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

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The Mistakes of a Bishop.

To make a good church member a man need only be mistaken on one or two leading points, but to become a Bishop he must have a compact and well assorted mass of misapprehension, a profound and diversified misinformation, on nearly all matters of science, history and ethics; so that whatever the subject under discussion he can bury its facts under such a cloud of notions got up to "promote the cross of Christ," that nobody shall be able to extricate the merits of the question from his christian rubbish. Bishop Simpson has all the ignorance essential to an effective Methodist Bishop, and knows how to display his misconceptions with all the force that impudence can lend to presumption.

In one recent sermon Bishop Simpson attributes the greatness of the United States to the alleged fact that the Americans "believe in Jesus," and in another recent sermon, we find he accounts for the rule of the English in India by the fact that the English believe in Jesus.

Faith in Jesus, he thinks, destroyed the temples of the Greek religion and want of faith in Jesus brought on the French revolution. Notwithstanding astronomy may reveal the fact that there are millions of worlds, and notwithstanding the "plan of redemption," if carried out upon them all, would keep Jesus undergoing crucifixion for ever and ever, somewhere; still science does not conflict with christianity because as to these other worlds, Bishop Simpson does not know that they need a Savior, but as to this sin-cursed earth, it does. And the efficiency of christianity is not diminished by the fact that eighteen centuries of it have saved nothing. Finally in a gush of argument such as few sound reasoners can resist, the Bishop says:

"And then he comes to me and lays his hand on my head, and tells me in a voice of sympathy and love, 'The very hairs of thy head are all numbered.' Oh, I have seen a young woman take her babe to her bosom; I have seen her comb its hair and curl the hairs around her fingers; and I have seen her hold the babe to her bosom in affectionate love and kiss it a hundred times, charmed with its innocence and beauty, but I never saw a young woman try to count the hairs upon her babe's head. But God numbers yours and mine, and none of them shall fall to the ground without our Father's notice."

We do not know how often these various phenomena occur to the Bishop; how often God lays his hand on the Bishop's head and says that his capillaries have all been enumerated in the divine census, or how often the "young women" of his acquaintance have babes of their own to play with. But we will hereby offer him one thousand dollars for any well authenticated proof of the appearance of the hand in the manner alleged, or the utterance of the words above asserted to have been uttered by the Almighty to Bishop Simpson, and five thousand dollars for every hair that he can produce marked by the Deity with its appropriate number. If he is not ready to earn six thousand dollars, and verify his statement in this easy way, then the statement is mere pulp gas. Bishop Simpson never felt God's hand on his head, never heard any such words, and does not expect anybody to believe that he ever did. He will doubtless even charge us with blasphemy in offering

to pay him six thousand dollars to prove them true. He is so in the habit of dealing in metaphorical fustian and calling it divine truth and "God's holy word," and of expecting that nobody will believe what he says, that he will feel astounded that anybody shall measure his little fib seriously. Yet there is as much truth in the hair-census story as in the supposed history narrated by the Bishop. The material prosperity of the people of the United States is no more caused by faith in Jesus than is the fatness of the buffaloes on our plains or the existence of mineral deposits in the Rocky Mountains.

Indeed, if any considerable portion actually regarded and obeyed the teachings of Jesus as divine, it would bring our national prosperity and wealth to utter annihilation in six months, for they would all immediately begin to take no thought of the morrow, trusting that the morrow would take thought of the things of itself; they would toil not, neither spin, nor gather into barns; they would give to him that asked, and from him that would borrow they would not turn away, but would be eager to lend in exactly the ratio that the borrower was unable to pay either principal or interest; they would resist not evil, but would yield to every form of despoiling violence; they would look upon poverty as a privilege and honor, and upon wealth as a curse, and under the burden of these economical and social errors, belief in Jesus would instantly destroy American civilization. Every plow toiling in the furrow, is a denial of faith in Jesus. Every ship plowing the sea is a sign of infidelity. Every effort of labor and every accumulation of capital, is an expression of contempt for his opinion as to the means of making men better.

Turning to England and India, we find the Bishop, in his diversified ignorance, shouldering upon the communist and non-resistance Jesus, the responsibility of all the bloody career of outrage, despotism and rapine with which England has obtained its ascendancy over India. The Hindoos when unconverted are more nearly like Jesus in their characters than Englishmen can become by any amount of saturation with the gospel. What Jesus taught, and what Europeans and Americans never can learn, the Hindoos imbibe in their mother's milk and believe from birth without being taught.

They actually believe in non-resistance; we in resistance. They actually believe in kindness to men and animals. They will not eat the flesh of the beast, because to do so is to fatten on the death-pains of their fellow creatures. Many of the ethical doctrines of Jesus, were imported from Hindoos, where they had been taught for six hundred years by Christna, whose very name was borrowed to supply Jesus with a surname, and most of the events of whose life were foisted upon Jesus as part of his history.

Christna or Krishna, also known as Vishnu, was an incarnation of God in the flesh, was born of the virgin Mala which was the oriental equivalent of the name which we call Mary; when born he was saluted by a chorus of angels; he was cradled among shepherds; soon after his birth he was carried away by night to a remote place for fear of a tyrant who had ordered all children to be slain because it had been foretold that a child then about to be born would supersede him (a story which one of the evangelists narrates of Jesus and which Renan and all critics agree could not possibly have occurred). He was claimed as of royal descent, though born in a dungeon. A prophet pronounced him a celestial being, as John the Baptist pronounced Jesus. He cured a leper; a woman poured on his head a box of ointment. His fellows declared him King. He washed the feet of the Brahmins. He astonished his tutor with his learning, as Jesus astonished the doctors; he was crucified, descended into hell and rose into heaven; yet, there are sufficient evidences to indicate that Christna, concerning whom these things were told by the Hindoos 600 years before the same stories were told of Jesus, (Vid. Inman's Ancient Faith, etc., vol. 1, p. 403, art. Christna) was an allegorical personage like Hercules, and that each of these myths had an allegorical meaning.

It is true that in place of Mala, as the christ-mother, who was a perpetual virgin christianity substitutes a Jewish matron

who, according to the acts and gospels, was the mother of a family of at least five, and probably more, sons and daughters: How the christian world can adore as a perpetual virgin and the representative of the principle of virginity, a matron who kept having children all her life is one of the anomalies of "faith."

