Ernth Benrs no Mask, Bows at no Human Shrine, Seeks neither Place nor Spplanse: She only Soks a Benring.

VOL.XXIX.

JOHN C. BUNDY, EDITOR AND

CHICAGO, NOVEMBER 6, 1880.

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A Singular Occurrence Before the Advent of Modern Spiritualism.

EMPORIA, KAN., Oct. 10th, 1880.

A. B. Roff-Dear Sir: I have carefully perused the "Watseka Wonder" which your kindness supplied. I am inclined to believe that these cases of obsession are more frequent than we are aware of. I have no doubt that many of this class are pronounced cases of insanity and treated as such. There is a parallel case to this mentioned in Day's Historical Collections of Pennsylvania, which I send you. It is contained in a letter from Mr. Alden to Dr. Mitchell, of New York.

You will observe that this occurred long before modern Spiritualism was thought of. The date of Alden's letter is June 21st, 1816. Day's work was published in 1843. The following is the letter alluded

Respectfully, J. H. WATSON. ALDEN'S LETTER.

MEADVILLE, PENN., June 21st, 1816. Dear Sir:—I now do myself the pleasure to give you an account of a very singular case; possibly you may have met with something analogous to it in your researches, but so far as my inquiries have extended, it is without parallel.

Mr. Wm. Reynolds, his wife and children,

a respectable family, originally citizens of Birmingham, in tireat Britain, settled in the vicinity of Oil Creek, twenty-seven miles from this village, in the year 1797. Miss Mary Reynolds, one of his daughters, a worthy young lady, and an inmate in the family of her brother, John Reynolds, Esq , one of my nearest neighbors—is the subject of this communication, upon which I shall be happy to see your animadversions. For five years, she has exhibited the phenomenon of a person vested with a twofold consciousness, or more definitely, with two distinct consciousnesses. I became acquainted with Miss Reynolds soon after my removal to this place, in May, 1815, when she was in exercise of her original consci-ousness, the last evening of which she spent at my house. The following evening I was at her brother's, where there was considerable company, of which she was one. To my surprise, when I spoke to her, she had no knowledge of me; I was, therefore, introduced to her anew. My curiosity was excited; and it was gratified by a history of her singular case—of which you will please accept the subsequent concise parrative. accept the subsequent concise narrative.

After arriving at adult age, she was oc-casionally afficted with fits, but of what particular technical name I have not been able satisfactorily to ascertain. In the spring of 1811, she had a very severe visitation of this kind; her frame was greatly convulsed, and she was extremely ill for several days, when her sight and hearing left her, inosmuch that she became totally blind and deaf. During twelve weeks from the time of the fit mentioned, she continued in a very feeble state; but at the end of five weeks, the use of her visual and auditory faculties was perfectly restored. A more remarkable dispensation of Providence awaited her. A little before the expiration of the twelve weeks, one moraing when she awoke, she appeared to have lost

all recollection of everything, which in a all recollection of everything, which in a manner, she ever knew.

Her understanding, with an imperfect knowledge of speech, remained; but her father, mother, brothers, susters and neighbors, were altogether strangers to her. She had forgotion the unb of written imaginate, and did not knew a single-letter of the alphabet, her her to discharge the detice of any domestic simpley ment, more than a new horse habet she, however, speechty began

to regain various kinds of knowledge. She continued five weeks in this way when she suddenly passed from this "second state" (as for distinction it may be called) into her (as for distinction it may be called) into her first. All circumstances of the five weeks just elapsed, were totally gone, and her original consciousness was fully restored; now the cloud which had overspread her mental hemisphere, was dissipated; her kindred and friends were all at once recognized. Every kind of knowledge which she had ever acquired was as much at her command as at any former paried of her life, but of as at any former period of her life, but of the time and of all events which had transpired during her second state, she had not the most distant idea. For three weeks, to the comfort of herself and family, she continued in her first state, but in her sleep the transition was renewed, and she awoke in in her second state. As before, so now, all knowledge acquired in her first state was forgotten, and of the circumstances of her three weeks lucid interval, she had no conception; but of the small fund of knowledge she had gained in the former second state, she was able to avail herself, and she continued from day to day to add to this little treasure.

From the spring of 1811, the subject of this address, has been in this wonderful condition, frequently changing from her first to her second, and from her second to her first state; more than three quarters of her time she has been in her second state. There is no periodical regularity as to the transition. Sometimes she continues several months and sometimes a few weeks. a few days, or only a few hours in her sec-ond state, but in the lapse of five years she has been in one instance more than twenty days in her first state. Whatever knowl-edge she has acquired at any time in her second state, is familiar to her whenever in that state: and now she has made such proficency, she is as well acquainted with general as intelligent in her second as in her first state. It is about three years since an attempt was first made to reteach her chirography. Her brother gave her a name, which he had written, to copy. She readily took a pen, agreeable to his request, and it is a fact that she actually began to write it, though in a very awkward manner, from the right to the left in the Hebrew mode. It was not long before she obtained a tolerable skill in penmanship, and in her second state often amused herself by writing poetry, yet in her first state this is an exercise which she seldom if ever attempts. It may be remarked that she acquires all kind of knowledge in her second state, with much greater facility than would a person never before instructed. In her second state she has now been introduced to many persons whom she always recognizes when in that state, and no one appears to enjoy the society of friends better than this young lady; but if ever so well known to her in her first state, she has no knowledge of them in hersecond till an acquaintance, denote, is formed; and in like manner, all acquaintances formed in her second state, must be formed in her first also, in order to be known in that.

This astonishing transition, scores of times repeated, always takes place in her sleep. In passing from her second to her first state, nothing is particularly noticeable in her sleep; but in passing from her first to her second state, her sleep is so profound that no one can wake her, and it not unfrequently continues eighteen or twenty hours. She generally has some presenti-ment of the change, and frequently for several days before the event. Her sufferings formerly, in the near prospect of the transition from either the one or the other state were extreme. When in one state, she had no consciousness of ever having been in the other; but of the wonderful fact she was persuaded on the representation of her friends, hence when about to undergo the transition, fearing she would never revert so as to know again in this world those who were dear to her, her feelings, in this respect, were not unlike the feelings of one entering the valley of the shadow of death: but she has now so often passed from one state to the other, that she does not anticipate the change with that horror or distressing apprehension with which, for a considerable time, she used to do.

As an evidence of her ignorance in her second state, at an early period, she was once walking at a little distance from her father's house, and discovered a rattlesnake. She was delighted at the beautiful appearance of this, to her unknown, dangerous reptile, and sprang forward to catch it. Fortunately, the serpent lay near a hole under a log, and as she seized it by its rattle, it thrust its head in, and she was not able to draw it out. At another time she was riding in a narrow path, alone, in the woods, and met a bear, which did not seem disposed to give her the path. She boldly rode up to the huge animal, and in a very imperious style oldered him out of her way; and she was upon the point of dismounting to belabor him with her whip when he peaceably "cleared off."

This young lady is naturally of a cheerful disposition, but thoughtful. In her second state, her imagination glows, her wit is keen, her remarks are often shrewd and satirieal, and her prejudices, conceived without cause, sgainst her best friends, are sometimes very strong.

TIMOTHY ALDEM.

A halloon soutety has been organized in England for the purpose of advancing the began | cause of serial navigation.

Passing Events of the Day.

The RELIGIO-PHILOSOPHICAL JOURNAL of the West, and The Banner of Light of the East, are again at hand freighted with their customary wealth of thought, illustrative of our grand and beautiful philoso-

Apropos is your article on the exciting phenomena at Lourdes and at Knock, and their stupid explanation by the Rev. Stephen H. Tyng, Jr., D. D., in which, among many foolish things, he states that "the manifestations are ridiculous, absurd, and quite as much a fraud as the Rochester rappings. Thinking that a man with his opportunity of observation and his experience, could not have made a statement attributing fraud to the Rochester rappings (as they had passed through many ordeals of the most rigid character and were never proved to have been in any way deceptive or fraudulent), I wrote him a very polite letter inquiring if there had not been some report er's error, or if the report was correct, would he be kind enough to state wherein they, the rappings, were the result of fraud?

The Buffalo committee of diplomated doctors failing to explain the phenomenon resolved "that it was due to the cracking of the toe joints!" As the dignity of Mr. Tyng does not permit him to reply to my note, I can only presume that he seeks shelter under the "toe joint theory," etc.

The friendly battle as to whether the spiritual philosophy is Christian, Contucian or Mohammedan, still rages, and I must say that the opinion of Harrison Augir in a late Journal, sounds like the emanation of truth, viz., "Thus nine-tenths of all who call themselves Spiritualists are of the harmonial philosophy school."

What signifies whether "Paul plants and Apollus waters:"

"Along the plains, where passionate discord rears Eternal Babel-still the holy stream Of human happiness glides on!"

Of late much valuable space in our Spiritual journals has been yielded to discussion; and so far as facts, phenomena and principles were involved, the result is certainly advantageous to the promulgation of truth, but where a newspaper broadside is devoted to the delicate sensibilities of the individual instead of eliminating the subject at issue, the advantages are doubtful, still there is the benefit of bringing to light personal phases of character that otherwise might lie dormant and their existence unknown.

Your editorials on Mrs. Esperance's "exposure, strike me as being both just and charitable. In all investigations where a full mastery of the laws and forces involved are not possessed, it is better to use caution in drawing conclusions. Two facts are to be held in view. The integrity and standing of the medium, and the well known law of psychological control. We may witness the psychological power of one individual over another, in mortal life. to compel actions and dissemblance as the operator demands.

In connection with the admited honorable character of the medium, why should not this, or a similar theory of somnambulance apply to clear up the apparent fraud?

On consulting a medium for the purpose of obtaining a solution of the apparent deceptive materializations, I am told that in certain cases the desire to materialize is so intense as to make the spirit unable to wait for the usual process, and its unrestrained will passes to, and possesses the medium so completely as to render her identical with that of the spirit, and she is impelled to personate, without being conscious of any thought beyond that of spirit materialization. Hence the medium's astonishment at being charged with deception! There are, however, professional tricksters apart from this class.

1 perceive your critic objects to the omission of worship in the prospectus of the Philosophical Society at Oakland. Now, the meaning of worship is "religious reverence and homage. To pay divine honors to," and it has been in vogue for eighteen centuries. Its personal exercise, I doubt not, is to some minds elevating and inspiring; but should it not be confined to the closet as intimated by Jesus. Its periodical practice in public seems but a part of the ecclesisatical machinery that has tended to narrow thought and bind the races of the past with creeds. It has had a fair trial and hereafter let it be replaced by a worship of

action in daily life.

The Episcopal Church Coefficient now sitting in Rev. Dr. Stephen Rev. Sechurch of the Holy Trinity, are seriously exercised in the matter of introducing a new canon action in daily life. into the laws of the church, to wit: the creation of an order of Desconesses, whose duties shall be the care of the poor and sick, giving education and religious instruction, and doing other works of Christian charity. Strange to say, however, some are permitted to do these works unless they are twenty-five years of age, and with authority of the Bishop in writing! By this it appears that works of Christian charity may not be done unless under a Bishop's diploma.

The Baptists also are in convention. The great sin that weighs them down is that of secular amusements. Dr. Holms stated that no where in the Bible are amusements commanded or commended. Christ never said to his disciples, "Unbenda while and amuse yourselves." Neither has Paul intimated that we should laugh. Mr. Talmage said that he would have been dead long ago if he had not indulged in fan and frelie, but

Dr. Holme stated that what Mr. Talmage laughed at, made others weep.

Is it not deplorable to see educated men, college graduates, frittering away their lives

in discussing such insignificant matters, instead of the living gospel of truth? Mr. William Emmette Coleman's article on "The Philosophy of Evil Spirits and Ob-session," is a masterly effort, deeply inter-esting and well worth a studied and careful reading. I would like to copy a para-graph from Mrs. Horn's unpublished work, "The Next World," as having some bearing on this subject, by Secretary William H.

Seward. One peculiarity of this state is its juxtaposition to earth, and the constant intercourse which is kept up between the two worlds, induces a ceaseless travelling back

"I have been greatly astonished, as all newly arrived have been, to see the vast floating population that hang around the earth like parasites, who live unseen, in

and among certain classes of mankind " "Advanced spirits are continually developing new plans for the improvement and guardianship of this class, yet many elude our supervision, and cause great disturb-ances on earth....Benevolent schemes for the improvement and benefit of such used. ucated spirits, are constantly being planned.... The ignorant portion of the community is almost as numerous in this world as

If Mr. Seward's statement be accepted. and I have not the least doubt of its accuracy, it would appear that inasmuch as many of this large undeveloped class elude the supervision of advanced spirits, their malign influences, taking the form of obsession, may be in part accounted for, and as plans are constantly being devised to control them, it is evident that they are not

entirely in a state of subjection. or staircase upon which we have ascended from the various forms of belief-superatition, sentimental religion, or materialism, it seems incumbent on Spiritualists who have been thus led, to provide for the individuals through whose instrumentality they have been so favored in cases where assistance is needed. If a carefully digested plan could be presented, there is little dor bt but that the army of believers would respond in a way to make success certain. Leaving out those who convert their gifts into machines for mere gain, the great body of mediums enter in their high calling with a devotion unparalleled. Cases are known where every thing most dear in life has been sacrificed to this mission. They have been discarded by society, expelled from their churches, while haughty as well as sycophantic ministers of the good have publicly and privately stigmatized them. Let us then sustain them. I name one who will co-operate.

Saratoga Springs.

An Important Subject. BY B. F. UNDERWOOD.

H. J. H.

The importance, as a subject of that part of our nature in which that the distinction of sex, does not adoll of question or doubt. It is as essential to the full development of character as to the perpetuation of the race. It exercises a powerful influence on the whole physical and mental life of man, whose thoughts, feelings and tastes, and the expressions of whose entire being are affected by it, being one of the essential conditions of love between the sexes; of spirit and manliness in man; of grace, beauty and loveliness in woman.

Upon it depends the relation of marriage and of the home circle, with all its refining and ennobling influences. It is not the cause of these excellencies; it is one of the cooperant conditions one of the essential factors. It is, with other instincts and organd activities, the foundation of powers and capacities, which, if not in kind, at least in the degree in which we possess them, distinguish us from, and elevate us above, the brute.

Its mysteriousness, the potencies and possibilities it contains, the subtle influence it exerts and the wondrous changes that mark its development in youth, the associations and experiences that spring from it, even the wretchedness and crime that result from its perversion and abuse, will ever make it a subject of interest, of curiosity and won-

Yet it is only when we invest it with these qualities that come later in the evolutionary process, which restrain passion and direct it to noble ends—qualities of head and heart that give us friendship, affection, sentiment, poetry, works of imagination as well as achievements of science—that give us home with all its attachments, endearments and joys, and the state with its manifold relations and functions, that it becomes entitled to recognition among the higher forces of our being.

To the more instinct that attracts the sexes we cannot apply properly words implying moral excellence, except so far as it is controlled and guided by the intellect and moral sentiments. Men in whom passion is fleroest and most ungovernable are often atterly regardless of the wants and weifare of their victims. No illustrations are needed to show how far from the sentiment of love, and even from the common feelings of humanity, the existence and manifestations of this instinct may be. Yet it is "low" and "base" in the sense only that it is primary or fundamental in the nature of man. Those faculties, for instance, that enable us to feast on the beauties of land and sky, the result of long ages of evolution and education from the point and position at which the brute is our equal, are rightly regarded as belonging directly to a higher part of our nature than an instinct which, however important and however closely correlated and co-ordinated with other activities, is possessed by the lowest men-and the lowest creatures—in common with

the highest and noblest of human kind. There is no necessity for dwelling on the fact here that this part of our nature, strong, active and easily aroused, when unrestrained by reason and conscience, overrides all moral considerations, and plunges us into frightful excesses, from which often result condition that repel and disgust-that de-

base and destroy.

For this and other reasons there has obtained a certain restraint in manner and reserve in conversation on this subject—the result of long and wide experience. Scientific treatises containing instruction for the masses on this and cognate subjects, and addresses by competent persons under circumstances favorable to securing a thoughtful interest in the subjects presented, are right and proper and deserving of encouragement; but who will maintain the propriety of making it, in all its details, a theme of common conversation at parties where both sexes and all ages are represent-

That which is proper in itself, or under certain circumstances, may out of the prop-er time and place become a nuisance. This is true of the discussion of this subject.

Unfortunately, many who write on it lack the scientific qualifications, as well as the judgment and faste necessary to make reader, while not a few of the works that appear, exhibit not only ignorance of the subject, but a disposition to pander to the coarseness and yulgarity of the lower stratum of society. Such books should receive no countenance from those who desire to see scientific knowledge diffused, and the mass of the people enlightened on a matter of great importance to their health and well-being.

Let reformers in this field of thought encourage the dissemination of works only that impart actual knowledge, and in a style worthy of the subject, and adapted to inspire readers with a desire to improve their habits and live in accordance with the laws of their being. The time will come when it will be seen by the people generally, as it is now seen by an intelligent few, that it is within man's power greatly to improve his own race by a knowledge of the principles of selection and the laws of heredity-as he has improved the form and disposition of those animals which he has made subservient to his use. But the people are not to be educated up to this position by that kind of literature which Holyoake describes as occupying "the border-land between science and indecency."

... Notes from Rochester, N. Y.

