.

The more a man doubts, reasons, and investi-ates, the more worthy and acceptable is ha in

God's perfection and goodness there will grow in him a new trust and confidence in God. The fact is the churches are only resting on one another's merit—they do not try to comfort the mourner or the degraded, but turn from them. God never forsakes his children: Christ never turned from the poor and the outcast, but gave them comfort. I am Dr. A. B. Taylor. am Dr. A. B. Taylor.

**.** 

Mr. Slade's health has not been good since his coming to Kansas City; he is an extremely nerv-ous man, and his work is of such a nature as to ex-haust him easily. He will remain here until Tnesday and will then go to Moberly where he will re-main two days, and thence to St. Louis.

#### Explanatory.

Mr. EDITOR:--In reading the account of the Michigan State Convention at Battle Creek, as you published it taken from another paper, I see an error; it is in regard to the report of the Commit-tee on Mediums. I was one of that committee, and in our council, we all agreed that to test me-diums there in that manner, it could not be done, and I told the committee that all we could do was to take their respective names and claims to the different phases of their mediumship, and their place of residence, and that was reported. their place of residence, and that was reported, saying that we did not, and could not endorse them in any way only on their own claims. I am no healer as reported, being only an inspirational speaker. True, I have had other phases, but not for the upblic for the public.

Now, in regard to testing mediums, I believe every one must test them for himself. I would trust no one to test another for me; let each med. ium stand or fall on his or her own merit.

Spiritualism is on the increase in this place; although we do not have public lectures in a hall, we meet each Sunday for conference in different parts of the city, and also hold scances. Mr. Knowls is doing a good business as a test and Knowis is doing a good business as a test and healing medium. Mrs. Kromer is also a private test medium. Mrs. Sayles is doing well as a healer. Mrs. Dr. Marvin, Magnetic and Hom-copathic physician, is having all she can do. All are working in harmony with the views of the unseen intelligences, and teaching the people to obey the laws of life and keep well

unseen intelligences, and teaching the people to obey the laws of life and keep well. We had a test of clairvoyance by Mrs. Kromor at my house a few days since. Mr. Malory, mail agent, was present (his family live in Nashville); she turned to him saying, "Mr. Malory, your wife is sick," telling just what was the matter. Then she said, "Join hands and we will cure her." It was done and on going house the next day ho was done, and on going home the next day he found her statement true, as we marked the time when this medium said she was better and gone to sleep. The wife said she saw her husband, and also Mrs. Kromer, although fifty miles away. Truly we are living in a wonderful age. Let the power come down power come down. Grand Rapids, Mich. MRS. SARAH GRAVES.

#### Notes and Extracts.

Truth is the most powerful thing in the world. since fiction can only please us by its recemblance to it.

One sees the disagreeable half, and the night side of everything, while another sees the sunny side

It sin lasts forever, there will be an everlasting punishment of ain, for sin bears its own punishment.

Spiritualian embodies within itself the essentials necessary to constitute a principle of goodness, morality or religion.

Spiritual religion is a religion of facts and principles, and must be enduring, for facts never lose their potency-nor principles their power.

The christian world has been for centuries manufacturing religious doctrines, with little re-gard whether these doctrines embody all that is spiritual or not.

Some persons are apt to think that Spiritualists are very extraordinary people for not liking to retain "eternal punishment" in their repertory at all bazards.

Good spirits are attracted to those who are seeking after spiritual wisdom and purification, and just in proportion to their aspirations will be their inspiration.

By ourselves the evil is done, by ourself suffers; by ourself evil is undone, by ourself one is purified. Purity and impurity belong to ourself. No one can purify another.—Buddha. The mind of man will circumnavigate the globe before a telegraph operator can get his instru-ment ready; and as for the steam engine, why, before steam can be generated, the mind of man has made a half dozen journeys around the world. For nearly two thousand years the teachings of Jesus have only been imperfectly understood, and through much persecution and suffering, the christian religion of to-day is but a shadow of the real truths that were uttered by the spiritually gifted Nazarene. Men build churches Babel high, and upon their spires, towering to the misty zenith poise the symbol of the christian's cross, as if to get it as far away from the walks of life as possible, and hide it so completely from the level gaze of life's visions and incidents, that its very existence might be forgotten. As to everlasting punishment of the individual, we are glad to hall its coming funeral, if only on account of the misery and madness it has brought upon the sensitive and the weak, as well as be-cause of the blasphemy and unbelief, the absurd-ities, the inconsistencies, and above all the callousness of heart it has brought upon the strong. While scientists have been searching amid. the debris of burled cities and kingdoms for proof the debris of burned cities and gingdoms for proof as to the birth of the world upon which they live, they seldom, if ever, allow their thoughts to wan-der into the recesses of their own organism, and see if, by searching, they can find the possibilities of their own souls, or the power by which the machinery of the brain is put in and kept in opera-tion tion. In Spiritualism we have a combination of the intellectual with the emotional, and they can legitimately travel side by side. The one becomes a companion of the other, for each affords to the other opportunities for investigation, and they furnish each other subjects and problems for discussion and analyzation. One would not be were it not for the other. The world knew little of her possibilities before Spiritualism was revealed. The Jews claim their sacred writings, the Bible; the Brahmins and Buddhists theirs; the Mahomedans their Koran, and the same of some other nations. But we have no sacred Bible, delivered to the ancestors of most of us. Hence we are under no obligations to the gods of other na-tions to believe in them, nor to bow down to and worship them. We are free as Spiritualists to go to the fountain of all truth and there seek wisdom The people desire spiritual food-they have been fed upon stones; they have asked for fish and have been given screents; they have mani-fested a desire for peace, but their leaders have openly declared war; they have saked for evidence and it has been denied them; and for reasons which are apparent to even a casual observer, many have buist the chains which bound them, and have accepted the spiritual philosophy as the only theory which could supply the demands.

against "endless punishment" and the other, proving that all men will be saved. The above paragraph seems to give further proof of the saying. The New Jerusalem Messenger (Swedenborgian) gives us this paragraph:

"Where science is established, as far as I know, it confirms Bwedenborg's statements. In using Swedenborg's name, I do not mean to place him as a scientific man, or a theologian, in opposition to other scientific men or theologians; but I regard him as he claims bimself to be. The servant of the Lord Jesus Christ.' The man by whom the Lord made his second advent."