In all other respects we have here a christianity that antedates the New Testament by 600 years, yet contains the same "facts."

So far from Bishop Simpson, therefore, being in a condition to offer his religion to the Hindoos, it is he that has swallowed as revelations the myths which they invented as allegories only. It is he that has obtained in a form full of error, from them, a religion which, as they taught it, was full of truth.

If Bishop Simpson will carefully study the history of English sway in India, either in original sources or as condensed conveniently into Carey's "Principles of Social Science," and into his "Slave Trade, Domestic and Foreign," he will learn that India while it remained Pagan, maintained through scores of centuries, without famines or want, and with a high average degree of happiness and a low average degree of crime, a more dense population, and a more compact and permanently successful system of industry than christianity has ever witnessed. This system of industry was broken up and destroyed by the English friends of Jesus, in order that British manufactures might supersede Indian, as they did. When by these means the entire population of India were remitted from a diversified and skilled industry to one of agriculture only, which had no home market of non agricultural consumers, great famines swept over India, destroying often one million persons per year for many years in succession. The horrors of British rule in India are so fully conceded by all scholars and so well recognized in their causes by all economists, that to speak of it as a triumph of Jesus is ludicrous.

Passing on to the Bishop's ignorance concerning the origin and nature of christianity, we find him saying:

No human being to-day bows to Jupiter, no temple is open to Venus, no assembly prostrates itself before Mars, no garment saved from a shipwreck is hung up in the Temple of Neptune. All this through the preaching of the cross! To-day where is Paganism?

We answer, all the leading features of Paganism have been absorbed into Christianity, and now form part of Bishop Simpson's creed and hope. When Bishop Simpson prays for the nomination and election to the presidency of General Grant, who represents in American politics simply the military force that suppressed the rebellion, he prostrates himself before Mars, as absolutely and completely as the most superstitious Roman ever did. Mars was simply military force, and no class of men worship it more than the Methodist bishops.

As to Jupiter, the root of the name Ju, is identical with the root Yah of Jehovah, the God whom Dr. Simpson supposes to be so much more actual and true than Jupiter. The difference in name is such as naturally arose between children of the same stock, settling some in Judea, some in Greece, and some in Italy. The genitive form of the name Jupiter, to wit Jove, is so identical with the Hebrew Yahvah, which we pronounce Jehovah, as to indicate their Unity at once. The Jews imported the name into their language in the Davidic period, probably from the Ionian, Phoenecian and Pelagian races, who peopled the western coast of Judea, at Joppa, Tyre and Sidon. Their previous name for deity, "Elohim," is plural, and does not mean any one God, but "the gods," meaning all of them, and is so used throughout the old testament. Hence the Jews borrowed their name and idea of one Supreme God from the races, whose civilization afterward culminated in Greece and Rome. Jupiter was the God of the Bright Sky, of Thunder, of the Heavens, or the Firmament, and so enclosed in his jurisdiction the earth, sea, and all that the heavens enclose. So closely did the Hebrew conception of Jehovah follow that of their neighbors that their only word for Thunder was Jah's voice. The monotheistic idea developed out of the polytheistic and was its offspring. Bishop Simpson holds that though the Siro was pagan the offspring was inspired! The battle of the Gods by which Jove rebelled against Saturn, vanquished him, became immortal, and now holds him under chains

and darkness, is evidently the original form of the story of the rebellion of Satan against Jehovah, by means of which Bishop Simpson accounts for the entrance of sin and death into the world, without which there would have been no need of a Savior or a Bishop, or a collection plate. So the Bishop is himself in the eye of every educated student of the historical genesis of religion, a worshiper of that same Jupiter, Yah-pater or Jehovah father, to whom he asserts that no human being bows.

Of course, Bishop Simpson is not aware that the cross was the emblem of life throughout Asia two thousand years before Jesus lived. It is probable that instead of its use resulting from Jesus being crucified, the story of Jesus being crucified was borrowed from the Hindoo theology, in order to continue its use, just as the vernal equinox was borrowed from Egyptian theology, and adopted as the period of Christ's ascension, and the Saturnalia, beginning the 25th of December, was appropriated from Roman paganism as the period of his birth; just as the story of the temptation of Hercules was converted into the temptation of Jesus, and the rescue of Hesione from the sea monster by Hercules was converted into the rescue of Jonah from the whale's belly by prayer. In fact, the researches of scholars are showing that the very warp and woof of Bishop Simpson's faith, are so exclusively pagan in their origin, that it may well be doubted if a single idea ever existed in christianity which was not filleted into it from pagan sources.

The Bishop's crowning argument is that if under the Darwinian theory millions of years were required to evolve man from the lower forms of life, then there is no reason why the Methodist church should not have a perpetual lease of time in which to convert mankind. There is one difference. The evolution of man from the lower forms of life went on without the help of salaried bishops, paid to smother knowledge, by repressing the advance of investigation, and sneering at every stride of progress. It seems probable that the evolution of thieves into honest men can be accomplished quite as rapidly by dispensing with the like superfluous agency.

The Origin of Monogamy.

The Rev. I. A. Searles, in a sermon on "Ingersollism," asserts or assumes that monogamy is one of the fruits and merits of modern christianity, and would have us infer that, if the restraints of christianity were withdrawn, we would all plunge back into polygamy. Surely, Mr. Searles must be aware that monogamy, though it is a feature of modern christianity, was never impressed upon it by any divine command or scriptural example, precept or hint coming from Judea, but that christianity is passing across the Hellespont from polygamous Judea into monogamous Greece, Rome, Germany and Spain, took on monogamy from the heathen nations in which it sought to make progress, and which had never practiced anything else. Jesus and Paul advocated celibacy, not monogamy. They rebuked those who would punish adultery, not those who had practiced polygamy. The only limitation to "one wife," was that prescribed for a bishop. Sanctity was supposed to consist in absolute abstinence from marriage whether polygamous or monogamous, and nothing else but this was accounted chastity either among the Essenes or the primitive christians. This is a standard which modern "christianity" utterly rejects and repudiates. Whence, then, did the modern standards come. Evidently, from philosophic Greece, which according to Michelet and the concurrent voice of most modern critics never knew a sacerdotal order, a revelation, a miracle which was not known to be a myth, or a priesthood. The Rev. Mr. Searles says:

"Among the Greeks the wife led a life of seclusion from society. She was not permitted to appear upon the street unveiled. The kitchen was her province," etc.