To the Editor of the Religio-Philosophical Journal: The Spiritualists of Rochester, N. Y., are quite numerous, and are constantly gaining ground. There are mediums in the city for many of the manifestations, and genuine mediums from abroad, when they visit Rochester, are fairly patronized. Many of the best speakers on the spiritual philosophy have at different times lectured in the city,

and generally to very good audiences. For the past two years and a haif regular meetings have been held here, except during the hot weather in July and August last. A new, central and commodious hall was rented on the first of September last, and Mrs. C. Fannie Allyn was engaged as speaker for the month. Some years ago she filled an engagement for the Rochester Spiritual Society with great acceptance, and her return was very gratifying to her former friends. This time, in her sudiences were large numbers of earnest hearers who knew nothing of the spiritual philosophy when she occupied the rostrum on the former occasion.

Mrs. Allyn is an interesting and effective speaker. She usually prefers to speak upon such subjects as are handed in at the time of the lecture, and her controlling influences are never at a loss in treating them. She improvises a poem at the close of each lec-ture, and upon such subject as the audience selects. During her stay in Rechester her audiences continued to increase in numbers and in interest. Mrs. Allyn possesses quite remarkable psychometrical powers. At the close of her evening lectures, she devoted ten or fifteen minutes to the reading of ten or fifteen minutes to the reading of character from a glove or handkerchief handed to her from some stranger in the audience. These delineations were found to be remarkably correct, and went far to attract the attention of those not handler with the power. Famile Aliva is nearing among the most shielding attentive agencies in the spiritual field but the limit occuse of spiritual field but the limit of strength, in public or in consistent the bettern on the spiritual field but the limit of strength, in public or in the spiritual field but the limit of strength, in public or in the spiritual field but the limit of strength, in public or in the spiritual field but the limit of the best before him Alivin some speaking to one maintains.



Sideros and its People as Independently Described by Many Psychometers:

> BY PROP. WM. DENTON. [CONTINUED.] [Copyright Secured.]

"I see three girls and several men on a platform in the centre of this temple. One of the girls steps to one side, and a spirit form appears beside her. At first it is indistinct and like vapor, but becomes more clearly visible and I see it is a man. The lights are turned down slightly. When fully materialized the form seems as real as an ordinary man. He commences to speak slowly, stops several times, and then talks like an ordinary speaker. There are several other forms that the people see, of various degrees of materialization; some are faint and misty. When the speaker commences to fade, the faintest ones die completely out, and he seems to raily then.

"When he has spoken about 20 minutes the lights are turned on full blast, and it is light as day. He fades almost to nothing and rises up to view again several times; after he is done lecturing, many people shake hands with

him; he is well-known among them.

"A lady comes forward now, very well developed and speaks. She is very energetic. She says something that causes them to cheer. . Every sound makes her shake, like a wave rolling against her. They whistle, hiss and cheer; she remains through it all. The hiss is in favor of the speaker. Some stamp, but this is not liked. A little girl spirit brings a basket of flowers and throws over the people. They are something like roses, but have stiffer leaves. There is a very fragrant flower among them like a giant tuberose.

"A gentleman now speaks, an old man from the audience, well preserved, and the people cheer. They pass out now through dozens of rooms all round. The building is made of rock and iron mainly. There is a ribbon eight or ten feet broad round the temple inside; it is blue at the bottom and red at the top; nearly all the colors are in it, but they shade off. Ornaments of colored glass hang down from the ceiling that reflect the light. A bluish tinge is given to light here, that is very peculiar.

"Underneath the temple is a sort of school or college and a museum. The people have seen spiritual manifestations before, but the one I have described was unusually good.

"Long after this the tunnel fell in with a crash and cut them off from the outside world; the mountain is inaccessible. They started another and that fell in. They throw rockets over the mountain with messages, telling the people on the other side how to dig. It was eight or ten years before connection was renewed with the other valley.

"Spirits materialized among the people when eight or ten were together or in a crowd enywhere. The people are happy. They have theatrical and musical entertainments, in which singing instruments make music like the human voice. Spirits act on the stage splendidly. A. little girl sings for her mother, and the mother comes, more and more distinct, till she appears on the stage. The girl sings and the mother answers in song away

The following is from the same specimen and refers, I think, to Copper City and its neighborhood.

"I am in a town in a little valley. Here are many wells, so deep that the water is warm; they are bored rapidly. Pipes of iron are covered with porcelain to keep them from rusting. The houses here are roundish and large with a large room in the centre. Steep hills are all round, here. It rains occasionally and there are reservoirs for holding the water. There is not water enough for a large population. The people live together, several families on a farm. They do not seem to have any use for rapid transit here. In one settlement a mountain has been cut through to obtain water.

"I see a stone road, seven or eight miles from here, on which an electric engine runs. It is very light and has iron rollers instead of wheels. Other vehicles have wheels. There is something about that engine that makes a whirring noise; it must be a danger signal. The cars are very light and the train travels perhaps 20 miles an hour. Passengers go into the cars on the side. Some cars have wings attached to them to make them look like birds, The engine has a reptile like head. The people go in crowds and laugh and talk. They can jump a great distance; they jump into a car farther than their own length. They are very joyous. This train runs to the sea. The great trouble here is the lack of water for agricultural purposes. A little squirrel-like rodent does great damage to the crops. They are killed by an electric trap, many animals have been killed in that way.

"There is a large pool where the people bathe and anoth, er in which they keep fish. There are several towns of 2,000 or 3,000 inhabitants within 50 or 60 mines; large cities seem to be given up. I go as I think north, there

the country all barren.

"Now I come to a large, fine bridge, near a town, over an immense chasm. The people pump water up from the bottom. They have a large well from which flows a fountain and waters thousands of acres. They can tell where water flows underneath and it costs them but little to bore; the boring apparatus seems to run by itself; the pipe turns round all the time. I think this is the copper

town I saw before, but it is smaller."

LAST DAYS OF SIDEROS. "As I come up in time the world looks browner, the towns fade away and the rivers grow smaller; it rains less and the valleys deepen into crevices; people have hard work to get water. I do not see any large cities now and there is but little ground cultivated; I see crevices at least a mile deep and so wide they are like valleys.

"The world turns slowly and the sun looks smaller and less yellow. People live in deep valleys for a long time near lakes of water. They have very fine houses and fine road running to another city."

I think the place to which he refers was Copper City

or some place near it. "In some places the people seem to have gone backward, but the most are highly cultivated. Their heads are very large in front, but not high. They live almost as I saw them in the first few examinations I made, except, I think, they had no more railroads

"The mountains seem very high, I think the water is in small bodies and in the lowest parts. I see large tracts of country, black and without water, on which people never go. The air is light and very poor, dry and thin. The people did not progress beyond a certain point, but

they stand still for a long time and then die out. "Now I see a world that is black with high mountains and little or no water, except, perhaps, in the crevices. Great cracks open, going down until the sunlight can

hardly reach them.

"I think this world moves very little upon its axis, or perhaps not at all. I feel a power drawing the world away from its path, and it goes rapidly at last. I think perhaps it parted, but it seems as if the whole went. There is a large body near it now that draws it to it. I cannot go any farther; I get lost and all is dark.

"I now feel heat and also cold; it is confusing. That large body seems to be under it; it is quite a large

The latter part of this examination refers as I think to its partition and the fall of a large fragment upon the earth, of which I shall give descriptions made by several sensitives.

The following examination is of a meteorite which fell at Estherville, Iowa. It describes Sideros when its inhabitants, in consequence of the rapid disintegration and fall of the rocks, were compelled to live in caves. which they made into beautiful abodes:

"isee some people in a deep ravine near some water. The country looks very black and destitute of trees. It is mountainous and exceedingly barren; the mountains are ragged. The rocks look like rotten granite and old trap. Some of the canyous have a little water in

"I see an old bridge across a canyon; it is made of stone and is very much cracked; it has nearly fallen down. It is a foot bridge and has had a great deal of work expended upon it. It is about seventy feet wide. There has been a road, but it is mostly swept away. The canyon under the bridge is dry and quite deep; it is deeper than it was when the bridge was made. The rock composing the bridge is actually rot-

The next paragraph was given at the same examination, but whether it refers to the same time or not, I cannot tell. It is possible that while some persons were living in caves, others in more favorable spots still occupied

"I see a lake five or six miles long, and, for 30 miles round it, the country is densely populated. The lake is covered with boats, there are fine buildings and a few goat like animals. There are very few trees. The people are superior to us, pleasant and happy; carriages go rapidly by power, the roads are smooth and well laid out: the people live in communities, 40 or 50 houses around a large one; the large ones are manufactories. I cannot move about with the specimen."

About three months before this I had tried him with the same specimen. In both cases the specimen was unknown, nor could he have known in the last examination that it was the same specimen that he had tried three months before. It will be seen, however, that he describes a similar region and a similar people. It was the first time that he came in contact with the civilized cavedwellers.

"I see a very high and mountainous country; there are deep gorges all through it. In some of them water is running and low shrubbery growing; the sun does not seem as warm as it does here and looks smaller. I think

it must be farther off. It looks one fifth less." It is probable that Sideros was then in the more distant portion of its orbit.

"I do not like the appearance of this place. The soil is a light brown. There is considerable sand in places. that looks as if made by disintegration. I get an influence of life in some of the canyons. I see a small valley, very deep, 30 miles across; there is a lake in the middle that is marshy round the edge. There is no outlet and there are no fish. There are people living here, that do not look like savages. They are about four feet and a half high; they look intelligent. They live in caves that they have made. There is very little timber around here. no trees over 10 feet high. The people raise grain, berries and roots. The caves have wide arches at the entrance. Some of them are large and partitioned off for various families. They go 300 or 400 feet into the interior. They are almost as light as day I do not know how this is done. The people are highly civilized; I see statues. In some of the caves they get good water. The water in the lake is rather salty.

"The women wear longer hair than the men; the men's hair is longer than ours and they have full beards. They are like Caucasians, but have a solemn look. I see no animals except a few birds and small quadrupeds. There is a small, blue domestic bird; it makes me think of a quail, but it is three or four times as large.

"Sometimes tremendous masses of rock fall into the valley; much of the rock seems rotten. The people dig through trap to granite for water. It is cool here. The day is very long. They light the caves up by night as well as day, and do much work at night. They are dressed in good cloth, though many are barefooted. Here are looking glasses, carpets that seem made of feathers. and what I think must be electric lights, shining from the ceilings and walls like small suns; they have a vellow look; the light can hardly be good for the eyes.

"People live in caves in various places round the edges of this valley. They get iron out of the rocks and mould it. I can see them put the ore in the furnace, but no fuel. They burn a kind of greasy rock here; but do not make much use of it. They employ a good deal of machinery. They use arches of iron in the caves; they are made in pieces.

"One well is very deep and has pipe down it, but I see no water about it; it must go down lower than water. It is difficult for them to get water without salt; the water in the caves seem to be good. The people are industrious and ingenious. It does not seem to be on this earth, but I cannot get out of the valley. The people feem to be receding; it is hard, work for them to live. They can get out of the valley if they wish. The land seems salty. I do not like the feeling; it is as if some one was dying. I cannot move more than about ten miles, all I get beyond that is by impression."

In the preceding examination he said he found it impossible to move about, and I think it probable that the specimen came from somewhere near the locality that he describes.

Campbell, the poet, describes the "last of human mould." but he never imagined men driven into narrow canyons, tunnelling and boring into the mountains for miles to obtain water, living in caves to save them from the falling rocks, struggling for ages against more and more adverse conditions, dwindling constantly in numbers, till the last human being, unable to continue longer the unequal fight lies down and dies. Campbell's "last man" stands near a wood, whose leaves shake as he speaks; skeletons are around him with brands rusting " in their bony hands." Ships are drafting to shores, yet he dies not till the sun dies with him. But the seas will all die before our planet sees the last man, woods will disappear, all signs of war will have vanished millions of years before, and the sun will bless worlds for ages after our world has recovered in comets and meteors to its flery parent. comets and meteors to its flery parent.

I requested my nephew to discover, if possible, the last inhabitant of Sideros, and describe the conditions surrounding that last survivor of a lost world.

LAST INHABITANTS OF SIDEROS.

"I see this world again nearly all deserted. There are deep crevices five or six miles across, and in some of them there is water; the sun does not shine in them more than four or five hours a day. I see one place where 20 or 80 cracks radiate from one place, where there is a small, deep valley, in which there is a very deep pool, 400 or 500 vards across. In that valley there are some people. The valley is irregular; in some places eight or ten miles across. There are not more than 25 or 30 persons, who live in a fine, large cave. They have animals like goats, that feed on the grass that grows among the rocks. In some places the soil is very rich. They have brilliant lights in the cave. They make glass in great sheets. They use glass to concentrate the sun's rays on plants in som

way. Their trees are only eight or ten feet high. Sometimes immense masses of rock fall into the valley. There are places of two or three acres covered with glass.' It seems to be cold a good deal of the time. The people live mainly on goats and vegetables that taste like sweet notatoes; they grow from a vine. The goats are large and have silky hair that they make cloth of. There is a queer mixture here of what seems to belong to savages and civilized people. They can photograph, they have books and very nice clothing, some of it seems made of linen, or what looks like it. The water is very pure. The people are rather yellow and have high foreheads. Ma. terialized spirits are common among them. I saw a crowd of people, and, as I watched them, eight or ten vanish-

"I see them now when they are few in numbers; they have but few children and are dying out.

"There are now but three. The whole side of the valley has been filled up by faller down rubbish. There are no electrical lights, the cave has fallen in on them. The survivors are in a little cave made in a fallen rock, but it is almost a mountain. They have four or five goats. There is a woman about 30, a man 34 or 85 and a very old woman. Sometimes I see seven or eight and then only three, and yet no one can possibly get in or out of that vallev. The old woman dies and then I see a child; there are still three. There are only two goats now. There is a kind of mushroom that grows on the sides of the mountains; the people eat many of them; they raise some vegetables in glass houses. The man kills one of the goats. He goes out after mushrooms and the rocks fall on him and crush him. The woman-goes hunting for him, leaving ber child in the cave. She cannot find his body: the rocks have covered it; she comes back and seems almost wild. The child is two or three years old and can talk a little. It gets intensely cold; the goat dies quickly. The box breaks which they use for making fire; the mother dies of cold. The child is under her and under clothing and starves to death. I see a great many people in a cave, but they vanish; they must be spirits.

"The world at last splits completely through this valley; rocks fall and chaos comes. Miles of mountains fall into the chasm. There is nothing here but that immense

"The last woman was very handsome; she was not more than 35 I think when she died. She seemed to give up. There was but little to eat at last-some goat meat and vegetables; there was plenty of clothing, but she gave up the struggle.

ITo be Continued. I

MEDICAL PROSCRIPTION.

A Discussion by Galen, the Ancient Greek Physician, Delivered through the Trance Mediumship of Jesse Shepard.

To the Editor of the Heligio-Philosophical Journal:

With this I submit for publication in your journal, a discourse delivered, a few days ago, by Jesse Shepard, the celebrated medium, as from the spirit of Galen, on the laws recently passed proscribing all but those accredited as regular practitioners. This was given in deep trance, and taken down by the undersigned in short hand. Independently of its spiritual or personal origin—whether from spirit or mortal Galen or any other intelligence—it appears to me to contain some thoughts and considerations that deserve attention; and as such I offer it, at the times, for insertion in your columns.

Hence Keddler,

Since my name was known among the Athenians. my philosophy taught in Greece, I have seen no time more fitting than the present to speak upon the vital question of healing mediums bp, the laws that govern it, and the conditions that should surround it. At inis edoch when laws are being passed by church and State, looking to the disqualification of magnetic physicians, and when those who take the title of doctor of medicine without university diplomas, are being persecuted, taxed and imprisoned, it is full time that the question was properly discussed and a de-cided opinion arrived at pro or con. Let me ask the Liberalists and the Spiritualists, whether they believe in the healing power of spirit through flesh. If they do, they should profess it, they should practice it, and they should defend it.

My esteemed friend and co-worker, Hippocrates, spoke to you the other day, in one of his excellent discourses, upon medicine and magnetism; and now, by his advice, and that of others of his day, I take up arms against the nefarious persecution of those worthy

workers in the cause of truth and humanity.

It is now some years since physicians of the old school, called Allopaths in this country, commenced a war of extermination against all who practiced medicine outside of the boundary of their principles, theories and qualifications; and, since the beginning, they have kept it up with unabated vigor. Now, what does this really mean, and what are they working for?

It means simply that the spirit of persecution is about to be revived in this land of light, liberty and love; that the influence of bigots, and fanatics, and materialistic ignoramuses engaged in the practice of medicine, are striving to crush out all spiritual progress in this country. It is an opposition not only simed at those who are practicing medicine without diplomas, but against spiritual mediums, who have the

healing gift.

Now I have learned this much by my visits through this medium, to wit: that there are a great many persons practicing medicine without a diploma, who know more of the art of administering medicinal remedies than those who have taken their degrees; and, further, that a good clairvoyant healing medium who can not only diagnose disease but give remedies, may be far more skillful and certain to effect cures than those who are bound down by the rigid discipline of Orthodox medical ideas long since obsolete among the really learned and wise.

Do these bigots wish to return to those days when the art of healing was in its infancy? Do they wish to limit people to a fixed degree or standard of knowl edge, and say, "Thus far shalt thou go, and no farther?" If so, the sconer the people of this age return to the manners and customs of the ancient nations—the Egyptians, the Greeks, or those preceding them, the better. I ask, in the name of reason and intelligence, what do these self-styled, medical doctors know of the philosophy of magnetic force, as a curative agent! What do they know of the powers of intuitive clairvoyance made manifest by means of the sensitive on earth? But these people, being blind themselves, would lead the blind their own way, and in their own fashion; and finding there are those in the world who can see, they wish to take out their eyes also, that they may stumble through life with themselves. But it shall not be so. The powers of heaven are against them; and the good, who are the salt of the earth, are lifting up their hands and voices against the iniquity of these scandalous proceedings in the nineteenth century—an age of spiritual civilization.