The Springfield (Mass.) Republican, while friendly to the noble William Elery Channing and the Unitarians generally, does not encourage his canonization as a Unitarian.

"But while abhorring the views of human na-ture commonly called evangelical, Channing re-fused to be identified with the Unitarians. He says: 'I have little or no interest in the Unitarians as a sect. I have hardly apythlog to do with them. I can endure no sectarian bonds." His ardent fancies were always leaping beyond sects toward a new era-a universal brotherhood. He laid hold of Unitarianism simply as the neurest approach, as embodying better than any other phase of religion his favorite idea of the 'dignity of man.'.... Why will men not awake to the consciousness of their dignity? His life is full of sighs that the Infinite resources of human nature are not devel-oped. He laments that the same false theology which has burdened the ages burles us still in night. I am burdened in spirit. I should die in greater peace could I see in any quarter the prom-ise of a happier organization of society; could I see but a small gathering of men penetrated with reverence for humanity. May the dawn of some-thing better visit my eyes before they are closed in death.""

The London Psychological Review has this para. graph:

"The late Judge Edmonds, in his reply to Bishop Hopkins, summed up the true results of Spiritual ism thus: 'Spiritualiam prevents, or should pre-vent hypocrisy; it deters from crime; it reclaims the infidel; it proves the immortality of the soul, it recognizes one God, and man's responsibility to him; it enforces the great law of the Creator by inducements bitherto unknown to man; it heats inducements bitherto unknown to man; it heats the sick; it gives sight to the blind; it cures the lame; it comforts the mourner; it enjoins upon all the utmost purity of life; it teaches that chari-ty which rather mourns over than rejoices at the failings of our fellow-mortals; and it reveals to us our own nature, and what is the existence into our own nature, and what is the existence into which we are to pass when this life shall have end-

"Bishop Coxe, of New York, paturally conservative and narrow in his religious conceptions, is strenuously opposed to the appearance of the corrected and newly-rovised Bible, now almost ready for publication. He thinks it may tend to further skepticism and increase schisms. On the contrary, Bishop Lee, of Delaware, smiles at the fears and repudlates the conservatism of Bishop Core. In an open letter Bishop Lee writes thus:

"The scriptures have come down to us from the remote past through the hands of transcribers. correctors and translators, men subject to infirmi-ties. It is perfectly evident that no miracinous superintendence preserved them wholly intact. The scribe made occasional mistakes in copying his manuscript; the translator, however houst in his intention, was not always successful in conveying in another tongue the meaning of the original. And sometimes men employed in those capacities fancled, in their self-conceit, that they capacities fancied, in their self-conceit, that they could improve the text by their interpolations. Shall these errors and corruptions be clung to with as much tenacity as if they had been written by the holy men of God, moved by the Holy Ghost? When discovered and well known shall they be allowed to disfigure the secred volume and to mislead the reader, peradventure the and to misless the reader, peradventure the preacher? Can the church allow this to remain without being liable to the charge of teaching for

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Lewiston, Me., May Sd.

### The Value of a New Yorker's Sympathy.

A few weeks since we published a letter from Abner Horton, a convict, in the Indiana Penitentiary, in which he expresses a desire for the Jour-NAL. The following prompt response speaks for itself:

To the Editor of the Religio-Philosophical Journal:

Yes, sir, I love "Abner" \$2.50 worth. In pris-on, and without friends! Calls your JOURNAL "a valuable paper!' he is not insane. Seud him the JOUBNAL, a fresh new one, each week, and let the inclosed two dollars and fifty cents remunerate you for the same. GEO. H. JONES.

New York, April 28

Mrs. J. W. Clark, of Victoria, Lils., has also sent \$3.00 for the same purpose, which sum, however, with her permission we will divert in favor of Mrs. M. A. Winter, of Kankakee, Ills., a poor widow. with an invalid daughter, for whom we have lately cancelled a debt for subscription of \$9.45.

#### Object, Rules and Regulations of The New York Spiritual Conference.

1. The object of this Association is the estab-lishment of a Free Platform for the friendly interchange of views in relation to the facts, phenome-ns and philosophy of Spiritualism and the relation of personal experiences in illustration of the

\*ame. 2 The officers of the Conference shall be! a President, Secretary and Treasurer. The officers shall be chosen annually, on the first Sunday in May, except the President who shall be elected monthly, on the last Sunday of each month. 3. The President shall have power to decide all quantitation of Order and also substite and what is

3. The Freelent shall have power to decide all questions of Order, and also what IS, and what is NOT pertinent to Spiritualism without appeal ex-cept that Polities, the relations of Capital and Labor, the relations of the Sexes, and all questions of Social, Legislative and Governmental reform shall be raised out of order as opening too wide a field for consideration in this Conference.