On a point of this kind we prefer the testimony of the renowned French Historian, Michelet. He says (Bible of Humanity, p. 107):

"When philosophy, the sweet Socratic wisdom of Zenophon, logically investigates what is the true role of woman, it has nothing to do but simply to come back to what the *Odyssey* describes. In Homer the mistress of the house has half the government,

all the interior cares, even those of hospitality. She sits opposite to her husband and is his equal at the hearth. It is to her that the supplicant must first apply. The amiable Nausicaa, who received the shipwrecked Ulysses on the shore, recommended him to speak first to her mother. This mother, the wise Arete, appears to all a kind providence, and even to Alcinoos her husband, who has long had an easy time of it, and, to use his daughter's words, 'drinks like an immortal.' Arete supplied his place; by her prudence and peaceful disposition she settled disputes, prevented litigation and was the umpire of the people."

In all the Bible there is no scene pictured in which any woman is endowed with attributes which command men, but only with those which serve him. She is in that book nowhere, as in this little Grecian picture, and indeed throughout the *Iliad* looked up to for her judgment, prudence, wisdom or learning.

The Rev. Mr. Searles, if he has discovered that Grecian women always appeared veiled, ought to apply himself to correcting Greek literature and works of art. Andromache presenting her babe to Hector is not veiled, and though Helen dons her veil to go abroad it is a white veil through which the Greeks admire her beauty, as we would that of an American belle or bride. Nor is there in all christian literature any more lovely picture of marital affection, than that of Andromache meeting with Hector, who apprehensive of the result of the combat will not enter upon it without a parting interview with her. He says:

"I go to my own mansion first, to meet My household—my dear wife and little child; Nor know I whether I may come to meet To them, or whether the great gods ordain That I must perish by the hands of Greeks.

So spake the plumed Hector and withdrew And reached his pleasant palace, and found not White-armed Andromache within; for she Was in the tower beside her little son And welled nurse, and sorrowed, shedding tears.

And Hector seeing that his blameless wife Was not within came forth again and stood Upon the threshold questioning the maids. I pray you, damsels, tell me whither went White-armed Andromache," etc.

Being told that—

"To the lofty tower of Troy she went When it was told her that the Trojan troops Lost heart; and that the valor of the Greeks Prevailed. She now is hurrying toward the walls Like one distracted with her son and nurse."

He still pursued her—

"When at length he reached The Scæan gates, that issue on the field, His spouse the nobly dowered Andromache, Came forth to meet him. * * * She came attended by a maid, who bore A tender child—behold, to speak Upon her bosom—Hector's only son, Beautiful as a star." * * *

The father on his child Pressed to his side meanwhile, and all in tears Clung to his hand, and thus beginning said: 'Oo brave! thy valor yet will cause thy death. Thou hast no pity on thy tender child, Nor me unhappy one, who soon must be Thy widow.' * * *

She does not hesitate to advise her husband as to his plan of battle, for his safety, in a manner which best bespeaks the independence in which she lives and the wifely respect in which she is held.

"Hector, thou Art father and dear mother now to me, And brother and my youthful spouse besides. In pity keep within the fortress here, Nor make thy child an orphan, nor thy wife, A widow. *Put thine army near the place Of the wild justice, where the city walls Are low and may be scaled; 'Tis in the war The bravest of the foe have tried the spot.*" * * *

Hector argues in favor of his bolder plan of combat, and exercises, unwisely his prerogative of overruling her counsels.

"So speaking, mighty Hector stretched his arms To take the boy; the boy shrank crying back To his fair-nurse's bosom, scared to see His father helmeted in glittering brass, And eying with affright the horse-hair plumes That grimly nodded from the lofty crest. At this both parents in their fondness laughed."

(In all the grim literature of the Jews, no human being ever "laughs in fondness.")

And hastily the mighty Hector took The helmet from his brow and laid it down Gleaming upon the ground, and having kissed His darling son and bosomed him up in play, Prayed thus to Jove and all the Gods of heaven."

Hector prayed that his son might excel himself:

"That so his mother may be glad at heart; So speaking, to the arms of his dear spouse He gave the boy; she on her fragrant breast Received him weeping as she smiled. The chief Beheld, and moved with tender pity, smoothed Her forehead gently with his hand and said: 'Sorrow not thus, beloved one, for me No living man can send me to the shades Before my time; no man of woman born, Coward or brave can shun his destiny.'"

Continued on Eighth Page.

Spirit Materialization versus Mediumistic Transformation.

BY WILLIAM EMMETTE COLEMAN.

"Wish not so much what men say as what they prove." - Mr. Philip Stiles.

"The medium who is susceptible to the influence of a beneficent spirit..."

Circles for the materialization of human forms, separate and distinct from the medium, have been in vogue for some years in America and England.

While the possibility is admitted that a genuine sensitive or psychic, under the psychologic influence either of the circle or herself, may attempt to personate spirit forms or simulate other spirit phenomena...

In the first place, we should never attribute to a spiritual power the accomplishment of that which can be easily done by material agency. It requires no spirit-power to furnish the medium with masks, trussels, lace, robes, etc., and to conceal them on her person; no spirit-power is requisite for a medium placed in a cabinet (unless under absolutely fraud-proof conditions) to fix herself up so as to impersonate a spirit...

Not a single case has there ever been the least substantial proof vouchsafed that the medium was impelled by spirits to engage in fraud; no such proof can be produced, and for the best of reasons; no spirit ever engages in such nefarious work on earth. The whole theory of Jesuit spirits, evil spirits, obsession, and all the other phases of this diabolism sought to be fastened on Spiritualism, is a huge fallacy, a delusion, devoid of the least foundation in reality; and it is a marvel to me how any thinking person, any person capable of calm, considerate reflection, can have fallen a victim to any such absurd delusion.