But I wish to ask the Spiritualists everywhere, and especially in this, the leading city of the East, what they mean to do in regard to those laws which have lately been enacted against healing mediumship, in fact, against Spiritualism. Do they intend to thwart them by means of financial contributions or by moral them by means of financial contributions or by moral sussion, and by convincing them of their error? I may say positively that the battle must be fought on the merits of the question at issue; and, therefore, mediums and magnetic physicians who have been practicing their art, and making cures in the community, should continue in their work, and thus by the very force of repetition, and the demonstration of spirit-power, deteat the aims and purposes of these laws.

The people who expect to coerce healers and magne The people who expect to coerce healers and magne-tizers in this manner, have no idea of the number of such persons in the land to-day. They deem it an easy task to arrest one or two, here and there, and thus drive them out of the country; but they have no idea of the thousands of magnetic physicians and clairvoy-ant practitioners in America, who, if they were to

rise up in body, would make no inconsiderable

It is unity of action that is now needed; and it would be well for mediums and Spiritualists to form a union, without further delay, on some fixed plan for immediate action; for, when the legislatures and the doctors see they have one-half the people to combat the second actions and the second actions are they have one-half the people to combat the second actions are the second actions and the second actions are the second action actions are the second actions are the second actions are the second action actions are the second actions are the second action actions are the second actions are the second action actions are the second action actions are the second action actions are the second actions are the second actions are the second action action actions are the second action actions are the second action actions are the second action ac in this undertaking of theirs, they will soon grow tired of the affair, and leave the honest, hard-working magnetic healers to work as the spirits would have them work. There is not a church or congregation in the land that has not experienced in some way the benefits of spirit magnetism through flesh. I might go further, and say that there are but few ministers of the gaspel that have not faith in the principles underlying magnetic treatment.

In view of these things, it would not be a difficult task to defeat the designs of these old school theories and fanatics Certainly, it would not be difficult, if every medium who has made cures, in or out of the church, would take the names of the persons cured and going before the court of justice, bear witness to the truth, stating the facts in each particular case, so that these may also be spread before the public. Let them all follow this advice, and they will find how it will work, with the power of truth and the force of conviction on their side. For it would be a libel on the masses of the people in the present generation to say that they are all like the instigators and makers of these laws. And I deny that they are so. Good men and good women are to be found in every land and in every age; and deeds of despotism, of force and fraud, are to be met with everywhere—in the church as well as out of it, in every class of society, and among the professors of every phase of doctrine

When, therefore, the people see what cures are being made every day, and when they read an account of these facts in the daily journals and of the evidence presented in the courts, they will surely take sides with the persecuted and imprisoned, and will come to their aid. Do you not know that in many case the direct road to fame is through persecution? Without that the early Christian would have had no moral force of character, no power to convince, no unity of action, no harmony of purpose. It was their persecution by the Jews and by the Romans that made them what they afterwards became. Thus will it be with Spiritualism, and with the magnetic sciences as now

taught through your mediums This law will defeat itself from its very motive: for do you not see that when these facts are brought before the courts, and to the attention of the public, in the way I have indicated, they will become universally

So I say to all Spiritualists, decide what you intend to do in this matter, and go forth to battle and to victory; for, in such an age, when liberty is everywhere declared, it cannot be difficult to impress the minds of these arrogant persons, bearing the title of M. D., with the conviction that they are really making themselves ridiculous in the eyes of thinking people, and bringing their profession into odium and disgrace.

The worst thing for sects and persons teaching new doctrines is to receive no notice; for this is sure death to them very often; and it is obvious that the hardest thing for magnetic physicians at present, is to become known. But through the door of persecution they will pass to fame; for thus will they become known throughout the length and breadth of the land.

I deem this legislation, however, to bear upon Spiritualism more than upon anything else, and think it a direct blow to mediumship; and I would warn Spiritualists of this impending danger; for if the doctors, the legislators, and the church succeed in this, more bitter persecutions will follow, of every phase of mediumship and every kind of Spiritualism. A strong effort will then be made to crush it in this country—to stamp it out by imprisoning leading mediums, and by other hostile measures. The time may come when Spiritualists will need a refuge indeed, even in this land of liberty. For if the churches, north and south, should join in a crusade against the new faith and teachings, the times would, indeed, be bitter and dark for Spiritualism. Forget not what was done in England, nor lose the benefits and warnings to be gained from that great lesson of experience. In France too, there has arisen the spirit of opposition and intolerance against mediumship; and I tell you, sir, it will be continued there, as well as in England, and will spring forth in other places, until Spiritualists rise en masse, and make their sentiments and gifts known, and their rights respected. It was a maxim in my time, that he who respects not himself and convictions, will not see them respected by others; and this is applicable to mediums and mediumship in these days, for they who do not appreciate their own gifts, cannot expect to see them appreciated by others. And do you not see examples around you every day of mediums who have no proper control of themselves? They are never prosperous, always in trouble, particularly as regards their health, and are ever complaining that they have no friends. Now, the cause is obvious; they are not the friends of themselves. Treat yourself as well as you wish Providence to treat you, was a common saying among some of the ancients. It is a wise maxim, taught by great men, that, if you do not take care of your body, your spirit cannot thrive. If your physical condition is not healthy and magnetic, how can you attract the healthy to you? Do people love the company of a skeleton? Do you love to sit in the presence of the sickly! It is the same with an institution, a society or a church; no one will be attracted to it, if it is not in a healthy spiritual condition. If such organizations do not take care of themselves, if they do not properly esteem themselves they must surely perish.

It has been wisely said by some one, that 'nothing succeeds like success;" and this maxim applies to mediumship and Spiritualism as to other things. Mediums, with positive, absolute gifts that cannot be denied or gainsaid, if they take proper care of themselves and respect their gifts, may go anywhere and will be received with open arms by all classes of society. They are successful, because they have the elements of success in themselves, which cannot be extinguished or expressed. And this is true of all men, both individually and collectively. The church, the society, or the circle that is carried on in an earnest spirit will certainly grow, and be appreciated. And, if magnetic healers can cure patients of divers diseases—if they make the sick well, they cannot be crushed out, because they work in harmony with the wants of

mankind; and with a recognized object in view. Still, the times are ominous of strange things-of revolutions and persecutions, and of a new order of earthly affairs; and I have spoken these few words at this time, that you may gain a few hints-may receive a few words of encouragement, of hope and admonition, in regard to these matters.

Let the magnetic healers hold their heads erect, for they have the power of heaven on their side, as long as they are true to themselves; and, if they obey the laws of physical health and cultivate their spiritual condition as they should, the light of success will ever shine upon them, and they shall make fresh cures every day. A man is known by the fruits of his works, If they be bitter, no one will partake of them; but if they be sweet, being ripened by the magnetic influence that streams from the central sun of the universe, then shall man eat of them; and their julees and flavor shall be as meat and drink to the workers

The work that is to tell in heaven must be that which is done on purpose for heaven. The work that is done for earth goes down with us to our graves.

for truth on the earth.

Mankind has been learning for six thousand years, and yet how few have learned that their fellow-beings are as themselves.

In Hungary one's official age dates from his baptism. A woman of forty only recently baptized into the shurch was arrested for stealing, and pleaded that she was an infant, being legally only six months old. The court considered the defence good and acquitted her.

Woman and the Household.

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

The people listered, with short, indrawn breath, And eyes that were too steady set for tears. This one man's speech rolled off great loads of fear From every heart, as sunlight scattereth The clouds; hard doubts, which had been born

death,
Shone out, as rain drops shine when rait hows clear
The sir. "O teacher," then I said, "thy years,
Are they not jry? Each word that issueth
From out thy lips, dc th it return to bless Thy own heart many fold?"
With weariness

Of tone he answered, and almost with scorn "I am of all most lone in loveliness;
I starve with hurger, treeding out the regen;
I die of travail while their souls are horn."

[Helen Hunt Jackson.

Lucretia Mott, now in her 87th year, is in very feeble health, and is approaching translation to another life. Her noble independence of character, her strong, sweet nature; her spiritual development have stamped themselves for good on this generation and wonderfully aided society at large as well as women especially. Of her it may well be said, "She hath done what she

Suffrage for women on the school question is an accomplished fact, and thus the whole question is virtually settled, the rest is only a matter of time which can be relied upon to disentegrate old prejudices. In the October election in New York State, women turned out well, all things considered. It was new to them, and had been little canvassed in country towns. Yet in almost all cases they were treated respectfully, and in some cases a waiting room was provided for them. Many were elected upon school

The eighth congress of women was held in Boston on October 13th, 14th and 15th, and at some future time extracts from pa pers presented there will appear in this column. Though diverted from the broad character which it was intended to bear, character which it was intended to bear, this society is doing excellent work. The topics treated were: "Aids in Education and Research," by Prof. Maria Mitchell, New York; "Women's work in the Laboratory," by Prof. Ellen S. Richards, Mass.; "Scholarships for Women," by Prof. Rachel L. Bodiey, Pa.; "Co-operation," by Mrs. Imogen C. Fales, New York.; "Representation of Women upon Boards of Charities Supported by Taxation," by Mrs. M. E. B. Lynde, Wis.; "Need of Women Physicians in Insane Asylums, by L. G. Bedeli, M. D., Ill.; "Legal Position of Married Women," by "Legal Position of Married Women," by Mrs. Anna Garlin Spencer, Mass.: "Oppor-tunities for Women's Work in the Southern States," by Mrs. Virginia Carter Merwin, La.; "Farmers' Wives," by Mrs. C. D. B. Colby, Nebraska; "Woman's Work in Society," by Mrs. Julia Ward Howe, Mass.; "Festivals: Their Power as a Means of Moral Culture," by Mrs. Mary Newbury Adams,

Edward King thus describes the Swiss peasant women at Interlaken. Among those coming from the country to trade, is a mother and her two daughters. The old peasant woman is a sturdy creature of the better type; the daughters are rather smarter in their dress than the mother. Early, almost with the sun, the old woman appears on the street of Interlaken dragging a heavy cart-such as we get accustomed to seeing women harnessed into in German countries, which the girls push behind. After reaching the Hotel corner, assisted by the daughters, she begins to unload out of that cart more than you would fancy two horses would have drawn. There are large toxes of butter, crates of poultry, baskets of eggs, appetizing bunches of salad, fruit, in short, every thing eatable that a market farm ought to produce. The elderly woman should ders a butter box and marches off with it in her great brown arms to one of the hotels, and soon comes back for the poultry crate, big as a Saratoga trunk, meanwhile the daughters sit in picturesque poses on the cart. This goes on till noon, when the old heroine hitches herself up in the thills and starts for home with her girls on either side of her. Back they come in the afternoon, and go through with the same process. If they were told that you were shocked at thus seeing women perform the work which in most other countries belongs to men, they would smile at you for a silly foreigner. As for the peasant men, not one of them would pull the old woman's cart out of the mud on any account whatever. He would allow himself to be hanged, drawn and quartered

In a recent interesting book, Camps in the Caribbees by F. A. Ober, are descriptions of the lives of the descendants of the ancient inhabitants—intermingled with the negroes and Indians—of those wonderfully fertile and beautiful islands of the semi-tropics. They are indolent because nature furnishes them with food and clothing in abundance. Like with food and clothing in abundance. Like other barbarians, they make their wives perform whatever labor is necessary to a rude existence. Here is noticed that savage love of showy jewelry and gay colors in personal attire, which marks strongly sensuous and savage nations. The writer states that: "There is nothing which attracts a stranger's attention so quickly as the costumes of the hucksters, the demi monde, and the market women; it is that of the past century. Among these are octoroons and quadroous, Among these are octoroons and quadroons, with regular features, and some are even handsome. Passionately fond of jewelry, these ladies of the street carry their ornamentation to an exaggerated length. It is not uncommon to meet one of them with great coils of hards around the mast with not uncommon to meet one of them with great coils of beads around the neck, with immense earrings, brooches at the throat, lockets and medallions suspended from massive chains, and the turban completely covered with pins and brooches, and the fingers with rings. The earrings deserve especial mention. The most coveted are composed of fine gold cylinders, each as large as a lady's little finger, bound together and suspended from the lobe of the ear by a large ring. All this jewelry is of pure gold." Do our flashily dressed young people realize what inferences must be drawn from their affinity with such people in matters of taste? affinity with such people in matters of taste?

And this is how they live in the other extremity of the globe, in those Boreal regions where existence is one long struggle with cold and darkness. The account is condensed from the statements of a naval officer, an artic explorer for many years. In the rude fight for life there is little opportunity for amenity or social pleasures, and woman's organization is more a source of suffering than enjoyment. The male child, especially the eldest, among the Esquimaux, is a prince in the family circle. Every thing is deferred to his wishes. The girls must submit to every act of tyranny on the part of their brothers. A blow is never given to a boy or man, but to strike a girl or woman is quite common and laudable. When one of these savages strikes his

wife, it is a blow that might stagger a pugilist. The officer states that he once saw an Esquimaux of more than ordinary intelligence strike his gentle and affectionate young wife, the mother of two children. He gave her two blows upon the head with a large stick. And this was only a two frequent sight. Polygamy is common among them; but no man had more than two wives at once. In one tribe this is not so frequent, for they have a habit of killing their girl babes as soon as born. The first one is allowed to live, but not after that.

There are no wedding ceremonies among them and as little sentiment. The relation of man and wife is purely a matter of conveni-ence. The woman requires food, and the man ner desome one to take charge of his dwelling while he is hunting. [This is the attraction, unfortunately, among some more civilized nations.] Marriages are usually contracted while the interested parties are children. The father of the boy selects a little girl who is to be his daughter-in law, and pays her father a snow-knife, a sled, or a dog, and when the children are grown up, they live together. The woman then has her face tattoed with lamp black and is regarded as a matron in society.

Marriage is not a sacred institution, but exchanges are common among them. If a man who is going on a journey has a wife who is encumbered with a young child, he exchanges wives with some friend who is to remain in camp, and has no such inconvenience. The dress of the women is a fur coat, with a large pointed hood, under which is a bag where the child is carried, if she be a mother. It is the home of the youngest even till he reaches the age of four or five years. They have no skirts, but large trowsers of reindeer skin, with the fur outside, and long fur stockings and slippers of the

same material. The igloo or snow house is of one circular rcom, ten or twelve feet in diameter, domeshaped, and constructed of thick blocks of solid snow. The family bed occupies nearly half this space, and is also constructed of snow, with mattresses and blankets of fur No space for Saratoga trunks here. The only fire is a lamp—a shallow basin of soap-stone, filled with oil and with wick of moss. Here is the women's place; they attend the lamp, melt snow for all purposes, cook the food and wait on the men. Over each lamp is a frame for drying articles of dress which may become wet, and they rise betimes to mend and make fur garments, or warm and dry them upon the frame. They are seldom idle. The slave of husband and sons, they are more objects of abuse than affection.

Christian Spiritualism.

A REPLY TO MANY CRITICS-BY HUDSON TUTTLE.

We are all of us seeking for the truth, and not any person's views of the truth. The cause of true Spiritualism is of infinitely greater moment than the narrow questions of individual consciousness. Until we force the recognition of our facts on the world, we are only losers by discussion of unim-portant doctrines. I deeply sympathize with those who, coming out of the church, still retain a devout reverence for the name of Christ, although they discard the dogmas attached to him; and I cannot blame them for desiring to attach the name "Christian" to Spiritualism. They have been taught that Christ was suigeneris, the only one of his kind, and cannot forget their early lessons. But Spiritualism itself teaches that Christ was not different from other He was a medium with rare clairvoyant, healing and prophetic powers, and therein he was like all other mediums. As a teacher he was like Buddha or Christna,

and taught nearly the same doctrines.

If Christ had been a "Christian," there would be more color in the claim of "Christian" for Spiritualism; but he was to no should be come to sense a Christian, and should he come to earth to-day, there is not a church creed in the land that he could accept without stul-tifying his teachings as recorded in the Bi-ble, and hence could not become a member of any Christian organization. There is not a command he gave as essential, but the churches ignore it. Do 'the most ardent members give all to the poor? Return good afor evil? Lose self in the good of others? The humble reformer who moaned, that even while the foxes and the birds had homes he had no place to reat his manual. homes, he had no place to rest his weary head, is represented by sleek, well fed preachers, who, under the shadow of sky-aspiring steeples, from cushioned pulpits, mouth long prayers, which the master unqualifiedly condemned. The poor have no place in the gorgeous mockery of paganism, and were Jesus to appear with his zealous but. lowly fishermen disciples, even at the door of a Moody and Sankey revival meeting, they would be driven away by the ushers, or arrested by the police as vagabond disturbers.

Dr. Crowell, with a heart trained to sweet sympathy and loving kindness by his study of Spiritualism, has reized the true connection between Spiritualism and Christianity, in the primitive aspect of the later. He does not seek to show its connection with modern Christianity, which is the caricature of the early time. His splendid work exhausts the subject it discusses. Spiritualism is universal, of humanity; Jesus, Buddha, Christna, Mohammed, Socrates. Plato, the host of sages and reformers. are individuals, and for time and place. They are as waves to the river; they come and go, but the stream is eternal. As Spiritual-iats we have a great struggle before us. The materialism of science; the denser, darker, more impenetrable materialism of the churches, are to be met with facts and the higher, purer philosophy founded there-on. If any one fisters himself that he will be a more acceptable warrior, and win favor from the churches, by writing Christian on his spiritual shield, he has only to test his

nis spiritual shield, he has only to test his idea by the logic of events.

During the last thirty years many valiant knights have written "Christian" on the glittering shield of Spiritualism, and cried to the churches, "Lol a David has come against the Goliah of skepticism."