4. The first speaker at each session of the Con-ference shall be allowed fifteen minutes, and each succeeding speaker ten minutes, but the President may extend the time of any speaker at his

### Letter from Mrs. Mary Dana Shindler.

To the Editor of the Religio-Philosophical Journal:

It is really astonishing how ignorant the unspiritual world is of spiritual things. The New. York Heraid, dated Sunday, April 25th, has a long and interesting account of the healing powers of a certain Dr. Miller, written by a correspondent in Salem, Va. The account is introduced with a great fourish and headed in large capitals

### "WHAT IS HE?"

It seems he was an obscure miller living among the mountains of Scott Co., Va., who, while tend-ing "his little overshot water-mill," has been dispeneing his gift of healing for years, till finally his fame became so great that he was obliged to go forth from his humble home, and halt in varl-ous localities to cure the multitudes who flocked to him for healing. In the words of the New York Herald, "So great became the 'Doctor's' reputation that crowds flocked to see him every day. They came from far and near, some from distant States, riding sixty miles over rough mountain roads from the nearest station. The little cluster of log houses about the mill soon became filled to repletion, provisions grew scarce, the mill wheel stopped for want of a watcher, and a crisis in the economy of the whole community was imminent. Miller had to go where the hundreds that flocked to him could be housed and fed. Your correspondent heard that he was moving, so, taking the train for Glade Springs, he intercepted Miller there on the famous Tuesday night when the healer, tired and worn from a sixty mile ride, arrived. It was intended that he should get into the village quiet-ly, and reat without disturbance. No such con-summation. The fown was packed at ten o'clock summation. The town was packed at ten o'clock that night with the halt, the lame and blind. (It seemed as though the atam bell had waked them from sleep in the farms and hamlets, and called together an excited, jamming; crushing mass. The hotel was filled. People poured into every room and, crowded every hall. 'Miller! where is he? send him here!' there he goes!' were expres-slops of econnece. Deard every mail. slone of excerness heard everywhere. Miller, never excited, always in good humor, passed among the throng of people, dispensing his mar-velous gift of relief or palliation, and 3 o'clock A. M. found the crowd no less dense, while new comers told of scores of others who were on the way from the woods and hills."

So much for the Herald correspondent, who writes as though he never heard of such a thing before. When my friends who read the account speak to me of it as a remarkable thing, I quietly smile and say, "Why, that is no wonder; there are thousands among us Spiritualists who can do the thousands among us Spiritualists who can do the same thing. Did you never hear of the French Zodave, Jacob, who astonished all Paris by his wonderful gitt of healing?" I thank (Jod, how-over, that he occasionally raises up in a benighted neighborhood, such a medium as this Dr. Miller, who dimension her if without a state of the state of the who dispenses his gift without money and with out price, and gets the honor of a special notice in a grand journal like the New York *Herald*.

I have lately been re-reading the book compiled by my special friend and valued brother, Rev. Herman snow, of San Francisco, entitled "Visions of the Beyond," and I, in common with many others, wish he would give us some more of the same sort. His letters to me are so deeply spirit-ual that it is a delight to read them. No more at present from your friend and co-worker.

MARY DAWA SHINOLER. Nacogdoches, Texas.

E. H. Eversel writes: Send me my Bible (the JOURNAL) another year. I am an old sub-scriber and will stay with the dear old JOURNAL as long as I remain on this plane and am able to DAY for it.

the assembly of the angels. "For doubt is the key of knowledge, therefore he that never doubts, never investigates, and he that never investigates, never knows, but lives in perpetual ignorance." Wherefore, brethren of the christian church,

so-called, I say unto you, he that will not doubt, think, reason, and investigate is a fool and bigot, and can only be saved by the pangs and groans of a long damnation; but the free thinking, the lib-eralist, especially the bold, heroic, Christ-like Spiritualist shall have an abundant entrance into life.

Christ's Church is the "College of the Soul," whose foundations are deeply faid in the constitu-tion of the soul of Deity and the soul of man, and whose laws are the laws of life, whose fruits are righteousness and peace, and whose chief end is to teach all men how to be wise, good, great, and useful.

Hear the conclusion of the whole matter:- Spirit-communion is the Church of Christ, the temple of wisdom, the shrins of reason, the abode of love, the law of life, the river of peace, and the home of the soul. The man that rises into this church duplicates into his sublime experience the uucontrolable costasy of the renowned Kepler, when he announced his discovery of the great harmonic law of the plantary system. He said, "Nothing holds me; I will indulge my sacred fury; if you forgive me, I rejoice; if you are angry, I can bear it. The die is cast, the book written, to be read either now or by posterity."

### Seance with Spirits.

#### [Kansas City (Mo.) Times.]

Mr. Henry Siade, the eminent spiritualist, has been doing wonderful things at the St. James dur-ing the past week. There has been a constant flow o? visitors desirous of consulting him with refer-ence to every conceivable variety of temporal matters, and the results of the seances in many instances have been marvelous in the extreme anđ all have been produced in full, clear light of day or gas. Mrs. Peck, the wife of the railway magnate, had a sitting of perhaps two hours' duration and experienced a number of startling manifesta-tions. She distinctly heard voices about her in the room-voices of friends who had passed away from earth, and, although she could see no forms, was convinced of the presence of some strange influences having many of the attributes of human beings. She felt one spirit take her hand and stoke and pat it gently; the spirit's touch was not cold and clammy and dead, but soft and warm, as if full of healthy life. Mrs. Peck in narrating the details of the scances, reiterated, again and again that

SHE WAS NO SPIRITUALIST, but had simply visited Mr. Sinde from a curiosity

to test his powers. During the latter part of the week, a number of communications have been received from the deceased friends of Kansas City people, and many of these communications have been so real and life-like that the visitors have insisted upon taking the slates home with them. The communication from the spirit of Gen. George C. Bingham, which was given at the scauce on Monday night and published In the Times Tuesday, has occasioned wide spread remark. It is admitted that the wording of the communication sounded very much like the late artist's style of expression, and one of the gentle-men present at the scance claims that the writing on the slate was a fac-simile of Gen. Bingham's chirography. Mr. Slade was

URACQUAINTED WITH BINGHAM -- In fact, when he first read the message he called the signature, Geo. Y. C. Bingham, and it was one of the members of the circle who corrected the mistake which Slade made in hasty reading.