But to return: the use of the medium's body to impersonate spirits, whether that body be transformed or not, is no materialization, but something quite different; and every medium advertising or taking money for materialization, and then simply presenting her own form, passing herself off as a spirit or spirits, without giving any explanation to those from whom they received the money as to the character of the phenomena presented, leading them to believe they are witnessing genuine materializations, every such medium practices gross fraud, worthy of severest reprobation. I do not deny the possibility of the transformation of the medium's body to some extent. Certain phenomena of D. D. Home's mediumship, would indicate its possibility, and there is some evidence in some other cases—not wholly trustworthy, however—that such may be the case. But, granting such to be done by spirit-power in certain cases, it is an entirely distinct phase of the spiritual phenomena from that of materialization and should always be presented to the public for just what it is, and not palmed off as materialization.

With regard to spirits controlling mediums to unconsciously pass themselves off as spirits, as before remarked, not a vestige of proof of such action can be produced; but it is possible that some sensitive, susceptible to the influences of surrounding minds or to self-psychologization, may sometimes unconsciously impersonate spirits. A genuine medium, so-called, is a mesmerizer, sensitive, one capable of entering the psychologic, mesmeric or entranced condition by voluntary effort, without the aid of

a mesmerizer—in a word a self-magnetizer. Now, it is possible that such a sensitive, strongly desirous of satisfying those present, who are anxiously awaiting the occurrence of certain phenomena, may while in an entranced or abnormal condition, without any voluntary effort on her part, be impelled, through the action of her own desires and the desires of those in the circle, to endeavor to satisfy those desires, by simulating spirit-materialization or other phases of spirit-power. Such a thing is possible, I grant, and may sometimes occur. But to take this as a rule in cases of detected fraud, as many are inclined to, is to open the way for the practice of all kinds of fraud by charlatans and knaves; who, when detected in their tricks, have only to fall back upon the theory, that they were unconscious of the fraud they practiced, being led to its performance while entranced, through the strong will-power of the circle, or else fall back upon the other theory—the wholly erroneous and most pernicious theory—that spirits caused them to commit the fraud. I repeat it, no spirit ever controls mediums to practice fraud or knavery; and I challenge the production of any substantial evidence, aside from idle speculations and vague surmises, that any one ever did. This theory of spirits aiding mankind to become devils is unscientific, unphilosophic, irrational, illogical, absurd—is a mere relic of ancient superstition, an heirloom of medieval theology with which nineteenth-century Spiritualism is still encumbered—an error destined to be outgrown in time, one which a purified, elevated Spiritualism will thoroughly uproot as a rank weed of noxious growth, poisoning the very life-essence of the spiritual dispensation.

While the possibility is admitted that a genuine sensitive or psychic, under the psychologic influence either of the circle or herself, may attempt to personate spirit forms or simulate other spirit phenomena, yet this hypothesis should never be entertained, unless the most thorough and convincing evidence of its truth is clearly presented. Opening as it does the gateway to wholesale fraud, we cannot be too careful not to advance a fraud-defensive theory explanatory of detected spirit-imposture, except the evidence of that theory is overwhelming and conclusive to impartial critics and investigators. Remember, possibility is one thing, and probability or actuality quite another thing. Also, when preparing to deliberate fraud, mediums should have been made by the medium, evidenced by the discovery of masks, veils, muslin, and articles of clothing used in personating the spirits, the hypothesis of unconscious fraud is entirely ruled out; and of this character are all, or nearly all, the cases of spirit-imposture so far detected in America and Europe.

I am sorry to say, in my opinion, the recent exposé of Florence Corner in London, gave strong indications of deliberate, premeditated fraud on her part. Such an exposé was entirely unanticipated by me. Prof. Crookes's experiments with this lady proved conclusively, I think, that she was a good medium for "form-manifestation," and I did hope that all the phenomena manifested in her presence might be of a genuine character. But, alas, for the vanity of human hopes! She was detected in the very act of impersonating a spirit. I have read carefully the ingenious theories broached by members of the British National Association of Spiritualists in whose rooms the exposé occurred, and by other prominent Spiritualists, in attempted vindication of Mrs. Corner from the charge of deliberate imposture. These attempted vindications, however, are mutually contradictory and self-destructive; for three different hypotheses, aside from conscious imposture, are advanced by the vindicators. Some say it was a transfiguration of the medium by spirit-power—she being influenced to personate a spirit while under the control of her guides, who are good spirits; others say, that, owing to the skeptical influences present in the circle, evil spirits assumed charge and forced the medium to deception; while a third party assumes that the strong will-power of the positive minds present caused the medium to use deception, aside from all spirit influence, good or bad. The fact that three discordant excuses for the fraud have been presented, only proves that all three are simply speculative hypotheses, alike devoid of any substantial proof, all invented to cover up and smooth over a disgraceful imposture. Only one of the three conflicting theories can be true, and there is about as much ground for accepting one as another; and the fact that three equally able and intelligent bodies of thinkers, of like experience in spirit manifestations, come to such widely divergent conclusions concerning this simple question, evidences to a candid, rational, impartial mind that the whole matter, so far as the tenability of these three hypotheses is concerned, is enveloped in a haze of obscurity, and a maze of contradiction and irrationality. Why not fairly and squarely face the unpleasant fact forced upon us, and openly acknowledge that Mrs. Corner was caught fairly in giving a pretended spirit manifestation in which no sign of spirit-power was present.

Mr. Berks T. Hutchinson, of Cape Town, South Africa, in an article in the Cape Times of March 12th, defensive of Mrs. Corner, says: "It is a well-known and historical fact that the entranced sensitive (medium) can be liberated from the most intricate bonds, and brought out and made to impersonate some spirit who is anxious to show itself, and then taken back and mysteriously replaced in the bonds without the sewing, gluing, soldering, etc., being in the least disturbed. It was just such a case when the pseudo-investigators grasped the form, and, of course, found the medium." Now, as I said in the beginning, if such is to be the character of the phenomena observed at a given séance, then justice and truth demand, that, instead of it being heralded (and pay taken therefor) as a genuine materializing séance, it should be proclaimed as of a transformation or impersonation character; that every one would know what to expect. But what honor or justice is there in cases where visitors are invited and expect to see the forms of materialized spirits presented them, and, instead of such, nothing is shown but the so-called medium, decked out in various costumes and appliances, playing "spirit"?