Have they ever in a single instance been received by the Christians they thus courted. ceived by the Christians they thus courted? True, the church doors have opened, but slas! the glittering shield became as lead, and Spiritualism faded out of sight Have they excited any appreciable influence on-Spiritualism? Have they influenced the Christianity which swallowed them up as the sea a pebble? The answer is too patent to be repeated.
Spiritualism assimulates the good of Chris-

tianity, but there is a great deal of badness connected there with that it does not want; nor does it wish to be weighted down with nor does it wish to be weighted down with the name. Dead prophets are good enough in their place, but living ones are better. People who go down to the sea in ships for long voyages, carry casks of water which they drink when it has become stale and unpalatable; yet when they reach some island where the crystal water leaps in cascades down the rocks, how eagerly they

drink great draughts of the life-giving beverage. Shall they be restrained because they have plenty in store? or must they first pour the cool spring water into the musty casks? Brothers Peebles, Britten, Buchanan and Kiddle say, "Yes; the spiritual truth must be provided in the Christian ual truth must be put in the Christian casks, that have come all the way down from Biblical times, and receive the flavor of all the ignorance, credulity, folly and rascality, which have fermented and putrified therewhich have fermented and putrified therein. If this be preferred no one can blame,
but the great mass of Spiritualists have become disgusted with the musty water, and
now that the spring is before them in all
its crystal beauty, they prefer to fill their
cups at the stream falling in pearly drops,
rather than have them filled at the spigot
of a mouldy barrel, even if Christian be
written on it, in red letters.
The dead are dead, and it would be a
waste of time and energy to galvanize a

waste of time and energy to galvanize a corpse into grimace of life. To dead prophets, dead sages, dead issues, dead creeds, dead churches, a dead past! as the mighty current of events, sweeping by the living Present, bears us onward, and the mists softly fall over the dying shadows, we say adieu, sadly; perhaps regretfully, but nevertheless adleu. We cannot sail into the fu-ture weighted down with corpses, even if these blush in mockety of life, and hence though once connected with pleasant memories, ideals of our aspiration, and inciting dreams of ambition, we say for all, adieu!

Partial List of Magazines for November.

The Phrenological Magazine. (L. N. Fow-ler, London.) Contents: Sir Josiah Mason The Evolution of Ideas; Phrenology—Old and New; The Face as Indicative of Character; Mental Depression; Only Half a Hero: The Children's Corner: Review: Facts and Gossip.

The Phrenological Journal. (Fowler & Wells, New York.) Contents: Five Great Men in Science; Notes on the Physiology and Pathology of the Brain; Studies in Com-parative Phrenology; Names and Places; Sandford R. Gifford; The University of Cal-ifornia; The Brantford Indians; Eliphaz, the Pseudomaniac; How they look in Out-line; Keen a Journal, Confusion, Health the Pseudomaniac; How they look in Outline; Keep a Journal; Confucius; Health in the Pulpit; Microscopial Analysis of Milk; Curing Disease by Fasting; The Bible for Health; Notes in Science and Agriculture; Editorial Items; Poetry; Answers to Correspondents; What they Say; Personals, etc. Eclectic Magazine. (E. R. Pelton, New York.) Contents: The Unity of Nature; English, Rational and Irrational; The Bayard

of the East; The Seamy Side of Letters; At Sea, 1880; Mental Imagery; An Artist on Art; Fiction—Fair and Foul; Mr. Ruskin on Wordsworth; White Wings; A Colorado Sketch; Letters from Constantinople; Hypnotism; The Impending Crisis in Turkey; The Dreams of Youth; Archibald Forbes; Literary Notices; Foreign Literary Notes; Science and Art; Varieties. This number is embellished with a fine steel-engraved portrait of Mr. Archibald Forbes, war correspondent of the London Daily News. The Literary Contents are unusually varied and attractive.

Seribner's Monthly. (Scribner & Co., New York.) Contents: The Sower; Peter the Great, as Ruler and Refermer; Bordentown and the Bonapartes; "O Silver River flow-ing to the Sea"; Walt Whitman; The Secret of Second-Sight; Two Singers; Tiger-Lily; The Thoughts of Astyanax beside Inius; Zerviah Hope; The Lost Hellas; A Chapter on Tableaux; Jean—Francois Millet; "O Tell me not of Heavenly Halls'; Elihu Vedder; On two Pictures by Vedder; Mr. Gladstone; St. Martin's Summer: Leonard Woods; Artemus Ward; "Pray You, Love, Remember"; Topics of the Time; Home and Society; Culture and Progress; The World's Work; Bric-a'-Brac. Scribner's Monthly celebrates its tenth birth day with a permanent change of cover, and with a number which the conductors have done all in their power to make one of exceptional beauty, interest and value, as it is also the largest number of Scribner ever issued.

The Popular Science Monthly. (D. Appleton & Co., New York.) Contents: The Development of Political Institutions, by Herbert Spencer; The Sun's Heat, by Prof. C. A. Young; Education as a Hindrance to Manual Occupations, by Prof. Silvanus P. Thompson; The Glacial Man in America, by B. F. De Casta; A Flock of Mythological Crows, by W. H. Gardner, M. D.: The Electric Burglar Alarm; Mental Imagery, by Francis Galton, F.R.S.; Henry and Faraday, by Prof. Alfred M. Mayer; The Evolu-tion of Organic Form, by Chas. Morris; The Profusion of Life, by Arabella B. Buckley: Criticisms Corrected, by Herbert Spencer Hypnotism, by Geo. J. Romans; Sketch of Lewis H. Morgan, by J. W. Powell; Correspondence; Editor's Table; Literary Notices: Popular Miscellany; Notes.

St. Nicholas. (Scribner & Co., New York.) Jontents: Frontispiece—"Once upon a lime;" The Crew of the Captain's Gig; Golden-hair; Thirteen and Dolly; The Swiss Glaciers; A Nonsense Rhyme; The Magi cian's Daughter; Thistle-down; The Agassiz Association; The Outcast; Gleaning Tom; Kitty's Shopping; Bugaboo Bill, the Giant; Mystery in a Marsion; The Crow Child; Tinsel without, but metal within Fine, or Superline; Some Curious Nests; Our little School-girl; The Great Secret The Sad Story of the Chilly Family; Lacrosse; Sewing-machine designs; Pictureingle: For Very Little Folk; Jack-in-the-Pulpit: The Letter-Box: The Riddle-Box. This number opens the volume and is filled with charming stories, legends and original pictures by some of the best artists.

Wide Avake. (D. Lothrop & Co., Boston, Mass.) Contents: Frontispiece—The Ball that didn't keep a Secret; Connor Magan's Luck; Southward, Ho! Who had a Thanksgiving? "Buy a Broom! Buy a Broom!" In the Early Morning; My Beautiful Tick-Tock; Five Little Peppers; Two little Maidens; Goody Two-Shoes; The Ball that didn't keep a Secret: The Mountain Dance: Nursery Tiles: ret; The Mountain Dance; Nursery Tiles; Green Pants and a Will; Miss West's class talk about Words; A Catastrophe; Two Young Homesteaders; Becky's Turkey; Concord Picnic Days; The Dot's Inheritance; The little Letter writers: Tangles; Exercise Song. This number is full of interesting stories, embellished by a great many fine Illustrations.

The Western Magazine. (Western Magazine Co., Chicago.) Contents: The Spanish zine Co., Chicago.) Contents: The Spanish Peaks; A Summer Jaunt in the Mountains of Colorado; Bakonine, the Apostle of Nihilism; A Boy again; Joint Stock Farming Companies; William Rounseville Alger; Watting; What cured Louis Ballantyne; Editorial; The Home; Where to Economize; Refined Cruelty; Calendar of Events.

The Nursery. (Nursery Publishing Co., Boston, Mass.) A magazine for youngest readers gives in each number a profusion of stories and illustrations, which are adapted to the capacities of children, and also a song set to music by a skillful composer.

The Ladies' Floral Cabinet. (Adams and Bishop, New York.) A Magazine especially designed for ladies and devoted to Housekeeping Gardening, Decorating, etc.

Golden Days. (James Elverson, Philadel phia.) A weekly for boys and girls and filled with interesting stories and illustrations.

Andrews' Bazar. (W. R. Andrews, New York.) A monthly devoted to Fashion and Art, illustrated.

Part Twelfth of the Second Volume of Mrs. Martha J. Lamb's "History of the City of New York,"

Continues the interesting story of the city's growth and development through the four years immediately preceding the second war with Great Britain. It opens with a brief account of the valuable improvements in steam navigation. Then follows the trial of Aaron Burr for treason, a glimpse of the movements of Napoleon, the embargo of Jefferson, the election of Governor Daniel D. Tompkins, the beginning of wool culture in New York, Minister Armstrong in Paris, the election of Madison and George Clinton, the clouds of war drifting towards America, and the celebration of the two hundredth anniversary of the discovery of Manhattan Island. This part of Mrs. Lamb's History is particularly rich in local descriptions. The churches of the city, prior to the war of 1812, are brought before the reader's eye individually, with personal sketches of some of the clergymen. The author furnishes with her pen a variety of picturesque views of the disappearing swamps, forests, farms, and old estates. The fullpage illustration represents Canal street as designed by the Commissioners. Other illustrations of interest embrace authentic views, a map of Broadway from 17th street to 26th street, and fine portraits of Governor Tompkins, Colonel Nicholas Fish, and Dr. David Hosack. Part Twelfth contains an account of the great fire of 1811, and treats of the infancy of the idea of connecting Lake Erie with the Atlantic Ocean. It abounds with personal sketches, and closes with political events, and the Declaration of War. This work is sold by subscription only. Agents wanted. Orders may be addressed to the publishers, A. S. BARNES & Co., 111 and 113 William st., New York.

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To all who Seek the Truth and will Follow where it Leads, Greeting!

The RELIGIO-PHILOSOPHICAL JOURNAL feels a just religious and philosophic pride in all the well attested means and honestly made efforts, for the establishment of closer relations of intimacy and communion with the Spirit-world. It entertains a deep, abiding trust in their ennobling influence over the hearts of all who take the pains to pass behind the yeil of life's great mystery. It advocates spirit communion, not only as the profoundest fact in biology, but as an emancipation from all forms of religious despotism, and as a moral atmosphere essential to the soul's rise into its purest life on earth. Into this, all religions: merge, as in the ocean every stream unites. From this come all inspirations as every drop of vapor is drawn from the sea. In its great philosophy no atom of divine or human effort. can be lost. He who errs teaches the wise by his errors, and he who offends the law helps to reveal the law in its potentiality.

Hence we look out upon mankind with a broad sympathy which no wickedness can disconcert, and no ignorance or superstition can paralyze. Being certain of our possession of agreat boon, we intend to carry it to the lofty and the lowly, to the wise and the otherwise, to those who love us well and generously, and to those who love us little or not at all.

In carrying on this great work, we shall break lances on every side with thousands. but shall break no faith and bend no truth for any. Those who deny the life beyond, and those who achieve a partial suicide by seeking to live wholly in the other life, before completing this, must equally feel our lance, but they shall not be able to detect our malice. Those whose ravenous maw clamors for unhealthy repasts upon dreams that cannot be verified, and those whose dyspeptic spleen rejects every diet that involves new facts or new theories, must alike feel that the Religio-Philosophical JOURNAL is not quite to their taste; this is necessary in order that the far larger class of minds, that desire progress in true knowledge, may be made happy. We may not hear so often from Adam or from Jesus. from Socrates or from Confucius, as we would like; but we will try not to father upon either of these gentlemen any of the offspring of whose paternity humbler mortals may desire to get rid, whether on account of the expense or the reputation.

We enter the lists against materialism as a barren ideality, that shipwrecks our race on the pitiless strand of death, and makes every soul that embraces it poorer, weaker and less loved and loving. Nevertheless toward those who would use our bright and cheery window opening into the other world as a means to invest their own crude and ill considered fancies with the solemuity of spirit revelation, our visor is always down and our lance at rest.

In short, we shall be too critical for the camel-swallowers; too receptive for the negationists; too broad for the sectarians: too frank and plain for the tricksters and impostors, and too faithful to law and moral principle for all whose thinking knows no allegiance to sound reason, nor their life to a sense of duty.

In conducting the JOURNAL, we shall aim to give so much of the phenomenal news of Spiritualism abroad and at home, as shall enable those specially interested in phenomena to be fairly informed without recourse to any other American or to any foreign spiritual paper. In performing this duty we shall not lose sight of the fact that opinions and discussions are themselves news, in so far as they present new facts, or old facts under a new aspect. The JOURNAL points with pride to its large list of varied and advanced contributors, the most instructive and satisfactory corps of writers, on their line of topics, now to be found associated with any weekly journal in the world. Its interest in intellectual and social progress, and especially in the substitution of a happier and more elevating view of man's ultimate destiny than still obtains in many minds, will continue unabated. Its

concern for the methods of organization and work, which will cause Spiritualism, Liberalism and all modern culture to be feit as the ruling and predominant social force of this age, will continue. In short, it aims to minister to the highest and purest tastes of every family into which it shall come; to bring some new zest in life and sweeter motives for living to every one of its readers, and to help them all, as they in turn will help it, to leave the world brighter; happier and better than they found it.

To the old readers of the JOURNAL this enunciation of its aims and objects is, of course, to a great extent superfluous; the JOURNAL's work has long been their hope and their pride. To the thousands of intelligent thinking people who have never been subscribers, and many of whom will see the paper this week for the first time, this exposition of its platform is especially intended. We believe every candid, fair minded truth seeker, who reads the Journal for three months, will come to respect its tone and admire its method of treating the vital questions to which it is devoted, and will desire to enroll as permanent patrons. Believing thus, we have decided to offer the JOURNAL until January 1st, 1881, to new subscribers on trial, at the merely nominal price of thirty cents for three months. Let the names roll in by the thousand!

The Field that is White with the Harvest.

The Inter Ocean is the only really Christian daily morning paper published in Chicago. The other two are edited respectively by a Materialist and Spiritualist, who veil their belief, if at all, only from prudential motives. We really think, however, that the Inter-Ocean editors have still a lingering belief that the mass of mankind are kept from murder and stealing by the fear of hell. This being so, there is much significance in their admission, that the moral judgments of the human race are being entered against the Christian faith, by default. They say:

"The tendency of the public mind, we say, is toward 'liberalism,' a phrase limitless in meaning, and which may signify the 'reasonable' religion, so-called, of Dr. Thomas and Professor Swing, or the unbounded license of infidelity ast expounded by Robert Ingersoil. The religion of Dr. Thomas and the irreligion of Ingersoil are as different as a garden of flowers and a raging and unsettled sea, and yet the former helps the latter. Why? Because it admits a doubt where hitherto no doubt has been tolerated. The power of the orthodox church heretofore has been in saying 'we know.' It weakens it to say 'we guess.' There is power in proclaiming the Scriptures as God's sacred law even to those who doubt or disbelieve in the proclamation. When a great teacher aims to say, therefore, that the orthodox world has been mistaken all this while, he opens a gate through which pours a flood. If Christians have been mistaken in one thing, why not in many things? If only a part of the Scriptures is inspired, and every man must decide for himself which this part is, the rock on which humanity has been wont to cast itself is certainly fast being submerged. And as with this, so also with the other doctrines ennuclated by Dr. Thomas.

"The young people of Chicago and the surrounding country are becoming indoctrinated with the fleas of Ingersoil. They do not stop where Dr. Thomas stops and while regarding with doubt a part of the Bible, look reverently upon the remainder. They reject the whole of it with a commiserating smile, and repeat the great pagan's jokes with zest and satisfaction.

"There are thousands of fathers and mothers in Chicago who, while unbelievers themselves, look with some anxiety to the result of all this; not upon the spirtual outcome, for such persons are not much tr subled about the hereafter; but to its effect upon the moral well being of their children. What will the sbrogation "The tendency of the public mind, we say, is toward

about the hereafter; but to its effect upon the moral well being of their children. What will the abrogation of religious teachings, or a wide indisposition to accept such teachings, do for the moral development of the such feachings, do for the moral neveropment of the young? Is the history of French atheism to be repeated here? Is virtue to be lightly regarded in the scramble for a 'sensible' belief? shall the scarlet woman ever be carried on the shoulders of an American populars. ace, and proclaimed the goddess of reason?"

As to the scarlet woman of the French Revolution, which is the perpetual bugbear of the modern Christian, it may suffice to say that in the person of Mary the Magdalen (or Prostitute) the scarlet woman stands as intimately associated with the benign founder of Christianity, as it can well be with any modern phase of infidelity. The class of moral cowards, who are smitten with pretended terror lest society may be shipwrecked by prostitutes, have not the metal in them that Jesus was made of or they would indulge in no such fear. So long as there is not a daily newspaper in the country that could get out an issue on the next day after discharging from its employment its scarlet men, each and all of them should sing small about the scarlet

The true ground of regret in the great exodus which is now going on, out of the old superstitions into the new light, joy and liberty of a healthy and vigorous manhood, is that the liberal and philosophic ranks are so poorly organized for the reception of so large an accession from the churches as is now coming over. It is a prevailing sentiment of liberalism, that when it has got a man out of the churches, and set him mentally free, his case is finished.

The liberals who have done most work in battling against the errors of Christianity do not feel so. They know that the present revival of reason will only result, in a few years, in a grand retrogression into superstition, if a disorganized and nomadic liberalism is left to maintain the conflict against a well organized army of superstitionists.

In every city and hamlet in the country, there are social, sensible, influential, reflective men and women, who have been led to isolate themselves from the churches and other agencies of Christian endeavor, by the feeling that the Christian creed is a faise. and degrading superstition. Nevertheless, they feel in their isolation a painful lack which their firm conviction of the truth of their position can never supply. This lack is the want of associated power and of the co-operation that binds large masses of men into unity of purpose.