During the past three or four days, several communications have been received from the late Dr. A. B. Taylor, a physician well known in this city. One of these messages came during a scance yes-terday and was as follows: My dear friends—Let me say a word of comfort to those that four death: This terrible fear that

set devils and demons around the death bed shall give place to a loving trust in God. Yes, the day will come when, in real harmonious strains from human lips, shall be chanted the song of God, of love, justice, truth and wisdom. As man isarzs

A great deal of the evil in the world to day comes from ignorance. A great many of the mistakes that are made in social life are the result of igno-rance. Therefore knowledge is the true savior of the world, and in whatever form knowledge may come, and through whatever form it may express itself, knowledge is a divine savior; and knowl-edge is the only power whereby the world is ba-ing impelled onward from a condition of chaos and savageism to a condition which approximates in some cases to the angelle.

A belief in Spiritualism does not give any person a free pass to all the spheres of light and beauty. After leaving the physical body, a per-son cannot help dying, as the term is understood among men, no more than the child can help beamong men, no more than the child can help be-ing born. We come and go, but associated with this coming and going, are duties and responsi-bilities which belong to the individual as a per-sonality. If we came by chauce and passed ont by accident, there might be ground for question-ing the possibility of a future existence or a pre-vious existence of the spirit in essence, but ma-ture takes away all chance problems and leaves man standing, like the forest oak, alone, with God and his angel friends.

### MAY 22, 1880.

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soning," says Chamber's Encyclopedia, "arrived at the result that there is but one substance, infinite, self-existent, eternal, ne-censary, simple and indivisible, of which all else are but the modes. This substance is the self-existent God." The same work adds: "To call Spinoza an atheist is ridicul-"for no human system of philosophy whatever exhibits such an all controlling and even overwhelming sense of the omnipresent Gcd." J. J. C. omnipresent Gcd." Washington, May 0th, 1880.

The Ancient War-God-Idea of Moses Criti cally Reviewed from a Modern Anti-War-God Standpoint.

### BY M. B. CRAVEN.

From the carliest times man has been pre disposed to divine worship, and under this devotional impulse naturally conceived a Deity of his own qualities, invested with supernal attributes. Thus, when Moses repre-sents his God to be mutable and subject to human passions, such as wrath and jealousy, cursing and swearing, with a propensity for fighting, he merely gives us a picture of human nature with assumed divine preroga-tives. His God is theologically said to be omniscient and unchangable, yet repented of his works, and required the barbarous sacrifice of Ilis Son to repair a defection caused by lack of foresight. While reason and humanity teaches that such an irrelevant product of human imagination is in conflict with the intellect of a progressive age, orthodox de-nominations still cling to this lame idea of divine onnipotence. It is well known that a personal God, as Creator, outside of nature, can not be scientifically demonstrated in consistency with an Infinite Principle, reaching beyond the adequate conception of mortals, and incomprehensible to finite minds. Hence all ideas of the first great cause ever divulged, are mercly exceptiations of the human brain in accordance with devotional sentiment.