For myself, I take decided objection to the statement of Mr. Hutchinson, that it is "a well-known and historical fact" that spirits release mediums from their bonds for the purpose of enabling them to "play spirit," and then place them back in their bonds, so as to deceive those present into the belief that it was not the medium but a spirit that was seen. I for one take no stock in such convenient theories to plaster over and bolster up detected fraud. When fraud is done in spirit-circles, the fraud is practiced by embodied spirits in the flesh; there being no need to call in the aid of disembodied spirits and mediums to account for the phenomena. No proof has ever been given to sustain this fantastic theory. It is purely and

simply a theory, concocted in the minds of certain classes of seance-attendants, so as to cover known cases of fraud without bringing well-merited opprobrium upon the fraudulent mediums. So long as such fanciful and undemonstrable theories are sought to be fastened on Spiritualism, for the purpose of covering up vice and criminality—in plain terms, swindling and obtaining money under false pretences, treading upon the holiest and tenderest affections of the human spirit, by unprincipled charlatans and knaves—so long will Spiritualism, in the minds of thoughtful, sensible people, be regarded as very largely synonymous with folly, imbecility, trickery, swindling.

In an article from the London Spiritualist, published in the JOURNAL some weeks since, it was stated that in materializing and transformation séances spirits "present earthly drapery, which they have the power of transporting from place to place without being able to explain how or why they do it, their utterances being considerably limited by the brain-power of the medium." The latter part of this statement is truly remarkable. A spirit obtains earthly drapery, lace, mosquito netting, or tarlatan, let us say, which it found in the house of the medium or some other house on earth. It brings the drapery to the cabinet, wears it itself when materialized or places it on the medium, transfigured or otherwise (according to the prevalent theory), to aid her in impersonating a spirit; and yet this simple circumstance, the bringing of a piece of muslin from another room or house, to be used as drapery is of such a transcendent and indescribable character that the spirit is unable to explain how or why he did so, because the brain-power of the medium will not admit of it!

Not only how this was done, but why it was done, the medium is incapable of giving expression to. We know why it was done—that follows from the facts of the case. It was brought to be worn by the materialized or transfigured form, as an aid in the manifestation. That is the why, the self-evident why; and can any one believe for a moment that a spirit able to talk, sing and play in a materialized form, is yet so limited by the brain-power of the medium, as to preclude the expression through his own materialized form, or through the transfigured medium of this small, simple fact, one that every one knows, without being informed by the spirit? Is it possible that any one can seriously believe that a spirit could not project through the brain-power of the most undeveloped medium in the world, capable of any intelligent expression of thought, such a simple idea as this: "I brought this drapery from the other room, or from another house, for the purpose of its being worn by the spirit-form or by the transfigured medium."

As for the how the drapery is brought, granting that it is done by spirit-power (which I take, however, as being far from settled) it is so conveyed by the same power that moves a chair, table, or other ponderable object. The force which can raise a chair to the ceiling can, if concentrated, move articles from one room to another, as from one house to another. The same power is involved in both cases. Explanations as to how objects are moved have been given by mediums and seers for over thirty years; and the brain-power of a medium must be exceedingly limited, if it is incapable of giving utterance to such an explanation. The author of this paragraph is generally clear and level-headed, a thinker and reasoner; but in this case we see exemplified how intelligent, candid investigators and seekers after truth suffer themselves to be led into grotesque and bizarre theories in order to account for certain supposed or real anomalies in spirit-phenomena, genuine or fraudulent.

So long as men will attribute all genuine psychical phenomena to the influence of disembodied spirits, ignoring one of the most important factors in the problems of said phenomena—that is, the spirit of the medium or sensitive, to whose action and functions, often while in an abnormal state, is due a large proportion of the phenomena, including many cases of so-called materialization—so long will absurd and fanciful theories have to be fabricated to account for that phenomena on the hypothesis of their being the work of disembodied spirits. Many "materializations" are simply the "double" of the medium, a phantom form projected from the medium, not a disembodied spirit from the Spirit-world. The spirit thus manifesting being purely mundane, a temporary offshoot of the medium as it were, this may account rationally, for the inability of the form to explain how and why it does what it does. A genuine disembodied spirit it would find no difficulty in so explaining readily; but the eidolon, the simulacrum, the Doppelgänger, this temporary spiritualization conjoined with temporary materialization, vaguely living in a new world of being, may well be unable to satisfactorily explain the laws of its mode of operation in its semi-spiritual state.

Since writing the above, the third volume of Mrs. King's "Principles of Nature" has come to hand; and in it I find a clear explanation of the philosophy underlying all physical manifestations, how they are now performed, including the laws governing materialization, the double transformation or etherialization of mediums, etc., as well as all forms of mental mediumship. Attention is invited to the principles in this volume in connection with the foregoing remarks; the question of "evil spirits" also receiving due attention.

Presidio of San Francisco, Cal.

Mediumship.

To the Editor of the Religio-Philosophical Journal: Mrs. Richmond seems to have taken a new departure, for in her lecture delivered at Chicago, May 10th, entitled, "A Discourse to Mediums," she has taken a position on that subject so opposite to all the deductions of the past 32 years, that either she must be wrong, or we have been in error all these years. I quote as follows:

"What is mediumship? Does the one possessing this gift differ in any perceptible or essential degree or quality from those who do not seem to possess it? We answer, no. Human beings are mediums; they are chosen from every typical rank of life, chosen from every condition and from every variety of temperament, organization and mentality. Therefore mediumship is not organic."

"The facts are, that, to all practical observers mediums do not in constitution, temperament, organization, or any other qualities, differ from any other class of human beings."

This is plainly stated; there can be but one interpretation of such language. Again she says: "Every human being could be a medium at this hour, if it were in accordance with the wish, desire and harmony of the spiritual movement that it should be so..." The one sitting next to the medium, may to-

morrow be made the instrument of ministration; the one who is now the medium, may cease to be the medium to-morrow, etc.; that the quality which renders the gift possible is existent in all human beings, is because all human beings are spirits; that mediumship is not a physiological, anatomical, electrical or even psychological quality, but is a quality belonging to spirit, and may be acted upon or not acted upon as the Spirit-world and those governing the movement in connection with humanity, shall determine."