This renders liberals everywhere weak. socially, in spite of their numerical strength, and often bigoted and narrow personally in spite of their boasted liberality and breadth.

The remedy for this lies in the formation of local, liberal or philosophic organizations in every neighborhood, which shall combine | Methodist doctrine. The resolution was

dramatic and artistic interest of a theatre, the scientific and practical instruction of a college, the co-operative helpfulness of masonry, and the investigating and debating spirit of a class in philosophy.

There is no neighborhood of one thousand inhabitants which can not find men and women in it who are broad enough to see the advantages of meeting each other from two to four times a week, not for the purpose of sustaining or promoting any faith or unfaith, but for the six practical purposes following, viz.:

1. Practical lectures by physicians on the laws of health, by economists on the principles of social science, by lawyers on on the questions of political progress and business reform, by humanitarians on crime and its remedies, by professors of cuisine on cooking, and of astronomy on the stars; by men of antiquarian research on the Hebrews and Jesus, and by men of modern research on Goethe and Shakespeare. In short to hear from whoever knows anything, some effort to elucidate the known. This is science, and the investigation of science is a perpetual study of the Infinite.

2. Dramatic, musical, recitative and eulogistic entertainments, wherein history shall be drawn upon for every object of true praise whose contemplation can enlarge the soul, and fiction shall be rensacked for every Torm of artthat can refine, exalt and satisfy the imagination and the senses.

3. Helpful plans tending to promote the welfare, enlarge the business, encourage the efforts or secure the employment of the less prosperous members of the fraternity.

4. Exercises, such as dancing, promenades, refreshments, music and the like in which the young people can participate with physical improvement and social profit.

5. Circles in which the mysteries of psychology, the new facts in biology and the latest helps from spirit communion with other worlds may be brought within range of all, so that a doubt of the life beyond shall be more impossible to the least advanced in Spiritualism than it has hereto. fore been to the most advanced outside of

6. Philosophic discussion in which the platform shall be open to all whether he have science or presumption, knowledge or guesswork, truth or error, harmony or discord, to promote.

Prominent working liberals write us in full harmony with such a platform. It will be observed that it is full of bases of practical unity, yet unembarassed by a creed or a negative. Let those who would attempt the formation of colleges of philosophy, after-this pattern, employ their home lecturers as far as practicable, and communicate with us as to the residue, and they will labor under no difficulty as to a supply. Clergymen may not at first favor it, as it will give them a single audience for only a few days in the year. But each congregation will be ministered to by a far larger number of abler minds, and each speaker will be a specialist, discussing the things of which he knows most.

Such organizations growing each year in power will differ from local lecture associations, as an oak that grows through a century, differs from a reed that dies with each year. They will differ from the churches, as men that are free from superstition differ from men that are in its chains. They will differ from the theatre as the elegance of private theatricals differ from the blaze air of the professional stage They will differ from the college in that they will convey the best results of learning without its technical and toilful details. They will differ from masonry in that the depth and breadth of their humanizing effort will need neither mask, password nor paraphernalia to attract the imagination and win the heart. Is the world ready for efforts after the true, the beautiful and the good, that shall be at once so simple, and practical in their utility, and so sublime? We believe the world is not only ready for such an organization of the liberal, agnostic, philosophic, artistic, scientific, unitarian, universalist, spiritualist and thinking classes into one homogeneous cooperative, grand army, but that such a movement is essential to prevent liberal thought from degenerating into cynicism through the isolated, unemployed and unsatisfied condition to which we have referred. The churches are doing their best to reinforce such a movement by the expulsion of their best and ablest ministers. These can not be content long to live by threshing over the old straw of a discarded Christian theology. They must push forward to organizations which meet all the wants of individuals and teach all the civilizations of the

A bombshell was thrown into the Methodist Conference at Appleton, Wis., last week, by the introduction of a resolution demanding that some definite declaration should be adopted in regard to the cardinal doctrines of Christianity, and against "lfberalism" in all its shapes and forms. The resolution elicited considerable discussion, and a good many references were made to the trial of Dr. Thomas, of Chicago, for heresy by the Rock River Conference. The Rev. A. H. Hoskins, an alleged "heretic" of Milwaukee, wanted to have the Conference undertake to define its belief upon some of the disputed points in theology that now agitate the religious world. It was considered by some to be important that the Methodists of Wisconsin should put themselves on record in regard to the matter of the social advantages of a church, the finally laid on the table by a vote of 88 to 28. IMPORTANT ANNOUNCEMENT.

Three Mouths for Thirty Conts.

Before this paper reaches the public the long political agony will have reached its climax, and the adherents of the different parties, having done their level best to aid in the periodical "saving" of this glorious Republic, will be ready to give more attention to other and equally momentous ques-

The RELIGIO-PHILOSOPHICAL JOURNAL is one of the most effective aids to all who feel an interest in the great Problem of Life. Millions upon millions of earnest thoughtful men and women are eagerly seeking for just what the Journal can give them Thousands now point with gratitude to the JOURNAL as their emancipator from intellectual and spiritual bondage, and their guide to a higher knowledge and a better life. The JOURNAL confidently invites the attention of all liberal minded people, with a perfect assurance that its fair, fearless and forcible methods will appeal to their good sense and reason.

Publishers have a variety of ways for attracting the notice of the classes they desire to reach. Each plan is supposed to have its merits; but the publisher of the JOURNAL looks with disfavor upon all schemes for bribing or cajoling the public with cheap chromos, bazarre, engravings, brass jewelry, clocks that won't keep time, or any of the other innumerable baits, so enticing in the prospectus and so disappointing in possession. The plan which the Journal has from time to time used with such signal success, is one, it is true, that papers less fortunately situated are unable to adopt, and, therefore, no criticism is here offered on other plans, and the Jour-NAL in all charity is willing to concede that those papers using either of the above mentioned schemes, would gladly have given the JOURNAL's plan the preference, could they have done so. In order to make the proposal offered by the JOURNAL, a paper must already have a subscription list which renders the enterprise self-sustaining.

The Journal will, until January 1st. 1881, receive new trial subscribers to whom the paper will be sent

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At this rate we only get enough to pay for the white paper, presswork and postage, but consider the plan the fairest and most equitable way. It gives the new reader an onportunity to familiarize himself with the merits of the paper at a trifling and merely nominal cost. After reading it three months, he knows whether it is then worth to him the subscription price of \$2.50 per year, and can renew at the regular rate, or let the paper stop, as he choses. By this method he keeps his money in his pocket until he can act understandingly; he is not cumbering his house with useless premiums nor engravings that will oblige him to expend several times the original cost to frame, nor doomed to receive a paper he don't want. No injustice is done old subscribers, for they are already getting the paper at a reasonable price, and as low as it can be furnished.

To the large number who are already prepared to become permanent subscribers, we will send the Journal 15 months for \$2.80, and thereafter at regular rates. To clubs of five new subscribers, sent at one time, we will furnish the paper fifteen months for \$2.30 each. To clubs of ten new subscribers, sent at one time, we will send the paper fifteen months for \$2 30 each, and give the getter up of the club one year's subscription. There can be no modification of these terms, and our friends will please oblige us by not sending postage stamps except for fractions of a dollar, as we now have several hundred dollars worth of stamps on hand, and daily receiving more than we can use, with no way to dispose of them conveniently.

Now, friends, let us all work together with a will and see how largely we can swell the Journal's list before New Year's Day! Every subscriber has the ability to obtain from ten to one hundred new names within the next sixty days. You like the paper; you want to see it grow in influence and strength, and thus advance the cause of truth. Now, put forth your best efforts in its behalf, who will be the first to send us a

The London Times in a recent editorial shows how great has been the advance in England of religious liberty. "Two centuries ago nonconformists could not meet for public worship. They could only meet in holes and corners, in back parlors and haylofts, on the sly and as law-breakers. Only a century ago, upon the least suspicion of a private 'mass-house'—a public one was out of the question—constables were set on, and suspected Papists hunted down the street to find shelter where they could. Half a century ago a dissenter could only be in Parliament on sufferance, and a Papist not at all, on any terms."

The Seymour Times, edited and published by Dr. Monroe, at Seymour, Indiana, is a unique affair in its way. As Dr. Monroe says, it is a "red hot radical sheet" yet withal, it is pure in moral sentiment and so far as we have observed a fair and candid exponent of materialism. On all questions growing out of the movement for the secularization of the State, the Times has been in close accord with the Journal. The editor has materialized a style of writing headlines and pointing a moral which is a cross between Josh Billings, the Hawkeye man and the Oil City Derrick; and as he seems to make it pay, it must be a success. See adverthement in another column.

Adler Against Immortality.

Mr. Felix Adler, a young preacher of Jewish descent, who resides in New York, is the President of the "Free Religious Association," represented by the Free Religious Index. Possibly this may be a reason why that journal scoffs at the idea of a "psycho-physical science;" in other words of a science which regards man as having a soul as well as a body. Adler seems to have imbibed his views chiefly from David A. Strauss, whose peculiar sentiments we find him often reproducing. We learn from the Index that he gave "a remarkably fine and inspiring discourse" recently at Mr. John W. Chadwick's Church in Brooklyn, N. Y. "His theme," we are told, "was the comforting power of rational religion." As this rational religion is so transcendently rational that it excludes the doctrine of immortality as "irrational," some idea of its "comforting power" may be formed by those who still hold to the old-fashioned hypothesis of an undying soul. The Index goes on to say of this wonderful discourse by the "President of the Free Religious Association:"

"Frankly admitting that the facts and philosophy of evolution, in his opinion, rendered the hops for personal immortative irrettenal,—demonstrating as they do that from the development of worlds out of the primeral fire-mist, up to the culmination of evolutionary labor in the production of man, nature everywhere is careless of the individual,—sacrifices it to the perfection of the type,—he asked what remained of comfort, and fincentive to noble thing, to the believer in rational seligion.

"This comfort and incentive he found in the utter abnegation of self in devotion to the general good,—in the consciousness that a life so completely devoted to noble ends would build itself into the structure of the social fabric of the future, and thus win a 'corporate,' if not an individual, immortality. The address abounded with practical suggestions, and overflowed with the loftlest moral inspiration. We could not help feeling that the mantle of the old Hebrew prophets had fallen upon this young preacher of practical righteodaness."

It is more spiritual and charming, according to the notions of Mr. Adler and his school, to exercise influence as a dead man than as a live man; much more "rational" and satisfactory to enjoy what he calls a "corporate immortality," that is, to "build one's self into the structure of the social fabric of the future," than to look forward to the "individual immortality" which such low fellows as Socrates, Plutarch, Tertullian, Baxter, Glanvil, Wesley, Franklin, Paine, Voltaire, Benjamin Pierce, Thiers, Guizot, and some others believed in. Nous avons changé tout cela! as Monsieur Jourdain's teacher told him; and the Adlerian view of a dignified extermination of the human individuality must, if we may believe his utterances, put forth as they are with the sanguine ingenuousness of youth, prevail ultimately among all sensible people.

Because why? Well, because all the worlds have been evolutionized from a firemist. And according to the Straussian and Haeckelian genesis, from which Mr. Adler would seem to have borrowed his own sage conclusions, we must go, in search of the origin of man, back to the mysterious fermentation of certain ultimate particles of matter, forming, somewhere at the bottom of the seas that gelatinous substance called protoplasm. From this protoplasm was generated the first living cell, the monère. This primitive cell, associating itself with others, by affinities not less inexplicable and mysterious, has originated the organisms of those elementary beings which the microscope shows by millions in half a'drop of water, or in a fragment of chalkor coral.

A new association of these polypi, these infusoria, has formed first the radiata, then the molluses, then the vertebrates, the fishes, reptiles, birds, mammiferi,—with the concourse of incalculable periods of time. and of the principle of natural selection, which, in the battle of life, caused the strongest in attack and the most skilful in defence to survive, thus by the agency of heredity causing gradual improvement in typai creations.

It must be admitted that all this is as yet but a stupendous hypothesis, but it is quite enough to satisfy Mr. Adler that immortality is an "irrational" doctrine. How have his teachers learnt all about it? Why by simply affirming, as Haeckel, Moleschott, Buchner, and Strauss have done, that all matter has existed from all eternity because one cannot comprehend how it could have commenced. One is indeed amazed to see savants calling themselves "positive," and pretending that one need make no account either of the beginning or the end of things,—affecting to solve by a simple offirmation, without any proof whatever, the problem, absolutely insolvable, as every genuine man of science admits, of the origin or commencement of matter. They pos. tulate matter as existing from all eternity, and then cut off discussion as to its end by telling us they cannot understand how matter can be annihilated.

Virohow, the great German histologist, tells us that so far as there is any evidence at . all of a pre-historic man, he is seen to be as thoroughly a man, and with as distinct a separation from the ape as is the modern man. These philosophers, says the same high authority, who preach to us of the origin of man from fire-mist or mud, say much more than there is any scientific warrant for saying. They confound science in the state of a crude hypothesis with science in the state of an established fact.

But we have not reached the completion of man's genesis according to Adjer's au thorities. Having got from the tadpole to the ape the rest of the way, until one arrives at the President of the Free Religious Association, discoursing on the unreasonableness of a belief in immortality, is plain and easy.

We have no particular objection to the mechanical theory of evolution. Providence may work by mechanical processes as well as by any other. Only, when the ques tion comes up, whence came the power that

made it possible for the gelatinous speck, at the bottom of the ocean, or sent forth from a fire mist, to develop into an Adler, we are somewhat puzzled under the limitations of his hypothesis. How pure mechanism apart from every other power, and proceeding from itself, can impart life mechanically to the first elementary cells or beings, through the ultimate particles of a matter which is not living-and always mechanically, with no agent, no agency, to direct the mechanism - unconsciousness giving birth to reason, chance to harmony, blindness to light—so nicely that this product of a blind mechanism, proceeding mechanically from the mondre or original cell, little by little should arrive at the distinction of calling itself Felix Adler, President of the Free Religious Association, and finish by mechanically analyzing itself, in finding

the secret of its own mechanism in the law

of selection-is one of those mysteries which

we confess our finite intellect finds it hard

to swallow.

That an imperceptible globule of mud may contain the potencies of all life, animal and vegetable, is among the possibilities. We do not place limits to the power of Providence. We have no ancestral pride to be wounded in tracing back our genealogy to an atom or a molecule. But that this remarkably clever bit of mud, with simply unthinking mechanism for its ally, and by colliding with other bits of mud, equally bright and clever, gradually produced the wonders of creation, including the mind and body of man, is to us, to put it mildly, hardly probable, however "rational" Mr. Adler may esteem it. Certainly it is not an hypothesis calculated to shake our faith in immortality.

"Nature is everywhere careless of the individual," says Mr. Adler. How does it happen, then, that the race is indebted to its individuals, its great inventors, great thinkers, great heroes, and great seers for all that has advanced and adorned the race? Where was nature's carelessness in producing a Cadmus, a Plato, a Shakspeare, a Newton, a Washington, a Franklin and a Lincoln? Nay, when it is needed that thought should; come in collision with thought, and men be waked up, even an Adler is produced, and made to utter paradoxical nonsense under the grave disguise of science, philosophy and religion.

But then "the comfort and incentive"think of that! The comfort of believing that those sunny locks which we gave to the tomb in the joy and heyday of her fresh, young life, with a heartbreak that seemed to uproot our very reason-are buried in corruption forever: that those earnest affections, that thirst for all that is beautiful and good, is annihilated forever in company with the clods of the earth! Think of the "comfort" of it-the "comfort!" If it is all true-let us know it-but is it true? And if true, are we to be mocked with this babble of "comfort?"

But then the "incentive!" What a compensation for the annihilation of life is to be found in the thought of our post-mortem influence for good-of being "built into the social fabric of the future"-of producing a contingent and imaginary effect upon the minds of Tom, Dick and Harry, Bridget and Ruth, by convincing them that there is no future existence! It strikes us that the "Incentive" is hardly one that can move the normal and healthy mind to much enthusi-

The best of men, those who have worked sincerely for the good of mankind, are often led to question whether they have not done more harm than good in the world by their innocent errors. The good Dr. Watts, as he advanced in life and drew nearer to a belief in universal salvation, began to question whether he had not done more harm than good by his hell-fire hymns, frightening innocent children and giving them false notions of God. This "positivist" notion of "comfort and incentive" from our posthumous influence, is as presumptuous and unphilosophical as it is utterly at variance with the known facts and legitimate symnathies of our human nature.

It is very well to preach the "abnegation of self;" we see it every day in the devotion of good men to their families-in their sordid labors and their untiring perseverance, in accumulating the means of providing for those having a claim on their love and support. But how few out of the mass of humanity, have the oppportunity of doing much outside of their little circle for getting consolation from the fantasy that they have "built themselves into the social fabric of the future," and all for good-in a way to compensate for the ab sence of immortality!

Is it not at once comical and sad, to see the President of a Free Religious Associa tion pottering over these vague, undemonstrated hypotheses of fire-mist and protoplasm, and making them the ground for stigmatizing all belief in immortality as not "rational," and trying to persuade live, healthy. normal men, that they ought to find "comfort and incentive" in the thought of hav. ing their individual life end at the charnelhouse,-when, by calling on a young man named Phillips in the next street, he could satisfy himself of the stupendous fact of direct writing—a fact which at once shivers his Sadducean theory of aunihilation into never re-adjustable fragments, and proves incontestably the great fact of a purely spiritual phenomenon?

Henry Slade is now located at 288 West 84th St., New York City, where he will probably remain for the present. Next week an account of a scance with him from the pen of that veteran investigator and carnest Spiritualist, Mr. P. E. Farnsworth, will appear in the Journal.