Even if Mosaic ethics in connection with opposition to idolatry, was a moral advance on antecedent or prevailing customs of his day, it must be conceded that the infatuation with which he inaugurated his creed-assuming its divinity to the exclusion of all others-caused all the intolerance, persecution and religious bloodshed that has cursed the world and stained the pages of ecclesiastical history from the Midianite massacre to that of St. Bartholomew's. This enthusiasm, in the form of bigotry, has prevented his God-idea under the title of Jehovah, from passing into oblivion like that of Baal. Osiris, Zeus, Jupiter, Apollo, etc. The gentiles sincerely believed every national religion to be true and right for those devoted thereto, and as sacred to their respective professors as the Mosaie code was to the Israelites. They never made religious opinion a pretext for war, like the Sinai law-river in arrogantly denouncing all systems but his own, claiming the divine right of destroying others to obtain their property. The established idea that God scleeted a manslayer for his medium in giving a revelation for the benefit of mankind, and then limiting his favors to only one tribe of his offspring, is preposter-Moses was a fugitive from justice when ous. he claims to have been visited by an apparition declaring to be the God Almighty of Abraham, who required his service in delivering Israel from Egyptian bondage. From the fact that all nations had special names for their respective Delties, such as Bramah, Vishna, Ormuzd, Mercury, Jove, etc., Moses immediately inquired the name of his guest; and at first received the title "I am that I am," which was afterward changed to Jehovab-translated Lord. This name he declares was not known to Abraham, Isaac, or Jacob. Ex. 6:3. As no moral reformation succeeded his advent, the corollary is irresistible that he was merely a psychic entity in congruity with his hostile proclivity-essentially confirmed by proffered assistance in disposessing the Canaanites by violence and destruction. He thus became an imaginary local and tutelar Deity of the Israelites, under the high sounding title of an Almighty God that had promised the land of Canaan to Abraham. Those Canaanites under Melchisedee, had the same right to their land as other nations, If they did use symbols in worship of Deity Their hospitality to Abraham shows that they were a more highly civilized people than the Israelites proved to be under their war God. Abraham never claimed the land, either by promise or right of conquest, but paid for all he got, like an honorable man; and even gave tithes to Melchisedec their priest. According to Josephus he was not settled in his religious opinions when he visited Canaan, and "when a famine arose, he went down to Egypt, to pariake of the plenty they enjoyed, and to become an auditor of the priests, to learn what they said concerning the Gods, designing to follow them if they had better notions than he," etc. It would be rather burlesque for God to call Abraham from Chaldea to, see a land his descendants were to inherit, and then starve him out of it by a famine when he get him there! If his God was Almighty, and wished to reward him for his fidelity, why not give him Egypt, which was not subject to famines? He was however dismissed from there for duplicity through lack of faith in his assumed God, before becoming indoctrinated in the theosophy of their war-God-in opposition to which good king Josiah fell fighting at the battle of Megiddo. 2 Chron. 35:21-24. But the national war.Gods of those times are not to be identified with the infinite Soul of the Universe that works only by immutable law in modern times, A personal illustration of the Abrahamic God-idea is given by a quarrel in the Mosaic family at an inn, on their way from Midian to Egypt, when the Lord sought to kill Moses when contending with Zipporah, who called him a bloody husband. Ex. 4:24, 25. But Moses seems to have been such an expert in self defense that this heavenly assault proved ineffectual. Full details of the encounter are not given, but enough is presented to show that the Lord, by failing in his purpose, vir-tually came off second best, by apparently cap-itulating to Mosaic terms in having Zipporah discharged, and with the boys sent back to her father. After the Lord had given Aaron notice to meet Moses, they appear to have compromised the difficulty and proceeded harmoni ously to Egypt. Here they commenced a course of theumaturgy, or miraculous performance to induce Pharaoh to let Israel go, with which James and Jambres competed sucwith which James and Jambres competed suc-cessfully until they turned all the dust of Egypt into lice, leaving none for the magicians to make more of; when they willingly conced-ed the palm of victory to the Lord, and retired from the field. They doubtless thought it bet-ter to let them go, and the Lord with them, lice and all than to have Forunt overrup, with lice and all, than to have Egypt overrun with vermin, well knowing that no respectable God would engage in such filthy business. A still more incompatible part of his performance afterward consisted in hardening Pharaoh's heart to prevent him from letting them go, and then tormenting the Egyptians with plagues because he held on to them! After a course of plagues too calamitous for Grecian mythology to furnish a parallel, Jeho-vah is said to have led out of Egypt a host of

608,550 "harnessed" men, with an estimated population of between two and three million people; who, after a miraculous passage through the Red Sea, encamped av Elim, where there were seventy paim trees and twelvo wells of water, to supply them and their "much cattle." Commentators know these numbers to be fabulous, for it would be as impossible for Dan-son of Jacob-who had but one son, to have descendants mustering 62.700 warriors in the fourth generation of their sojourn in Egypt, as for two or three million people to congregate in the shade of seventy paim trees. Moses refutes their numerical register when he tells them the Lord will not drive out all the Canaanites at once, lest the land become desolate and beasts of the field multiply, but will drive them out "little by lit-tle," until the population is increased sufficient-ly to occupy the land, Ex. 23:29:30. If their numbers agreed with their statistics, there would have been enough to colonize the whole land with as many inhabitants to the square mile as the most densely populated districts of Europe at the present day. As their history proves its own falsity, preceded by a cosmogony in which geology and science are ignored, it places the doifical assumptions of Moses, and alleged miraculous occurrences in connection with their exodus, march, and conquest of Canaan, on a scale with cotemporary mythology, sactioned by the apostolic teaching of an age when it was not considered sin to "lie for God's glory." Rom. 3:7.

If a criminal should escape from this country, and afterward return saying he had re-ceived a mission from God to inaugurate a new dispensation, none would believe him but credulous dupes, like those who accept the revelation of Joe Smith. Why then venerate revelation of Joe Smith. Why then venerate the hostile incongruities of Moses?---who de-clared the Lord to be "a man of warl" Ex. 15:3. Jesus would not accept his martial title for Deity, but used the term Father, as previ-ously adopted by Hermes Mercurius, surnam-ed Trismegistus--on account of his wisdom. Though theologically maintained that the vic-tories of those people were accoundished tories of those people were accomplished through the direct operation of Jehovah, it is transparent to every unbiased mind that they fought their own battles, like other heathen, and blended their barbarous history with mythology of this kind, to give it religious effect consistent with their devotional states. So intent was Moses on conquest and possession in this world, that he disregarded the world to come, by not uttering a word during the whole course of his religious jurisprudence, indicat-ing that he believed in future life, or immortality of the soul. Hence his most devoted followers--the Sadducees, dishelieved in spiritual existence. His ideas of the Lord were plainly an anthropomorphic personification of himself, in sensual accord with the avaricious propensity of his people. By assigning him portions of the spoil obtained through blood and carnage, (Num. 31.) they compare well with the Scandinavians, who worshiped Odin as the god of plunder. Such victorics as they obtained were no credit to any God, so far as merit or valor is concerned; and as regards philanthropy, will ever he a standing disgrace to the name of civilization. In comparing their military reputation with Gentile warriors, we find that according to their own figures, it took over a half million of men, with desperate fighting, under Jehovah, to subjugate some petty tribes, mostly unprepared for war, occupying a tract of territory about equal in 'ze to the state of New Hampshire, while Alex-ander of Macedon, with only 35,000 under Jupiter Ammon, conquered the world!