I once asked the late S. J. Finney, "Will our movement continue to spread as rapidly in the future as it has in the past?" His answer was, "No, it will not," and the reason he gave was, "that all the impressible minds had been reached and that it would take a long time to effect the unimpressible," which, from what I had observed of humanity at that time, I believe to have a rational answer, and my experience since concurs in the same direction. That Edmunds, Hare, Halleck and others of like eminence, took the stand they did, in favor of the movement, because in some case or other they were impressed by any one of us can testify. The sixth sense has to be developed within us before we can say that we know Spiritualism to be true, and no matter what the facts may hereafter prove, that sense can never deceive us; it is our rock that shall endure forever.

I do not intend to sit in judgment upon the engineers that run this movement—their vision must be wider and deeper than mine; but I must question the wisdom of the selection of such instruments as Huntoon, Van Vleck & Co.; they are simply scoundrels, while many are honest pure souls, that desired the best gifts that they might benefit humanity with the light that lighted their own souls, were left out in the cold, while these rascals had the best gifts of the spirit to make merchandise of.

St. Louis, Mo.

"FOLLIES OF SPIRITUALISTS."

BY HUDSON TUTTLE.

J. Murray Case, in the JOURNAL of May 22d, in an article of less than a column's length, prefers more charges against Spiritualism, than has been made before in the same space by its most bitter enemy. He sets out by saying that he has always been a Spiritualist and medium, and then makes assertions, which, if admitted, overthrow the entire system of Spiritualism, reducing it to the self-deception of its supporters.

I have no wish to protect from just exposure, or withhold the warning word from the deluded. We know that there are those who pretend to be entranced, and writing mediums who claim for their verbose effusions distinguished authorship,—what does that prove against the genuine? Mr. Case has a certain kind of mediumship. He is enabled to put himself in rapport with the thought atmosphere of the world, and can assign no individual authorship to his ideas. This is true for him; and he has a valuable form of sensitiveness; yet this does not confer on him the right to judge all others by this standard. He has no right to assert that all trance mediums, who profess to speak in a perfectly unconscious condition, are practicing a certain degree of deception. That their language corresponds precisely with their mental culture, intelligence and refinement, has not the least weight. A medium is not a simple function through which ideas may be poured by spirits at will. The reproduction of thought in their brains by the spirit powers, depends on subtle laws and conditions ill understood, even by the spirits who make the attempts, and hence the medium's mind must be reflected in the communications.

Whatever certain ones may pretend, it is a well ascertained fact that in real trance or ecstasy the physical senses are dead, and the flesh may be torn or burned without the least pain being felt. It is also true that from this profound state of unconsciousness, there are all degrees to perfect consciousness. Nonsensical writings and speeches have been made, and great names attached to them as authors, yet is it not going too far to say, as Mr. Case does:

"If there is a soft place in the brain of an author, he may sincerely believe that some especial spirit was directing him; but the chance of this belief being true, is just about as probable as old Chauncey Barnes's prospect of being President of the United States, which he so confidently expected for so many years."

Would Mr. Case have us believe that there are no personal or individual communications? This is what he says, for if there are, there is no reason why a spirit identifying itself should not write a book or deliver a lecture. We should not expect perfection in either task, and if there were discoverable gleams of personality, we should treasure them, and not be hasty in judgment.

The communicating intelligence claims to identify itself; it says it is this or that friend. The vital existence of Spiritualism depends on the proof of this claim. As a vague inspiration, such as Mr. Case claims for himself, which, he says, "is never in advance" of his "own thoughts," and "no more reliable," it ceases to be of value or of interest.

Mrs. Esperance.

The Medium and Daybreak speaks as follows of another extraordinary physical medium:

In addition to being one of the most extraordinary physical mediums in the whole movement, Mrs. Esperance has distinguished literary and artistic talents, or rather the spirits who operate through her. Her tales and poems are produced in most unusual fashion, and Mr. Barkas has testified to her answering mediumistically the most abstruse philosophical and scientific questions. She speaks on the platform, and in private as a clairvoyant describes spirits, and prescribes for the sick. She has for years been in the habit of drawing with pencil very nicely-finished portraits of spirit-friends in complete darkness, and in the short space of three or four minutes. Of late she has taken to portrait painting with gratifying success. All this multifarious work is being done for the pure love of spiritual truth, and the progress which she has from the beginning manifested in her mediumship, proves by results that she has adopted the proper method of using her gifts.

Events are not in our power; but it always is best to make a good use of even the worst.

Whatever you would not wish your neighbor to do to you, do it not unto him. That is the whole law; the rest is a mere exposition of it.

Prophetical.

[Louisville (Ky.) Courier-Journal.]

HARRODSBURG, KY., May, 24th.—About ten days ago the larger portion of the business part of the little village of Salvia was destroyed by fire, the work evidently of midnight incendiaries. These facts have already been published, however, in the Courier-Journal, but most remarkable circumstances in connection with the fire has not. The story is going from mouth to mouth, and is being discussed by people all over the county, and will perhaps cause some concessions to Spiritualism. At any rate it has created the greatest sensation of the decade, and while the story may sound somewhat ethereal, I will give only such facts as can be substantiated by the sworn testimony of reliable witnesses, and will give the names of the witnesses. Whether it be a case of second sight, clairvoyance, inspired prophecy or what not, I will not pretend to say, but leave others to theorize as inclination may prompt them.

THE BURNT SQUARE

consisted of five buildings, I believe. The southern end of the row was owned by Dr. Roach, a prominent physician of this county, who occupied a portion of it for an office, and the north end was an hotel building, at which many a traveler had "aged and fed" with the genial and hospitable landlord, Charlie Forston. In the intermediate space between the hotel and Roach's office were three drygoods stores. Mrs. Charles Forston, the wife of the hotel proprietor, had been ill for some time previous to the fire, and suffered from some temporary aberration of mind, her brain occasionally taking flight, leaving her for a space in a kind of somnambulist or trance state, during which time she would repeatedly prophesy the burning of the building in which she lived, and would beg and plead with her husband to move out, assuring him if he did not that his goods, and chattels and perhaps the inmates of the house would be burned up. In her moments of consciousness she would also urge upon her husband and friends who occupied the same square to remove their wares, saying that she knew and felt that the destruction of the building was inevitable. No attention was paid to her imploring appeal, all thinking that her utterances were simply those of a deceased mind, and consequently not entitled to any consideration.