IMPORTANT NEW BOOKS. - The long dearth of really valuable additions to the scientific literature of Spiritualism, is about to be relieved by the publication of two important books, viz.: "The Scientific Basis of Spiritualism," by Epes Sargent, and a reprint of Mr. Massey's translation of "Zöllner's Transcendental Physics." The merits of both books have already been touched upon in these columns, and we look for a very large sale, as they are works that are indispensable to every investigator. In addition to these, there are two other new books of much interest and value, in fact to very many who are still fettered by an orthodox environment, Dr. Watson's volume, "The Religion of Spiritualism, its Phenomena and Philosophy," will have more weight possibly than either of the two first named. Then there is Mr. Putnam's "Witchcraft of New England Explained by Modern Spiritualism," a carefully prepared work without which no library is complete. The contents and scope of these four booke, are fully set forth in advertisements appearing in this issue, and we commend them all to our readers as valuable; one or the other, if not all, will be indispensable to every Spiritualist and in. vestigator of Spiritualism.

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Spiritual Meetings in Brooklyn and New York.

BROOKLYN, N. Y—Conference Meetings every Friday evening, in Fraternity hall, corner of Fulton St. and Gallatin Place.
Friday evening, Nov. 5th. "The Creed of the Spirits," Mrs.
Emms Hardinge Britten.
Friday evening, Nov. 12th. "Unseen Forces," Col. Wm.
Hemstreet. emaireet. Nov. 19th, "The Signs of a Free Church." D. M. Cole. Nov. 28th, Mrs. Mary A. Gridley. Dec. 28th, Prof. Henry Kiddle. Dec. 20th, Prof. J. R. Buchanan.

NEW YORK CITY.—The Second Society of Spiritualists hold services every Sunday, at Cartier's Hall, 23 East 14th Street

NEW YORK CITY.—The Harmonial Association. Free Public Services every Sunday morning, at 11 o'clock, in Steck's Musical Hall, No. 11 East Fourteenth St., near Fifth Aye. Discourse every Sunday morning at 11 o'clock, by Andrew Jackson Davis.

NHW YORK—Harvard Rooms, Reservoir Square, 6th aronue. Sunday Religious Science Services, in which the Unity of Popular Science and Religion, will be demonstrated. Mrs. Emma Hardinge-Britten will give a brief course of lectures on Popular Astronomy, Geology, History, etc. in their vital relations to Life and practical Religion, during the Bundays of October, commencing Sunday, October Srd, at 11 a. M. and 7: 30 P. M. On which occasion the subject will be, morning—The Great Reformation of 1800; or The Monk that Shook the World! Evening—Popular Astronomy; or The Glories of the Starry Heavens! Illustrated by splendid Store, option views of the heavens! Illustrated by splendid Store, option views of the heavens, shown by the Drummond light As the chief aim of these meetings will be to show howhenoblest and most elevated views of religion can be based upon science and presented in a popular and attractive mode, the attendance of progressive and liberal Thinkers is earnestly solicited. Admssion, 10 cents to each lecture.

Spiritual and Liberal Association of Texas.

A Convention of the Spiritual and Liberal Association of Texas, is hereby called to meet in the city of Waco, Texas, November 25th, 26th, 27th and 28th, for the purpose of electing Officers and a Board of Directors of the Association, and also for such social and religious exercises as may be determined on.

A cordial invitation is extended to all who feel an interest in the cause to be present and take part in the

exercises as may be determined on.

A cordial invitation is extended to all who feel an interest in the cause, to be present and take part in the exercises. It is hoped that every Liberal and Spiritualist in the State will be present. It is expected that the friends in the city will entertain those from abroad free of charge, so far as they can, and that the hotels will do so at reduced rates. I also expect to get reduced rates on all railroads in the State to those attending the Convention. They have heretofore been liberal in such matters, and I have no doubt they will continue that liberality. We expect the following able speakers to be present; Dr. damuel Watson, of Memphis, Tenn.; Mrs Sarah A. Talbot, of Galveston, Tex., Col. Bob. Ingersoll, the world's greatest champion of liberalism and free thought. The last-named speaker has not yet been definitely engaged, but I confidently expect to secure his attendance for the especial benefit of the liberal branch-of the association. Other speakers will also be present; through whom investigators may have ample opportunity of demonstrating the fact of immortality of the soul. The following, among others, are expected: Mrs. A. L. Johnson, Waco, independent slate-writer; George D. Search, of Watchitz, Kan., independent slate-writer, said to be equal to the world-renowned Dr. Slade; Miss Annie Martin, Hempstend, Texas, physical and materallixing; Mrs. S. J. Painter, Houston, Texas, clairvoyant. Also a medium for spirit painting, who will be in Waco four or ave days before the conventional presenter.

All parties subscribing to the constitution and by-

death. Mrs. Talbot is a fine test-medium as well as inspirational speaker.

All parties subscribing to the constitution and by-laws and paying one dollar, become members of the Association, and entitled to vote, and will need no other credentials. If parties who contemplate attending will at once motify Dr. Parks, of Waco, of that fact, it will ald the friends in looking after their entertainment and welfare.

I carneotic ask every Spiritualist and Liberal in Texas to put forth his energies to make this meeting a complete success. You will meet with warm friends in the fightinalists of Waco; and generous and liberal-minded are all her people.

With L. Boors.

President of the Spiritual and Liberal Ass

The Michigan State Association of Spirifualists and Liberalists.

The Michigan State Association of Spiritualists and Liber-alists will hold their Third Quarterly Meeting in connection with the Van Buren County Society's Quarterly, at Paw Paw commencing Friday at 3: 30 r. m., Nov. 13th, and closing Sun-day evening. Nov. 14th. uny evening, Nov. 14th.

The following speakers have been engaged: A. B. French, Clyde, Ohio; Hrs. E. C. Woodruff, South Haven; M. Haboock, St. Johns; Mrs. M. C. Gale, Fint.

Mr and Mrs. A. M. Jordon of Battle Creek are expected to furnish the music.

Longwall's fam. Jongwell's Opera House has been engaged for the occasion and the Committee of Arrangemen's will spare no pains in arranging for the comfort and entertainment of friends from abroad

arranging for the comfort and curve abroad and rooms at Hotels, seventy-five cents and one dol-Board and rooms at Hotels, seventy-five cents and one dol-Board and rooms at Holeis, seven by the sale will be taken at the the door on Saturday and Sunday evenings, to defray expenses. All friends of the spiritual and liberal cause are invited to be present at this Union Meetings ample accommodation will be provided for all who wish to attend, and a good time may be considently expected.

E. L. Warner, Paw Paw, Secretary, Van Buren County County E. L. Warner, Faw Faw, No. 2015.

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SUBJECTS PERTAINING TO THE HARMONIAL PHILOGOPHY.

The Vermont Farmer and His Family. BY REV. GRANGER W. SMITH.

[Published by request.] It happened one time in the State of Vermont, Where they call mountains green, which some

Where the boys grow so tall, I have heard by the That they have to kneel down to hear what the girls say, And where girls are so pretty and fresh and all

That their cheeks look like apples, though sweet-It happened, I say, in this wonderful State, That a sturdy young farmer, as I will relate, Had taken a wife, a most excellent dame,

And they lived in contentment, unmindful of

But as time passed along this small family grew. There came Solomon first, and then there came

Sue, Then Nebuchadnezzar and Moses and Jake Yes, all three together for convenience's sake, And when the next morning our little Saul came, And saw the three bables all in a row lain, At first he was silent, then, looking up, "Say! Mamma! Did any of 'em get away?" He was told those were all, and being content With secing the triplets, away he was sent— But not many more months had passed away when Still another was born, and him they called Ben. Som after came Nathan, then Peter, then Paul, And then, for a season, those mentioned were all, But when little Paul, Ma-pa's baby and pet, Had grown big enough at work to be set, Still another one came, the last of the lot, But what they charled name him they would be set. But what they should name him they really knew

The Bible, most surely, the father exclaimed, Must tell of the person for whom he'll be named; Then each of the family the Bible looked through In search of the name which they thought would

just do, But lo and behold! when the task it was done, Each one had a different name for the son. But after discussion, at length 'twas agreed To put all together and see how 'twould read. Though long and jaw-breaking they though it

would do. would do,
And as it was given, I'll give it to you:
Beelzebub, Aaron, Luke, Jeremiah,
Judas Iscariot, Daniel, Isaiah,
Bampson, Methusalah, Zachariah, John—
Enough you'll conclude for the name of one son, Yet under this burden the little one grew A most promising lad, as every one knew.

Now this sturdy farmer a pious man was, And he strove to obey God's precepts and laws, And so every morning when breakfast was done A chapter was read and sometimes a hymn sung, And then, as was fit at the opening of day, Each reverently knelt while the farmer would

pray. When at first he was married the prayer was not But after a while he began to add on. At first there were two to be prayed for you see,

But 'twas not very long before there were three. Then four were remembered, 'till suddenly, lo! The list was enlarged by three names in a row. And so the prayer grew till all were glad when

The farmer arrived at the last word, Amen! All the children I mean—not the mother and wife, For she had grown deaf with the advance of life, And usually during her good husband's prayer She took a short nap with her head in her chair. So impatient at last the children all grew, That to hear the whole prayer was more than

At the first of the prayer they very still kept, Un'll mother's last nod had proved that she slept, Then each 'rose from his knees, as still as a mouse, And slyly and quietly crept from the house Then one of the number was stationed close by, To follow the prayer while the rest played hie-spy, Now and then they would ask if he'd got almost

through,
"No, only to Ben, have another game, Sue." But when in his prayer he had got down to pet, The signal was given and in they all crept, So when the amen, with a shout he'd repeat, The mother swoke, and all rose to their feet.

It happened one morning, for reasons unknown, That none of the children at breakfast were home, So the day being bright and the crops needing

The farmer concluded to make a short praver So when he had prayed for his wife and himself, He took down his hat and pail from the shelf, And went to the farm to milk Muley and Jane, And when this was done he came back again, But to his surprise on entering he sees His wife fast asleep and still on her knees! But the state of affairs he soon comprehended; His wife did not know that the prayer was yet

He approached her, and placing his mouth to her

He shouted "Amen!" so he knew she would hear. As though nothing had happened she slowly arose, And re-entered her labors refreshed by repose.

Seance with Mrs. Simpson.

It was on October 5th, about 2 o'clock P. M., that I in company with a friend, called at the residence of Mrs. Simpson, to see if we could get a sitting, not knowing whether she was then in the city or not. The attendant who admitted us, informed us that Mrs. S. was engaged in a scance which would continue about one-half hour. She showed us into the front room, where we took seats. Our entrance was very quiet, and the door of the scance-room, which we passed, was closed. We were not asked, and did not give our names. Two or three minutes only had passed while I was glaucing over a newspaper, when suddenly Mrs. S. stood before me with outstretched hand, greeting me in her frank and cordial manner. I expressed my surprise at her leaving the seauce on my ac-count, and asked how she knew that we had come in. She said Ski told her some folks had come, and that she must tell me right off that "Kopp was here with me," writing the name on the slate. This was a very strange and singular aunounce-ment, and surprised me as much as Mrs. S.'s impromptu manner of making it.

promptu manner of making it.

When we had our sitting, two hours later (in the meantime avoiding speaking of the incident to any person) the spirit guide again announced the aboye named individual. Making closer inquiries as to his identity, Ski told us that K. had been a preacher in the "big religious wigwam" (church). Now, the facts are, I had known a German preacher by that name, but our acquaintance was only slight. I never heard him preach, and herond a passing salutation on the street, at rare beyond a passing salutation on the street, at rare intervals, I never had any intercourse with him. I had never heard or known his given name, and asked "Ski", if he could give it. The name "Ohristopher," in large, plain letters, was promptly produced on the state. I had no means of ascertaining whether this name applied to the man or not, until my return to this town, several days afterwards. I find the name is correct. I could not imagine how a man with whem I had had so little to do and whom I had never thought of since I in-cidentally heard of his demise, could have a special message for me. Asking what he had to say to me, Mrs. S. understood Ski to state that K. and squaw Katle (a sister of mine) were there together; that both belonging to the same church, they had in with life found a good deal of fault with my "powerseness" in religious matters, but that now they had found that their religion was a "hum-

now they had found that their religion was a "humbur!" Only this and nothing more!

Under all the circumstances, it is to me a wonderful and irresistible proof of actival spirit presence. I have do doubt the acknowledgment the two spirits wanted to make, did them good, and religing and advancing them.

My friend residing in Chicago, received several equality wonderful and actonishing tests, and writes me under date of the 10 h of October, that the evidence of actual spirit presence at that sifting, are irresistible to his mind, and that the information leaves talks uttartly of explanation by the theory of en falls niterly of explanation by the theory of tud reading." Guonga Lineaunnacur. name reading." Grone Grone Grone Grone (1890).

The Hindee Fakirs.

Hon. J. L. O'Sullivan writes to the Banner of Light an interesting letter in behalf of the alleged power claimed by Blavatsky, Mrs. Britten, Jacolliot and other writers, in behalf of the Hindco fakirs or "jugglers" to produce growing plants from a seed by an instantaneous process. The theory of this action as quoted by him from Madam Biavataky is as follows:

That through the studies, initiations, purity of life and sacetic practices which lead to high advance in the degrees of adeptation, men could attain to a power of commanding and controlling certain of the elemental forces of nature (to say nothing of inferior elemental beings,) and especially the universal vitalizing force, or fluid, or sairly which perwades all nature and produces all spirit, which pervades all nature and produces all the phenomens of organized life, both animal and vegetable. This the Hindoos call the Akasa or Aghasa; we call it the "satral fluid." It is the Neph of the Egyptians, (of whom Moses was a pu-Neph of the Explians, (of whom Moses was a pupil and probably a priest.) and is probably the basis and origin of the modern theological idea of the "Holy Spirit" or "Holy Ghoet" as one of the spersons of the "Trinity." The Fukir (according to Madame B.) can concentrate upon the yet undeveloped seed or plant a condensed force or stream of the Akasa sufficient to develop in a very short time the processes of growth and maturing which are ordinatily wrought out slowly through which are ordinarily wrought out slowly, through the same Akasa, in the course of weeks or months. She always repudiated the idea that it was by spirits external to the Fakir, as a mere "medium," that the phenomena was produced. I never came into agreement with her on this point.

Mr. O'Sullivan undertakes to illustrate and confirm the truth of this theory by stating the follow-

ing from his own experience: Prof. Lyman (Chief of an important division in the Treasury Department) took me to Mrs. Lowe's, telling me that at a seance just held with her he had received a fully-bloomed calls lily, developed in a few minutes from a plant on which had existed only an incipient green bud, which would have required weeks to complete its bloom in the natural way, and that the operation had been accompanied with the destruction of the long atem at the end of which the lily is produced by nature, the stem being found to be crushed and withered. He showed me the flower and also the wreck of the stem. Struck by the analogy between this and the well-known phenomenon often exhibited by Hindoo Fakirs, of the abrormal development of a plant with its fruits out of a seed, under the eyes of close surrounding spectators, within half an hour, while its natural growth would have required weeks or months of time, I was curious to witness it; and a scance having been concerted for the evening, I in the afternoon sent a similar plant to Mrs. Lowe's residence, which had several of the spear-like stems with their inciplent buds. The seance was in the dark. Many other manifestations took place which excluded all possible idea of deception, and I fully shared Mr. Lyman's con-fidence in the mediums's honcety; and when in the course of it (within a few minutes after the plant was brought into the room) two calla lilles were placed in my hands, one for him and the oth-er for me, and when we found their stems on the plant to have been destroyed as in the former case related to me by my friend, I did not doubt the genuiness of the phenomenon. But I told the lady and her husband that it was not one I could re-late, with my strict regard to the logic of evidence. because the conditions were not such as to exclude the possibility of fraud, which would of course be assumed by our outside enemies, who would reas-onably say that she had known beforehand what the expected flower was to be, and could have provided two calla lilies of her own, and then in the dark have crushed and destroyed the two stems of my plant, which I had improperly sent to her house beforehand. They concurred in this ylew, and suggested that I should the next evening bring same plant that should be become only to myself. some plant that should be known only to myself. accordingly procured a pot of pansies, not in flower, but not far from being ready to bloom, so small that I could carry it in my coat pecket, wrapped in a sheet of paper. I did not tell even Mr. Lyman what my plant was, and I took it out of my pocket only at the scance and in the dark, depositing it on a table. At the previous scance Mrs. Lowe, in answer to my inquiry, had said that the calls lilles had been produced by a band of several spirits, the chief operator being an old Hindoo spirit named "Mahala." This time she said the same band of spirits was there, and sparks of light were seen playing about the place where the plant was. Two fine and perfect pansies were in a few minutes placed in my hands, though could only know what they were when we struck a light. Several of the leaves of the plant were found to be crushed and withered, as had been the stems of the lily before. I had the resulting pansies preserved, as also the calla fily, and possess

Death of Wm. H. Lambdin-His Possible Return to Earth.

BY WM. EMMETTE COLEMAN.