It will be observed that they took a circuitous route for Canaan to avoid the Philistines, (Ex. 13:17.) but were soon assalled by Amalekites, with whom they fought a whole day, while Jehoyah looked on as an idle spectator. so indignant at the result, that he swore he would have war with them from generation to generation. Ex. 17:16. When encamped at Sinal, Moses appears to have secreted himself on the mount to chisel the Decalogue, which he asserted to have been done by the finger of God. on stone tablets so soft, or badly cracked, that they broke on being ejected from his hands. He then violated his most important command-not to kill-in the most outrageous manner, by commanding the Levites to gird on their swords and slav their brothers, companions and neighbors, until about three thousand fell. Ex 39:27. For this he claims a human modification on the destructive poli-cy of the Lord, who he says proposed killing them all. Not willing to be left without people to tyranize over, Moses had convinced the Lord of his folly, and brought him to repentance; otherwise he would no doubt have ac quiesced in the diabolical scheme, for so regardless was he of life, both human and brute, that he told them to "save alive nothing that breatheth" in the land of Canaan. Deut. 20: 16. Though the Lord is said to have led them by a pillar of cloud by day, and fire by night, yet Moses was compelled to plead with an Arabian to accompany them as a guide on leaving Sinai. Num. 10:31. After leaving there, the Lord halted in his pillar of cloud at Kadesh, to learn if permission would be given to pass through Idumea, but soon turned about, with his course directed for mount Hor, to escape the threatened sword of Edom-prudently acting on the principle that "a good retreat is better than a bad fight." He evinced some discretion in this countermarch, by not getting angry and swearing in his wrath. On entering Canaan he commenced hostilities by blasting the walls of Jericho with trumpets and rams' horns, then assisting Judah to drive the inhabitants out of the mountain, but unfortunately failed in the valley, where they had char-iots of iron. Judg. 1:19. For this defeat the natives afterward termed him a god of the hills. Kings 20:23. The Danites with their three score thousand men, not being able to rout the Philistines under Dagon, and get possession of the prov-ince assigned them, became so disgusted after fighting until only six hundred armed men remained, that they abandoned the ensign of Jehowah and purloined a more efficient fighting god from the house of Micah, a godologist dwelling on mount Ephraim. With this emblem of Deity they migrated to the northern border, and obtained a possession by surpris-ing and alaying the inhabitants of Laish, where they ordained an independent priesthood under Jonathan, son of Gershom, in rivalry with that of Shiloh. To assist David conquer the Phil istines, the Lord took a position in the mulberry trees, and by making an unusual sound scems to have so alarmed them that they took to their heels, when David and his men played their artillery so effectually in the rear, that the rout was complete, and the achievement since regarded as one of the most extraordinary strategies of warlare ever performed by the Lord in Canasa. He was then highly extolled by David as a "God mighty in battle." for spoils obtained. In a subsequent engage ment, when the Lord does not seem to have been on military duty, David came so near be-ing overcome by a Philistine valiant, that his-men awore he should go out no more with them to battle, for fear of being slain. 2 Sam. 21:17. The incredulous amount of gold and silver he accumulated to decorate a house to his war-God-in imitation of the Egyptians, Babylonians and others -- was chiefly acquired by pillaging the neighboring nations, through his commander Joab, who was so notoriously

and no longer needed his service to fight the battles of the Lord, he ordered Solomon to put him to death. Solomon displayed his wisdom by letting the Philistines alone, and consequently enjoyed a peaceful reign with his idol atrous wives and concubines-surpassing in salacious congruity like concupiscence ofdcially conferred by the Lord on David. 2 Sam.

Christians are led to wonder how a carnal warrior that "tortured prisoners under saws harrows and axes, (2 Sam, 12:31. 1 Chron. 20:3 and blessed those who dashed their little ones against the stones, (Ps. 187:9) could be consist ently termed "a man after God's own heart;" without taking the fact into consideration whenput taking the fact into consideration that he was only a man after the semi-barbar-ous God-idea of his day and people. He would stand in but ordinary favor with the more ex-alted God-idea of this cultured age, in which humanity and civilization have since had the humanity and civilization have since had the benefit of near three thousand years progress. He was as good as the average men of his period, and possessed some excellent qualities, but was not the heavenly minded saint his sance timonious psalms indicate. He was morally no better than Saul, who was condemned for saving cattle--though conducting his government judiciously until distracted by an evil spirit from his war.God; while David, who houghed horses on the battle-field like a savage, is eulogized by christians as a type of Christ! His prayer (Ps. 109.) betrays a heart derelict in humanity, while his petitions for the Lord to break sinners' teeth in their mouths. and let them down quick into hell, (Ps. 55:15 and 58:7) shows the nature of a heart inspired with the principles of a war-God, in whose praise he was so eloquent for worldly prosperity. With a record so blood stained that even the Lord would not employ him as an architect, he spent his dying moments in giving orders for more executions, discarding future life, by saying: "For in death there is no remem-

brance of thee." Ps. 6:5. The war spirit instilled into those Israelites by Moses and Joshua, predominated through their whole history. So noted were they for strife, that when not engaged with others, they would play jehovah among themselves, and fight like Hector and Ajax. Their inhumanity in civil war is shown by the terrible Benja mite massacre, in which the Lord was counsel lor, where men, women and children were slaughtered to the almost total annihilation of a whole tribe. In the battle between Abijah and Jeroboam, the Lord sided with Abijah and he smote, while Abijah and his men slew, until the fabulous number of five hundred thousand chosen men of Israel fell slain in one engagement. For sanguinary destruction of human life, this stands unparalleled in the annals of heathen warfare; but with the help of the Lord, "Abijah waxed mighty and mar-ried fourteen wives!" 2 Chron. 13:17:21. Their history gives marvellous accounts of what they term the angel of the Lord, making wholesale havoc of armies, surpassing in atrocity any fatal transaction ever recorded of the angel of the bottomless pit.