These prophecies were made and repeated frequently for several weeks prior to the burning, and there were a few superstitious-inclined people in the neighborhood who could not free their minds of a vague dread that something might happen sure enough. Still nothing was done, and the occupants of the fated, doomed buildings rested easy, and paid no attention to the warnings of Mrs. Forston, which fact greatly troubled her and served to increase her suffering. These days before the fire she rallied and made a more earnest request than ever for all to leave that square, and implored her husband for the last time to heed her warning. He tried to assure her that there was no danger and that she was delicious, and begged her to dismiss the matter from her mind.

On the night of the fire, past the hour of midnight, there were in the room with the sick woman Chas. Forston, her husband; Mrs. Vaughn, wife of the Methodist minister at Salvia; Mrs. Smith and Mrs. Surterfield, friends of the patient, who were sitting up with her. Mrs. Forston suddenly sprang up in her bed, and addressing her husband, said: "Charles, for heaven's sake go and stop those two negroes from setting fire to the store. I can see them this minute in the back of the store, next to Dr. Roach's office."

KINDLING A FIRE WITH COAL OIL.

Go, go, for mercy's sake and stop them, or we'll all be burnt up. I can see them plainly. They are two copper-colored negroes, and the store is burning—go, for the Lord's sake, go!"

As usual, the hearers thought she "was out of her head." She might have been! There were several stores intervening between the room where she lay exhausted in her vain efforts to get her husband to move out, arrest the incendiaries and save the building and the place where she located the fire. However, it was but a few minutes after her final appeal that the flames burst out at the very spot she had described, and the whole block was destroyed, many of the details of the burning and removal of the goods happening exactly as she had foretold that they would.

No further trace of the incendiaries has been discovered than the meeting of two copper-colored negroes gollwing toward Harrodsburg, while the fire was in progress, by a gentleman who was returning to his home at Salvia. The whole community is, however, now of one opinion—that the fire was the work of those two negroes, whose object was plunder; but who they are or where they are no one even surmises, that I am aware of.

Mrs. Forston has rapidly recovered, and remembers with clearness all she said and felt about the fire, and says she had no control over her utterances; that what she foretold was by no volition of hers. She knew at the time what she was saying, but could not help it. The words came not only without effort of hers, but she could not prevent them, and she herself can only account for her prophecies by some supernatural power. In fact, she believes it was the work of the Lord, but there are some whom we have heard discuss the matter that believe it was a spirit speaking, making Mrs. Forston the medium. But such are the facts as believed by all who know the parties mentioned above, who will make affidavit of these facts.

To triumph over our passions is of all conquests the most glorious.

A lie will die of neglect sooner than in any other way. The only reason why some lies grow so large and stout is that everybody pets and feeds them.

A domestic writer says: "Every country girl knows how to color red with madder." This must be an ethnological fact, as we have noticed that girls, the madder they get the redder they are.

The man who has never tried the companionship of a little child, has carelessly passed by one of the greatest pleasures of life, as one passes a rare flower without plucking it or knowing its value.

When the thoughts are not employed on things, it is usual to turn them on persons. A good man has not the leisure to be censorious; so that censure or tattling is the property of idleness.

Religio-Philosophical Journal

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The Phelps family—"The Gates Ajar."—"Spiritism."

Most of our readers have heard of the early and remarkable spirit manifestations in the home of Rev. Eliakim Phelps, at Stratford, Conn., some thirty years ago.

All this was the weird and mischievous side, with no serious harm done, but there were other aspects of this strange affair.

It may not be so well-known that his descendants inherit his ability, hold eminent place, and have expressed themselves on the facts and ideas of Spiritualism.

"The Gates Ajar," and of other notable books, is his daughter. Her writings show rare genius and inspiration, devoted and religious earnestness, practical sagacity and tender humanity.

What Rev. Austin Phelps thought of Spiritualism in 1872, may be gathered from his tract: "Spiritism:—what it is not," published by the Congregational Publishing Society in Boston from which we extract.

"Spiritism is not religion. It commends itself as feebly to the religious instinct as to scientific research.

The modern soothsaying does not bear any one of these tests. As a source of religious knowledge, its witnesses contradict each other.

Of course he must have evidence, clear, abundant and tangible, that his religion is from God. Of course the witnesses of the so-called "religious knowledge" of Christendom do not contradict "each other."

The next charge is: "Spiritism is not good morals. Good men and women are among its believers, no doubt.

This opens the way for some criticism of "free love," which is all well, and in order, but the wholesale assertion of this drifting "to loose morals" is made without proof.

Let us judge orthodox New England by the worst side of its creeds and deeds, and we could make up a fearful and shameful record of bigotry and crime; but it would be the shame without the glory, but a fragment of the truth, and therefore unjust and deceptive.

At length we are told that "Spiritism is not good sense," and Dr. Phelps says:

"The notion, for instance, that our philosophy is to be rejected, our medical science to be shelved, our jurisprudence to be reconstructed, our Biblical religion to be antiquated, and our practical outlook upon life in this world to be revolutionized by the 'mediums' and the 'psychometrists' and the 'psychicists' and the 'seers' who go up and down in these days,—what is it but the fantasy of an addled brain?"

After all this we need not marvel that he gives a "second part" of the subject, to show that "it is probably of Satanic origin."

We will not judge Dr. Phelps by his worst side only. If we did, he surely would be but a poor and senseless bigot, like many are, when they seek to serve the creed and dogmas, which they call religion.

Only last year he wrote an article for the Sunday School Times—"What do we know of the Heavenly Life?"

"As a consequence of freedom from the body, we may reasonably be assured of an enlarged range and an augmented intensity of mental powers. A deeper insight into truth; riddance from painful doubts; the settlement of life-long inquiries; more profound sensibilities to truth; a more perfectly balanced being, through and through and crowned by a more imperial will."

yond the stars.... The evidence is not small that, in a life free from the limitations of sense, the soul's natural dominion over material things will be grandly developed.

All this is good Spiritualism, and is not in accord with his picture of "Spiritism," or with old-time Andover orthodoxy.

Rights of Seceding Majorities in Church Property.

Rev. Robert Collyer writes to the "late Rev." George Chainey, a crisp but kind and appropriate letter advising the latter not to try to use a Unitarian society or meeting-house or Unitarian money or influence for the promotion of his new "atheous" views.