Wm. H. Lambdin passed from earth to the sec ond sphere Sept. 26th last, aged fifty-two. He was an able and vigorous thinker, and an indewas an able and vigorous trinker, and an inde-fatigable worker in the caute of human reform, Spiritualism, and the Harmonial Philosophy. For many years he had been acting as an itinerant missionary, sowing the seeds of liberal and spirit-ual truth by the wayside, while trudging over the hills and plains of Pennsylvania and New Jersey, doubtless in many cases springing up into rich fruitsge, yielding an abundant harvest. Our ascended brother was a born philanthropist; he yearned ever to relieve the people of the heavy burdens of ignorance, dogmatism, poverty and illiberality with which they are encumbered; and to that end spent all his time in imparting what he deemed important truths to the masses, and spent all his scanty earnings in printing track, embodying his ideas on socialogical and religious reform. He had some marked eccentricities, lead ing many to regard him as of unbalanced mind; but his heart was in the right place, and, aside from certain idiosyncrasies, his head was generally level, his ideas being clear and penetrating. When it is known that it is to him I owe my conversion from the crudities and errors of orthodox Christianity to the higher truths of the Harmonial Philosophy and a rational liberalism, it will be perceived what a debt of gratitude is due him from myself; for, had I never met him, in all probabili-ty I would now be floundering in the moraes of Methodism, and in full sympathy with pro-slavery, rebel, bull-dozing, tissue-ballot Southern Democ-

For a number of years past, when engaged in writing for the press, I have often had more or less rappings on the desk or table at which I am sitting. This I have thought may be construed as indicative of approval of the work in which I am engaged at the time. The raps usually, in such cases, follow each other at intervals, and do not succeed each other in quick succession, several at a time. I have very rarely heard them since my arrival in California; but a few days since, while writing in my room, at the same table I have used for months past, and upon which I have scarcely heard any rappings at all. I had just begun to write when I heard the familiar mystical counds on the table; and all the time I continued writing they came thick and fast, in quick succession, sev-eral at a time. I wondered what the unusual number and rapidity of the raps might indicate, hav-ing never before heard them on such occasions, manifested in so marked a manner. They were so distinct and numerous that I called in two of my neighbors from adjoining , rooms to listen to them. At that time I was not aware of Mr. Lambdin's death, but since I have learned of his transition I have thought it possible that it may have hear our seconded brother thus strings for indibeen our ascended brother thus striving to ludi cate his presence. I was in correspondence with him just previous to his demise (as I had been, off and on, for years), and there are some circum-stances of a personal nature that might cause him to be attracted to me. Of course, it is merely a supposition that the rappings were caused by him, or for him; however, I regard it as not in it-self intrinsically improbable.

Adelia C. Moore writes: I again renew my subscription for the Religio-Philosophical Jour-MAL, and to you it will seem incredible that in so doing I deprive myself of some of the necessary comforts of life, for I must have the Journal.

Solf-Control in Medicty.

[From American Etiquette in Andrews's American Queen.]

Good breeding gives us certain definite rules, and while these are observed society is possible, else it disintegrates. But we may, without losing self respect, exercise a vast self-control and not show that we distrust people, nor that we vastly show that we district people, not that we vastly like them; we need not wear our hearts on our sleeves for daws to peck at. Members of the same family should never quarrel in public. This is often done by two sisters of uncertain tempers, and the growd laughs. The French have a proverb about this, perhaps too well known to be

Never show that you feel a slight. This is worldly wise as well as Christian, for no one but a mean person will put a slight on another, and such a person always profoundly respects the person who is unconscious of his feeble spite. Never resent publicly a lack of courtesy; it is in the worst taste. What you do privately about dropping such an acquaintance must be left to your-self

To a person of noble mind the contests of society must ever seem poor and furious as they think of these narrow enmities and low political manœuvres, but we know that they exist and that we must meet them. Temper, detraction and small spite are as vulgar on a Turkey carpet and in a paisce as they could be in a tenement house; nay, worse, for the educated contestants know better. But that they exist we know as well as we know that the diptheria rages. We must only reflect philosophically that it takes all sorts of people to make a world; that there are good peo-ple, rank and file; that there is a vallant army and a noble navy; that there are also pirates who will board the best ships, and traitors in every army, and that we must be ready for them all; that if we live in a crowd we must propitiste that crowd.

Never show a factious or peremptory irritability in small things. Be patient if a friend keeps you walting. Bear, as long as you can, heat or a draught rather than make others uncomfortable. Do not be fusey about your supposed rights; yield a dis-puted point of precedence. All society has to be made up of these concessions; they are your un-

numbered friends in the long run.

We are not always wrong when we quarrel; but
if we meet our deadlest foe at a friend's house we are bound to treat him with perfect civility. That is neutral ground. Never, by word or look, disturb your hostess; this is an occasional duplicity which is ordered by the laws of society. And, in all honesty, cultivate a graceful salutation, not too familiar, in a crowd. Do not kiss your friend in a crowd; be grave and decorous always. Burke said that manners were more important than laws. "Manners are what vex or sooths, comfort or purify, exalt or debase, barbarize or refine us by a constant, steady, uniform, insensible operation,

like the air we breathe." A salutation may have a great deal of meaning in it. It may say: "I respect you, and I wish you well." It may say: "I love you." It may say: "I hate you." In a crowd it should simply say the first. The bow of a young lady should be maidenly, quiet, not too demonstrative; yet not cold or forbidding. The salutation of a man to a woman cannot be too respectful. It is to be feared that "old-fashioned courtesy" has no place in our fashionable society. There is either coldness or too

The manners of young women are apt to be too careless. They emulate the manners of men of the age too much, not remembering they should carry in their gentle ways the good manners of all ages. She should remember that when a woman's calulation cesses to be delicate, elegant and finished, she steps down from her throne and throws away her scepter. There is no salutation, however, more displeasing than that of a too ef-florescent and flattering subserviency. "He bows too low," should never be said. Avoid being a snob, in private as in a crowd.

Materializing Spirits.

Mr. Wootton writes to the Medium and Day break the following increasing incidents, tending to show the extent to which materializing spirits may use the body of the medium, in a way "to deceive, if it were possible, even the elect." He

"On one occasion, at a public circle, a mani-lestation aroused in him strong feelings of doubt. At that time Mr. Williams remained in the cabinet, while the materialized form appeared among the sitters, carrying its own light, by which it showed itself. This spirit-light was stronger in hose days than it is now, as we can testify. those days than it is now, as we can testify. John King' was the materializing spirit, and in the darkness of the circle he appeared at Mr. Wootton's elbow with his light, saying, 'Can you see me?' He did see him, and said so; but was horror atricked to find 'John King' wearing the very fac simile of the features of the medium, who was supposed to be in the cabinet. 'Shall I show myself on your other side?' said the spirit. 'Yes, do, John, Mr. Wootfon replied. In an instant the light borne by the figure was at Mr. Wootfon's other elbow, but as soon as he glanced at the features he was more than ever convinced that it was none other than the medium that stood before him. At the same time he heard an uneasy noise in the cabinet, to be attributed to the medium wriggling in his place, but he thought it might be produced by spirits who had an interest in maintaining the deception. All this flashed through his mind in an instant, and, had some change for the better not occurred, he would have change for the netter not occurred, he would not been thenceforward a thorough skeptic. John King' seemed to see what was passing in his mind, and, in his mild, dignified way, said, 'Would von like to see me float, Mr. Wootton?' 'That I you like to see me float, Mr. Wootton? 'That I would, John, please, if you will be so kind,' said the doubting sitter, in reply. In an instant John King' and his lamp floated high over the heads of the sitters towards the lofty ceiling, and the doubts all vanished that instant."

"As to the relation of the spirit-form to the medium he also related an instance which he had witnessed in the mediumship of Mr. Herne. The circle was a family gathering at a private house where the spirits could do just as they liked, the conditions being so favorable. There was a good light. Mr. Wootton sat close to the medium, and on turning his head he was somewhat astonished to see an arm spring forth from the chest of the medium in such a position as in the order of nature no arm ought to be. Besides, it is not usual even for mediums to have more than two arms. Again, 'Peter' unexpectedly materialized and spoke under similar conditions. Mr. Wootton was astonished to hear his voice at that stage of the proceedings, and turning round to see from whence the salutation proceeded, he observed the materialized spirit, 'Peter,' emanating from the upper parts of the medium's body. 'Why, Peter,' he excisimed in surprise, 'you are coming out of the medium!' The reply of the philosophic 'Peter' was: 'You could not expect me to come out of nothing, could you?' This is a practical exempli-fication of the saying. Examino nimil fit."

Remarkable Somnambulism.

The night of the recent fire at North Turner Bridge, says the Lewiston (Me.) Journal, Mrs. Albert Winship aroused Mr. W. and cried: "Husband, Mr. Starbird's house is all on fire! hurry up!" He did so, dressed on the double quick, up!" He did so, dressed on the double quick, and with palls ran to the fire and did valuant service in saving surrounding buildings. When the fire had burned down, he rubbed his eyes and said to his wife, "I feel dreadfully. I am isme and feel completely exhausted." "Well you may," said the wife, "after working so hard at the fire last night." "What do you mean?" said Mr. W. "Why the Starbird house was burned last night, and you Starbird house was burned last night, and you worked like a hero saying the other buildings." Mr. W. looked dexed for a moment, then took his hat and looked over the premises and came back. "Well, Marcia, the buildings are surely gone, but I never would have believed even you when you say that I went to that fire, if they were not gone. I don't know a thing about it." He had been through all the excitement in a state of somnambulism without being awakened. bulism without being swakened.

J. D. Melin writes: The JOURNAL comes regularly to hand, and is absolutely indispensable. I most heartily indorse its course, and think it ought to have the apport of every liberal thinker How to Reconcile Freedom and Neconsity—Good and Evil, and those Inducing Progression.

To the Editor of the Religio-Philosophical Journal: In offering the following course of essays, m aim is to boil the matter down to its lowest liquid point possible, and avoid crystallization, and at the same time reconcile what (to the masses) are apparently conflicting principles, and resolve mat-ter, force and spirit to their most attenuated and conserved elements, and show how they work together in harmony, in their various conditions, to the good of all things.

For they are a host, in numbers and needs. Of freeing themselves from cumbersome weeds.

The reconciliation of freedom and necessity can be easily done by acknowledging freedom as a ne-cessity, which all lovers of liberty will do, espe-cially for themselves. If liberty has become a ne-cessity, the two must therein be reconciled, for every thing is reconciled to itself; and this should liways be borne in mind; if freedom is indispens. able to me, it must be equally so to others. If I am to act rationally, I must be at liberty to use my reason. If I am to act knowingly, I must be free to use my knowledge. If I am to act morally, I must be at liberty to use my morality. Here iy, i must be at liberty to use my morality. Here the word must, implies necessity, and the word free, implies liberty and freedom. Thus, we see how freedom and necessity are reconciled and work together for good; but, if I do not use my reason, knowledge and morality, through the lack of wisdom or their proper direction, I abuse my liberty, and it becomes an evil, and like all others, a necessary evil, which being the natural result of wrong doing, the pain or evil which it, produces wrong doing, the pain or evil which it produces is a necessary admonition or chastisement to prevent a repetition of the same mistakes. In this way, good grows out of evil; good and evil become reconciled, and thus work together for our reformation and benefit. Of course, liberty is limited to a libertine, because he has abused and forfelted it. A man has no right to make a beast of himself, and cannot entirely, but inasmuch as he does, he is lacking in the normal condition of a human being, and, of course, he must make mistakes, which, like "kicking against the pricks," brings him to a sense of what he has done, makes him draw within the environments of a home, and work for his own advancement. work for his own advancement—all contributing to his propulsion and working together on the onward way of his own destiny. Whatever experiences he meets with, depend upon internal and external circumstances.

Like a brook cutting its own channel, in which, at the time, is the easiest and best way—always controlled by the law of gravitation; this being followed by succeeding waters, until a deep and crooked channel is cut, the banks of which are the environments or external circumstances of those that are to follow; and precisely as they are drawn forward by the never failing force of gravtation, so is man drawn in his environments on

his crooked course, cut by the force of habit and the never falling force of progression. Now, the outcome of all these things being induced by the reconciliation and working together of freedom and necessity, good and evil, some may inquire, "What is the use in knowing it?" Had the world known it in the early ages, it would have saved all the anxiety, fear and insanity arising from a belief in an angry God, in a wily devil, and in an endless hell. So much for the feelings of mankind, which is out of the power of man to conceive, but anciently of little account; blinded by the fogs of superstition, the rights of man were

To the alters, the bullocks were led, The people got stone instead of bread.

And in a financial point, it would have saved all the wealth expended in consequence of these things—the time spent in trying to reconcile those (to them) apparently conflicting principles to the honor, goodness and justice of God. It would have saved all those pilgrimages to the temple of Mecca, the expenses of all the churches and temples founded on those beliefs, the bloodshed of all the martyrs, and the devastation and carnage of all the religious wars; but enough of this."

I've mentioned enough, my purpose to suit, More than the Rubbins can fairly dispute.

And now would any ask what good it does to reconcile necessity and freedom, good and evil, inducing progression to the glory of God? It shows that he has a purpose in view: The augmentation and conservation of the human soul, which will be the subject of my next essay.

HIRAM SMITH. Kendall Creek, Pa., Oct. 17th.

Letter from Quincy, III.

To the Editor of the Religio-Philosophical Journal: As we have not sent you any news from our place for some time, I will say that we are few in numbers, and have lost one of our oldest and most energetic workers by the death of Wm. Brown. We find, however, that he is present in spirit, coming back to us from the invisible world, and bringing good news in his familiar Scotch expres-sion. He passed to spirit-life while crossing the sea last August. He returned, telling us that we were correct in our hopes.

We have had a series of meetings here, conduct.

ed by Rev Arthur P. Develle, during the month of September. He spoke the truth fearlessly, and denounced evil with the same bravery. We have an organization named "Light Seekers," and we desire light from the angel-world. We contemplate holding a convention here, commencing November 18th and continuing about a week. We ask those who are strong in the faith, to come and give us a start in the good cause. As our numbers are very small, we can only promise to enter-tain the mediums and lecturers who will be in at-tendance. Board can be obtained near the hall at low rates. We have a beautiful hall built by Mrs. Dr. Merrick, as a monument to her deceased husband, and dedicated to humanity by Rev. A. J. Fishback, last November. It is freely given by this lady to Spiritualists and free thinkers. Persons here are very skeptical and prejudiced against this philosophy, generally, but we see a large field which only needs cultivation. We will gladly welcome persons from a distance, and most cordially invite you to visit our place, which you will find a beautiful city.

Paper Worms.

Under the above heading, Brick Pomeroy in his paper, The Great West, speaks truth, which every editor can fully appreciate, and which we hope every reader will take notice of and govern himself accordingly. We have, heretofore, in connection with our esteemed contemporary, the Banner of Light, had occasion to refer to the habit of lending papers. Here is the way "Brick" talks:

Not one of our friends would rob us of a dollar, yet they rob us of \$3 needed to help pay the expenses of this paper, when they lend it week after week to those who are able to subscribe for it. It is rather mean for a warm man to stand with his minority part to the drawbler the room is filled. minority part to the fire when the room is filled with those who are cold, but that is not so mean as to impoverish an editor by keeping a dozen persons in a neighborhood from subscribing for a pa-per by lending it, and thus encouraging a very bad trait, unless the one who borrows is really unable to subscribe and pay for his reading matter. Those who wish to help an editor to usefulness do not lend their valuable paper, but kindly ask their neighbors to subscribe. Is not this so?

Goorge Lieberkmocht writes: Since I had the sitting with Mrs. Simpson, as described in the paper enclosed herewith, I have felt it would not be right to suppress such excellent evidence of spirit return. Perhape, however, I entirely fail to describe the occurrence as it ought to be, in order to make the same impression upon the reader that it made upon me. Mrs. S., I know, considered it an extraordinary case. If you don't make use of the article, I shall feel no less friendly, because to your sminent ability as editor of the JOURNAL I owe a very large part of my now firm and thorough conviction of this greatest of all

G. M. Bradshaw writes: We like the Jour-MAL, and could not do without it. S. C. Fay writes: Your paper has the ring of the true metal, and I had rather forego other things in life than to be without it.

L. Gleasem writes: I would be walking to and fro up and down this earth, if it were not for the RELIGIO-PHILOSOPHICAL JOURNAL to show me how nicely our glorious cause is coming out of the flery furnace. Mr. Bigelow has spoken for us all notwithstanding E. A. Chapman's criticisms with his if and if. A lady friend says Mr. Bundy will right all these things, but I sometimes think we are leaving too much for him to do.

We are glad it has dawned upon this good brother that too much is left for us to do. We can and have done a deal, and intend to keep doing, but there is a responsibility resting upon each Spiritualist, and lover of free thought and good morals to aid to the very utmost of his or her ability and opportunity, in strengthening our hands by voice and pen and subscriptions. There are important local questions in every State having a bearing upon the general interest of Spiritualism and Liberalism, which should be candidly and fairly discussed by those immediately interested. This work is left too much to us. We are constantly in receipt of confidential letters from prominent people in various sections of the country, expressing views and giving information which they have not the moral courage to give to the public, but desire us to shoulder the respons. ibility. We have stood many a cyclone, and have weathered every storm without harm so far, and have no fear, personally, as to the future; but this progressive movement of which the JOURNAL stands as a representative, imperatively needs the active, courageous, honest co-operation of all interested, to a greater extent than has been as yet generally manifested.

Who will help one who has done Yeoman's service.

To the Editor of the Religio-Philosophical Joyrnal.

I am under the painful necessity of requesting you to discontinue the Journal, as my health disqualifies me for such mental and physical labor as I have heretofore relied upon, to sustain myself and family, and a crushing debt rests upon me.
I am compelled to discontinue the tax on me for papers, at least for a time. I am in arrears to you, I believe from sometime last winter. I would like to pay in books.

KERSEY GRAVES,

Richmond, Indiana. We cheerfully cancel the indebtedness of this voteran worker, and only regret that we cannot do more for him. Will not some of our well-to-do readers, see that he is not deprived of his paper, and also aid him in other directions. That he does not ask for aid, is no reason why it should be withheld. He has done a useful work and deserves consideration.

Mrs. L. L. Burdett writes: I cannot live without the JOURNAL; it brings me nearer to the angels every time I read its soul-inspiring words.

Notes and Extracts.

Intellectual perception of truth is not of necessity a moral growth.