It is clear to every intelligent mind divested of educational blas, that the Israelites were an uncultivated people, with rude ideas of Daity, in adaptation to their sensual tendency. Devoid of literature, under a leader who received his learning from gentiles, (Acts 7:22) they readily accepted a warfaring God, utterly irreconcilable with a spiritual age, when the superstition of miraculous warfare is retreating before the light of science, showing that success in battle always has, and ever will depend on circumstances in connection with numbers, resources or military genius. The God of nature never participated in human butchery, by violating his own divine law for man to die by a natural process. For the sake of humanity and advance of civilization, it now remains for reformers to unite in reclaiming the name of Divinity from the fighting stigma, under the ban of which it has been de moralized aince the apocryphal fall of Jericho. This divine disgrace is well illustrated by the fact that those nations accepting the Jewish war-God, now marshaled under the banner of what they call Christianity, with their superior facilities for warfare, challenge the world in aggressive hostility; and when not engaged among themselves, commence on Pagans, Ma-hometans, or Indians. Hence if Moses had been arrested before he escaped for violating the Egyptian ritual, and dealt with according to the civil laws of the land and Jehovah as a God of battles, made his debut on Mars, instead of coming to inaugurate warfare under the guise of religion on this planet, the world by this time, under a God of love, might have reached a degree of civilization bordering on the anticipated blissful millennium.

never "cats his words," I expect it will soon be the "painful" duty of the writer to lay before the readers of the JOURNAL an account of his cruci**fix**ion.

However, the world moves on space in spite of the efforts of the churches to "handspike' it back a fow hundred years. Tomah, Wis.

### Theodors Parker.

#### (Boston Herald.) Twenty-two years ago forty persons met al

Park Street Church in this city, on Saturday afternoon, in the height ot the great revival of 1858, "to pray for the conversion of the notorious infidel, Theodore Parker." One prayed, "O, Lord, we know that we cannot argue him down, and the more we say against him the more will the people flock after him, and the more will they love and revere him," another begged his brethren "to pray tor Mr. Parker every day when the clock should strike one," and at that meeting prayers were offered for no other person besides Theodore Parker. The next morning 8,000 people in Music Hall listened to a man whose religion was joy and light, and whose "soul dwelt therein, like an eagle amid the fields of the upper air." 'The antagonism of that day was an antagonism of twenty years' growth. Like Chalmers and Channing, Theodore Parker felt from boyhood that he must be a miniater. It was born in him, and when he was ordained, in the summer of 1837, at West Roxbury, the prayer of the person whose hand lay on his head was, that no fondness for literature or science and no favorite studies may ever lead this young man from learning the true religion and preaching it for the salvation of mankind." One of the Cambridge professors, anticipating his carcer, advised him to be a "minister-atlarge," preaching with the voice and with the pen; but this was easier said than done. No sooner did he begin what was really his lifework than all the great social forces of America were arrayed against him, the forces of the market and the state, notless than those of the church and the press. He lived in a seething time, when great changes were tak-ing place in the moral and social life of the country. His famous sermon on " The Transtent and Permanent in Christianity" did for free thought in America, in 1841, what Cardinal Newman has stated that John Keble's significant sermon at Oxford on "The National Apostasy " did for historical Christianity in England in 1833. Nowman and Parker are wide enough apart as leaders in religious thought, but Parker was not less positive for the absolute truths of natural religion in Boston than Newman was at Oxford in stating anew the ancient faith. Newman was not less persecuted in England than Parker was here. The movements which they represented were simultaneous, if divergent, and, from a larger point of view, had essentially the same end, the bringing of men to God along the lines of positive truth. To-day, when the dust and smoke of conflict have cleared off. Parker is not the infidel the Park Street revivalists imagined him to be, and the movement initiated by Keble and Newman to bring the church back to the earlier standard of belief and practice has been a healthy process in awak-ening religious thought and life. The tran-cendental movement in New England and the tractarian movement at Oxford were only different manifestations of the same restless energy in human thought, and the receptive mind of Parker, himself the disciple of Channing, was moulded, like the restless mind of Newman, himself the pupil of Keble, by influences greater and wider than he knew. To day, the twentieth anniversary of Theodore Parker's death, the great moral and social crisis in which his voice rang out clarion notes above the fray is over. The old warhorses in religion and politics have disappeared, and the questions for which they battled are settled and recorded as a part of yesterday's history. The passions that environed Parker, that attempted to shut him out from influence upon his fellow-men, that reduced him finally to his own pulpit and to the lecture field, passions so hot that even their memory to day is like the blast of a furnace, have essentially sabsided, and broader and better views prevail. The men that held the keys of power in his day have been reduced to their natural size, and Parker now stands forth as one of the bravest and truest sons whom New England has yet honored with growing fame. In 1860 it was chiefly his fighting qualities that were thought of and insisted upon in his biography. In 1880 his true work in the social and religious life of his time rises more and more into view. Dean Stanley saw the scholarly side of his work when he recently spoke of him as the principal scientific religious thinker in New England during the first half of the century, and it is now generally conceded that we once had among us a man socially proscribed, personally hated, thoroughly misunderstood by the conventional representatives of religion denled the proper recognition of his great and generous service to humanity while he lived, whom no one excelled in reverence, in piety, in manly courage, in devotion to great principles, in fidelity to religious truth, in the conception of a minister's duty to all classes and conditions of men, in the union of those qualities of head and heart which, found in a man of the people, and used for the people, finally gave him the transcendant joy that he had not lived in vain. Lying on his death-bed, in Florence, Parker said: "I had great powers committed to me; I have but half used them;" and yet he had put fifty years into the work of a quarter of a century, and had fought battles, stood for unwelcome truths and dared and braved, excepting Garrison, more than any other public man of his time. As seen from the point of to day, he changed the idea in New England of what a minister ought to be. Channing led the way in asserting the supremacy of moral and spiritual truth above the dogmas of Calvinism, but Parker never forgot that over his study door rested the mus ket with which his grandfather at Lexington had "fired the shot heard round the world," He was a man of war from his youth, living in the thick heat of the fight up to the day when, with bleeding lungs and trembling heart he wrote a sad farewell to people into whose souls he had breathed the principles of his own life. No man ever carried into a Boston pulpit, after Channing, such power of stating the relation of religion to life. He lifted the great seething multitudes into his own atmosphere of thought and feeling. He taught the preachers of the rising generation what and how to preach, and thousands of young men, careless of his special religious young men, careless of his special religious opinions, were inspired to noble and mani-living by his words and by the character b-hind the words. He lived a great and open life among us. Its bare record is thrilling, but the life yet unwritten, known to few, transmitted from lip to lip, the personal life which he once said, with tears, could not be told even by himself, the story of what he suffered, of the men who betrayed him, of his inward conflicts of heart, of the heroism of a brave and silent suffering soul, of the man who never faltered when duty called, reveals Theodore Parker as one of the few rare persons his commander Joab, who was so notoriously down or deny it. I presume he will be called who, whether in public or private life, fills wicked, that when he (David) was about to die, upon to either "put up or shut up," but as he out the ides of a truly religious man. It is