Such an opinion, however, is equally incorrect in law and in morals. Its incorrectness arises out of another principle just as sacred as the rights of majorities, viz.: that those rights apply only where majorities are dealing with their own.

Mr. Collyer also alludes to the change which went on so extensively in New England a half century ago, of orthodox Congregational churches into Unitarian churches, without a surrender of church organization or church property, a change which transformed Massachusetts from an "orthodox" into a Unitarian State and completely inverted the original religious bias of Harvard University.

Mrs. Esperance, of London, England, is represented by the Medium and Daybreak as being a most excellent medium for physical manifestations. That paper says: "At one séance, a white draped figure began to peep through the curtains. Then it sat, and made advances to that lady with apparent confidence and affection."

gradually remove the same property from the right bank so as to land it all on the left bank it accrues to the owner of the left bank.

Mr. Chainey's movement in withdrawing from Unitarianism, to get upon a platform which shall have no relic of the Christian superstition, is one in harmony with the spirit of the age and is no more in advance of his time than Channing's Unitarianism or Paine's Deism were in their day.

A Christian Verdict.

About two years ago B. F. Underwood was invited by a liberal society to give two lectures at Irvin Station, Pa. This village is in Westmoreland county, and in the centre of the most rigidly orthodox region in the State.

The next evening, a few minutes before the hour of the second lecture, Mr. Underwood, with two other gentlemen, was arrested on the charge of forcible entry and occupation of the school house for immoral purposes.

This case was put off from time to time until last April, when it was tried at Greensburg, Pa., and the verdict was against the defendants, and damages found to the amount of \$125.

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Necessity for Test Conditions.

The Harbinger of Light for April has a valuable editorial in which the following passage occurs, which completely covers the ground on which the RELIGIO-PHILOSOPHICAL JOURNAL has fought the battle against fraud, in favor of true mediumship.

"We deprecate everything obtrusive in connection with Spiritualism, and hence give less prominence to the more sensational phenomena, principally on account of the drawbacks connected with it. . . . not that we undervalue it in itself. We realize, however, the necessity in connection with all physical phenomena of the strictest test conditions, not meaning by this the submission of the medium to any condition the rabid skeptic or pseudo-scientific investigator may choose to impose, but such as will not conflict with the conditions essential to the production of the phenomena shall afford a guarantee to the public that such phenomena could not possibly be the result of physical agencies. . . ."

Mrs. Emma Hardinge Britten.

On Wednesday of last week, Dr. and Mrs. Britten reached Chicago on their homeward journey from Australia. It was expected that they would arrive some three months earlier, but their friends in San Francisco and along the route were so anxious to hear Mrs. Britten that it was with difficulty she could get away from the different points where she filled engagements.

Prof. J. W. Cadwell, a lecturer on mesmerism, and a Spiritualist of long standing, sends us a detailed account of the scandalous manner in which the notorious Holmeses are swindling the people of Baltimore and other cities with their "materializing" show and "test" (?) cabinet.

"Dr. Huntoon," whose varied experiences in tricking Methodist ministers, "exposing" Spiritualism, lying in jail, etc., have fitted him for a first-class dead-beat, has now turned his attention to feeding the gulls on the Pacific Slope, taking with him, it is rumored, a disreputable female who has figured conspicuously in the police courts of this city.

D. M. Bennett, obscene letter writer, convict, and chronic beggar, is now begging money from his already well squeezed constituency, to pay his expenses to Europe to attend the Free Thinker's Convention, to be held at Brussels. A. L. Rawson and other impecunious champions of Bennettism, are also imploring the "dear people" for money to send them along with their chief. How proud the Liberalists of America will be to have Bennett appear before a European audience, holding in one hand an execrable photograph of himself, as he appeared in his prison garb, such as he is now advertising for sale, and in the other copies of his "Open Letter to Jesus Christ." To make the effect still more striking, he should have pinned on his broad back, photo-electrotypes of his obscene letters

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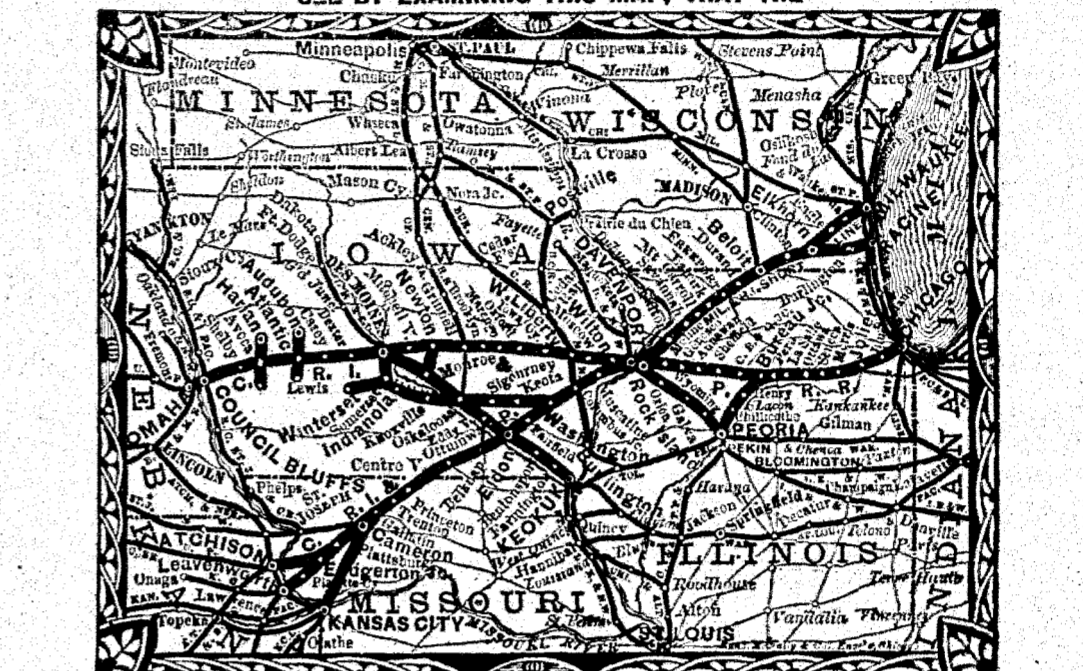
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