time to study his career anew, but his old parishioners and followers are not the only ones interested in his fame. Even now he is one of the bright and shining names in our calendar of great men, whose career is grow-ing into clearer light as an index of New England character? It is high time that men of differing faiths should cast aside the prejudices of a quarter of a century, and give Theodorc Parker his rightful place as one of the great students and one of the great social, pol-itical and religious leaders of our time. He was to the casual eye a destroyer of current shams wherever and whatever they might be, but he was also one of the most positive, constructive, upbuilding and renewing men who have ever taught and lived for what is best in American life.

MAY 22, 1880.

A novel way to obtain good luck is set forth by the London Figaro. It says:

"One of the little known figurants in Parisian life is the hunchback at the Bourse. He may be seen daily shambling his way on crutches through the crowd that haunts the sacred precincts of the Paris Stock Exchange, and as speculators are a supersti-tious class, one of them at a time may be seen slyly to approach the deformed one, and to rub the paim of his hand over the hump, which, it is said, has the virtue of bringing good luck to the one who touches it after this manner. The poor cripple has, says the Continental Gazette, nothing better to do all day than pander to the notions of the fickle crew at the Bourse, and he doubt-less makes a good living by it. It is indeed a comical sight to see the lame man, when he eyes an old customer, hobble up on his crutches, and serenely turn his hump round to be stroked by the wealthy financier, who at once makes off and is lost in the surrounding crowd.

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### The Secrets of a Glove.

Among other interesting tests given by Mr. Wilson during his late trip through Wisconsin, we select the following for publication, written by F. N. Blackman.

E. V. Wilson, the "Nonpareil" lecturer and seer, has just closed a course of highly entertaining lectures at this place, and one of his tests was such a complete victory over the opposition, that I can not resist the temptation to give it to your readers. At the close of the first lecture, Mr. Wilson requested that some lady bring him her glove which, on being done, he asked: " Madam. is this your glove? "

"Yes, sir,"

Holding the glove a moment, he again asked, " Madam, is this your glove?' "Yes, sir."

" Has not some one besides yourself worn or carried it?"

"Not that I know of."

" Has not some one living at your house, or that has been there, had this glove?" "I think not."

Mr. Wilson then said: "Some one besides Mr. witson then said: "Some one besides the lady claiming ownership, has either worn or carried this glove," and proceeded to give a minute description of the person, as well as her parents, and closed by saying, there was cancer in the family, and he thought one or both parents had died from the effects of the saine.

The brother of the lady supposed to own the glove, arose and denied each and every allega-tion, and then Mr. Wilson again said, "I will wager four big apples that I am right, and the audience will find it so sometime."

The lady's husband then arose and said that an explanation was due here, and stated that his wife in going to the lecture forgot her gloves, and a lady friend said: "Put on one of my gloves and I will go with one," which was done, and the glove given to Mr. Wilson belonged to this friend and not to the lade belonged to this friend, and not to the lady giving it to him. The interest of the audience here reached fever heat. This explanation gave a clue to the whole business, and it turned out that Mr. Wilson had given an accurate description of the owner of the glove as well as of her parents, and that both parents had died from cancer. Upon leaving the hall the parties admitted it was a "put up job."

A Baptist clergyman attended the lecture Saturday evening, and the next day in his pul-pit said substantially that Spiritualism was true, and there was no use in trying to put it

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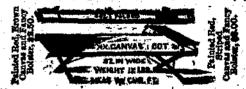
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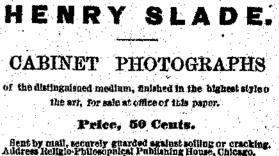
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