That religion and that theology which is in-herent in nature and in human nature, is perman-

Spiritualists may be divided into three classes—the heart'ess skeptic, the honest investi-gator, and the fanatic, but the first is by far the greatest stumbling-block we have to contend

We are all working for one common end; we are all striving to hasten the time when universal love and universal liberty shall reign supreme. The gentle and the loving can labor best to place love on her throne; but staunch hearts and brawny arms are needed yet to break the chains that bind the limbs of liberty.

During a late thunder storm near London, Eng., a great ball of fire was seen to descend from the clouds into a lake. After the storm over a hundred dead fish, including two carp weighing together twenty-three pounds, were found floaton the surface near the spot where the fireball was seen to strike.

From the headlands of heaven bent saint and sage, patriot and martyr, and with greener laurel than was ever won by Greeian victor, and with richer crown than was ever worn by royal Cæsar, they decked the brow of Lincoln, and at the moment of victory called him home. Goodness wrote the emancipation and goodness inspired the words, With malice towards none; with charity for all."

There is no precedent upon which to base a law compelling men to accept spiritual manifesta-tions without first proving that they are genuine; but when such has been furnished, then skeptic-ism becomes a persecution, for a truth once es-tablished, must remain such for all time. A thousand repetitions would not add to its validity. though it might strengthen confidence in the me-

A remarkable solar protuberance was lately observed on the sun by M. Thollon at the Paris Observatory. The protuberance rose vertically as a thin luminous jet, moving at the rate of about twenty miles per second, to a height equal to onefourth of the sun's diameter, or shout 215,000 miles. After rising, it gradually decreased in brightness, at the same time enlarging to prodigious dimensions.

It is charged against Spiritualism that it designs to take away from men their Bible, their Jesus and their God, without offering anything in their stead—all of which we deny. The principles embodied in the spiritual philosophy are not distinctive; on the contrary, they are constructive. If it tears down a fancled or fabled edifice, it always presents a plan for a better and more artistic building. If it sweeps away false ideas and con-ceptions, it builds up and engrafts into your souls what is better, and more in harmony with the age in which you live. If it takes issue with Bible writers of the olden time, it is because the fallacies of those Bible writers have been proven. Many of the old patriarchs are associated with the controlling intelligences of modern times. They see their errors, and come to rectify the same. If it takes away the Jesus of superstition, it does this in order that a Jesus such as a man can revere and respect, may be placed in his stead. If it takes away the Jewish God, it presents a God such as every man, woman and child can say of him, he is our Father and we are his children. If it demolishes the old idea of heaven, it builds a new heaven, whose foundations are not laid with cost-ly stones, but a foundation laid by a master hand —it is a spiritual foundation, eternal, and will not crumble and decay, though endless cycles of time may roll on into an unmeasured future.—Olies

The Dundas Banner, of Canada, says: On Friday last, Mr. William Moffatt, of the Scotch Block, Ancaster, died at his residence at the age of seventy-six years. His death was caused by an acci-dent, he having on Tuesday evening retired to his bedroom and afterwards stepped out to go into bedroom and afterwards stepped out to go into another room for a newspaper, when most unfortunately he opened the wrong door and fell down a flight of steps leading to the cellar, striking his head so severely as to fracture his skull. He never rallied from the injuries austained, and died on Friday night. On the day on which the secident happened the writer of this paragraph met Mr. Moffatt at the Ancaster Townshipshow, and as usual had a joke and a chat with him, but noticed that he was very much depressed in spirits. On usual had a joke and a chat with him, but noticed that he was very much depressed in spirits. On being railled about such a change from his usual jovial dispositions. Mr. Mostatt declared that he was depressed, and that he felt that his death was not far off, and that he would not be round to see his old friends much longer. Mr. James Gibson and Mr. David Richardson joined with us in trying to cheer up the old gentieman, but it seemed to be of no avail, as he peraisted that his "days were numbered," and it is peasing strange that his death resulted so soon after this presentiment seemed to have become fixed in his mind. Mr. Mostatt had been a resident of Ancaster for over forty-five years, and was widely known and greatly respected.

CHICAGO. CINCAGO.

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Leave.	ATTIVE.
10:30 a ma Pacific Express	. *3:40 p TI
10:30 a m* Sloux City and Yankton Express	*3:40p n
9:15 p mt Omaha and Night Express	\$7:00 a n
3:15 p ma Sioux City and Yankton Express	(6:30 a p
10:30 a m* Dubuque Express, via Clinton	3:04 p n
9:15 p m† Dubuque Express, via Clinton	87:00 a n
8:45 p m* Sterling Express	11:00 a n
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FREEPORT LINE.	1543 (154)
7:90 a ma Maywood Pamenger	*7:45 a n
7:30 a m. Maywood Passenger	*7:15 a n
9:15 a m Freeport, Rockford & Dubuque	*3:10 p n
10:15 m Freeport, Rockford & Dubuque	*6:30 a n
12:00 m Kimhurat Passenger	#1.45 m
4:00 p m Rockford and Fox River	*1:45 p m
4:00 p m Lake Geneva Express	*10:45 à n
THE PARTY OF COMMENT PROPERTY OF THE PARTY O	*10:45 a n
5:15 p m* St. Charles and Rigin Passenger	*8:45 & II
5:30 p m Lombard Passenger	#8-45 a m

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8:00 a m. Milwaukee Fast Mall	4:00 D I
8:30 a m Milwankee Special (Sundays)	4900 DT
8:30 a m Milwaukee Special (Sundays)	87:45 mm
DIOU DIM INTIMBURCO CALOTOCOMA A A A A A A A A A A A A A A A A A A	T 111:20 F 12. T
1:00 n mt Winnetka Passenger (daily)	#8:40 m
1:00 p mt Winnetka Passenger (daily). 9:10 p mt Milwaukee Night Express (daily)	16.45 G T
MILWAUKER DIV'N LEAVES WELLS 82	. DEPU
I 100 a ment alsa Parart Darrangar	0W
11:90 a malake Forest Passenger	20 D 1
4:10 p m* Kenosha Passenger	TY:WE
5:00 p m* Winnetka Passenger	77:10 P D
5:50 p m waukegan Passenger	8:25 B 1
5:30 p m* Waukegan Passenger 5:15 p m* Lake Forest Passenger	*7:55 & D
11:00 p m Highland Park Passenger	*10:00 r
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1977 197	Kansas City, Leavenworth and Atchison	16:20 a m
	BLUE ISLAND ACCOMMODATION	
6:55 a m	Accommodation	6:40 B m
8:40 a m	Accommodation	7:45 & m
2:20 p m	Accommodationt	9:10 a m
4:15 p m	Accommodation	
	Accommodation	4:40 p m
7:10 p m		6:80 p m
:90 p m	Accommodation	11:00 p m
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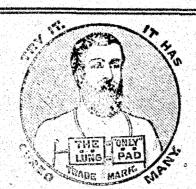
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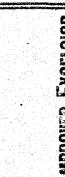
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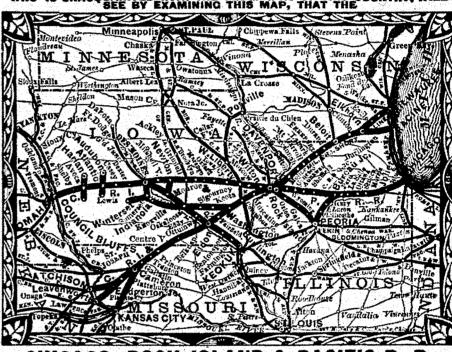
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ILLUSTRATED WITH DIAGRAMS. SYNOPSIS OF CONTENTS: List of Works bearing on the Subject. Preface. Introduction.

Introduction.

Psychography in the Past: Guidenstubbe—Crookes.

Personal Experiences in Private, and with Public Psychias.

General Corroboration Evidence. I.—That Attested by the Senses: 1.—That Attested by the Renast:

1.—Graff Attested by the Renast:

1.—Graff Attested by the Renast:

Reporter, Mr. James Burns, Mr. H. D. Jencken.

2.—Gr Hearing—Evidence of—Mr. Serjeant Cox. Mr. Geo.

King, Mr. Hennieligh Wedgewood, Canon Mouls, Baroness Yon
Vay, G. H. Adshead, W. F. Adshead, E. H. Vaiter, J. L. O'Sulhvan, Epos Sargent, James O'Bargent, John Wetherbee, H. B.

Storer, C. A. Greenleaf, Public Committee with Watkins.

H.—From the Writing of Languages unknown to the Pagelder:

Ancient Greek—Evidence of Hon, R. Dale Owen and Mr. Blackburn (Slade); Dutch, German, Franch, Seanish, Perturbed (Slade); Russian—Evidence of Madagoe Mayatsky (Waskins); Chinos: Romalo—Evidence of T. T. Timayunis (Watkins); Chinose (Watkins); III.-From Special Tests which Preclude Previous Preser ation of the Writing:

Among the Writing:

Psychics and Conjurers Contracted: Sinds before the Besseroth Committee of the British National Association of Besseroth Committee of the British National Association of Besseroth Committee of the British Contract Range, Doc. Sci.; Evidence of Bov. J. Page Hopps, V. E. Barrison, and J. Spanish (Sinds): Writing within Siates security arrewed secular-Evidence of Mrs. Andrews and J. Mould: Distaine of Words at the Time of the Experiment—Evidence of A. R. Nathana, F. R. G. Housself, W. Greycoll, J. J. Rev. Thomas College, V. Oxley, George Wrid, H. D., Miss Kimingbory, Worlday is Answer to Questions Inside a Cloud Sox.—Evidence of Science Admissed; Statement of Greenessances against while Recommendation of Committee Conducted at Katching, Williams of Council Williams.

Organization of a National Secular Association.

PUBLIC CALL.

An informal meeting will be held at the parlors of the Grand Pacific Hotel, in the city of Chicago, on the 18th day of November, next at 2 o'clock F. M., for the purpose of organizing a National Association for the specific object of secularizing the State. The association to be founded on a basis broad enough to admit members regardless of their religious or non religious opinions, and narrow enough to exclude all "hobbies": not germane to the question of State secu-

To this Conference is invited one delegate from each auxiliary Liberal League that approves of this movement; one delegate from any other society in sympathy with the proposed meeting, and one delegate from any reighborhood or town where ten or

the proposed meeting, and one delegate from any neighborhood or town, where ten or more persons reside, who favor this call, but where no secular organization exists.

Robert G. Ingersoll, Washington, D. C.; Rev. M. J. Savage, President Boston Liberal Union; Prof. J. E. Oliver, Cornell University, Ithaca, N. Y.; Rev. Charles Cravens, Toledo, O.; Robert C. Spencer, late Chairman Ex. Com. N. L. L. for Wisconsin; Robert Peet, Sec. Pittsburg L. L., Allegany City, Pa.; Hon. A. Krekel, Judge U. S. Court, Kansas City, Mo.; B. F. Underwood, Thorndike, Mass.; E. Campfield, Chairman Ex. Com. N. L. L., for Kansas; Hon. James M. Pratt, Member Illinois Legislature, M. Pratt, Member Illinois Legislature, Pratt, Ill.; John W. Truesdall, President Syracuse L. L., Syracuse, N. Y.; A. G. Hum-phrey, M. D., Pres. Galesburg L. L.; Thomas Dugan, Sec. Albany, N. Y., L. L., Albany, N. Y.; C. J. Herbold, Sec. Cincinnati L. L., and Chairman Ex. Com. for Ohio; Rev. Samuel P. Putnam, New York City; Dr. J. M. Monroe, Editor Segmour Times, Seymour, Ind.; John Stone, Pres. L. L., No. 170 Dallas, Tex.; Hon. S. B. Clark, late Ch. Ex. Com. N. L. L. for Kentucky; Samuel Brooks, Alliance, Ohio; W. F. Freeman, Sec. L. L., No. 6, Stockston, Cal.; C. W. Steele, Sec. L. L., No. 34 Enterprise, Kansas; Carl Jonitz, Chairman Ex. Com. N. L. L., for Arkansas; E. A. Wichelman Chicago, Ill.; Clayton F. F. A. Wichelman, Chicago, Ill.; Clayton F. Woods, Chairman Ex. Com. N. L. L. for Nebraska; Wm. E. Parker. Ed. Evening Star, Kansas City, Mo.; G H. Walser, Editor *Liberal*, Lamar, Mo.; George Chainey, Vice Pres. N. L. L., Evansville, Ind.; A. A. Brown, Liberal Lecturer, Worcester, Mass.; Alonzo Lucky, Sec. Rantoul L. L., Rantoul, Iil.; E. D. Stark, Pres, L. L. No. 21, Cleveland, Ohio; C. P. Farrell, Pres. Washington, D.C.,L. L.; Col. John C. Bundy Ed. Re-Ligio-Philosophical Journal, Chicago, Ill.; C. Dunning, late Chairman Ex. Com.
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Ransas State L. L.; David Eccles, Sec.
Kansas City L. L.; Chas. A. Wardan, Auburn, N. Y.; Rev. J. H. Burnham, Vice
Pres. N. L. L., Saginaw City, Mich.; Edward
W. Saging, Eag. Atty at Law N. V. City. M. Searing, Esq., Atty. at Law N. Y. City; Hon. Wm. McIlworth. Chillicothe, Mo.; Prof. V. B. Denslow, LL.D., Chicago; E. H. Gibbs, late member Ex. Com. N. L. L. for Iowa; W. J. Tavlor, Sec. L. L. No. 185. Lindly, Ohio; C. B. Hoffman, Pres. L. L. No. 84, Enterprise, Kau.; Wm. D. Hunt, Vice Pres. N. Y. S. F. A. for Cortland co., N. Y.; S. B. McCracken, editor Rational Appeal and Chairman Ex. Com. N.L. L., for Michigan; Wm. Estus, Cape Vincent, N. Y.; W. S. Bush, Washington, D. C.; J. M. Shelling, Sec. L. L. 182; Manchester, Iowa; S. Black, Cape Vincent, N. Y.: Wm. Chester, Sr. Pagosa Springs, Colorado: F. A. Kerns, Sec. Wyoming L. L., Wyoming, Ill.; Peter Tan-ner, Albion, N. Y.; Wm. R. Lazenby, Sec. Tompkins' Co. Liberal Club.; M. Newton, Elisworth, Kan.; E. E. Taylor, Richmond Va.; Joseph Singer, Chicago, Ill.; Frank Hart, Doylestown, Pa.; Edgar M. Sellon, Sec. Y. State Free thinkers Association: D. L. Boutell, Lake City, Minn.; G. B. Fleming, Sec. L. L. 201, Angolia, Ind.; C.C. Richardson, Sec. L. L. 134, Tipton, Ind.; A. L. Brainard, Sec. Cattaraugus Co. L. L., Salamanca, N. Y.: P. Himrod, Esq., Lyons, Kan. Dr. J. C. Michner, late Chair. Ex. Com. N L. L., for Iowa; Allen Johnson, Sec. L. L. 170, Dallas, Texas; H. L. Green, late Ch. Ex N. L. L.; O. W. Codwallader, Esq., Vincennes, Ind. Prof. P. H. Philbrick of the State University of Iowa, Iowa city; Dan-iel Kidder, North Grafton N. H.; Lucius A. Le Mieux, Seymour, Wis.; A. L. Butter worth, Franklin Falls, N. H.; D. W. Hunt, V. P. N. L. S. Free thinkers' Association, Scott., N. Y.; Hon. E. Q. Norton, Cleveland, Obio; Thos. R. Green, Sec. L. L. 114, Laclede, Kansas: Dr. I. D. Seely, Marietta, Onio.; Wm. Emmette Coleman, charter member N. L. L. San Francisco, Cal.; A W. Dyer, New Bloomfield, Mo.; Benj. F. Hayden, Colfax, Ind.; S. J. Mathews, late member. Ex. Com. N. L. L., for Arkansas, Monticello, Ark.; Frank J. Mead. Sec. L. L. No. 24, Minneapolis, Minn.; Dr. G. H. Geer, Farmington, Minn.; Hon. C. S. Thomas, Leadville, Col.; Lyman C. Howe, Liberal Lecturer, Nredonia N. Y.; Reuben Daily Editor Jefferson (Ind.) News; Kersey Graves, Chairman Ex. Com. N. L. L., for Ind., Richmond Inc.; L. M. Baland, Sec. Free Thinkers Association, Seymour Ind.; Hon. John H. Elliot, Keene, N. H.; Rufus Cate, Ann Arbor, Mich.; Edward E. Martin, of Boise City, late Ch. ex-Com. N. L. L. for Idaho Territory: Sami. Warbasse, La Fayette, M J.; J. A. Wright, Youngstown, Ohio; Reuben C. Bassett, Sabetha, Kansas; C. C. Warrev. Carthage, Mo.; Joseph Wright, Rock Falls, Iil.; Jas. Hanway, Lane, Kansas; H. Jackson, Detroit; A. B. Spinney, M. D., Detroit, Pres. Liberal and Spiritual Michi-gan State Association; T. M. Helm, Kirwin, Kansas; Hon. L. W. Billingsley, Lincoln, Neb.; Hon. W. M. Kenedy, Muscatine, Iowa; John Winslow, M. D., of Ithaca, Pres. Tomp-kins Co., N. Y., Radical Club; E. L. Senft, Sec. L. L. No. 34, Enterprise, Kan.; C. B. Hoffman, Pres. L. L. No. 84, Enterprise, Kan.; Hon. Jas. R. Richardson, Lake City. Minn. L. B. Field, Dansville, N. S.; D. Jenkins, Hannibal, Mo., Ch., ex Com. for Missouri; P. Peterson, late editor Common Sense. Paris

Mich.; and many others. Tickets of admission to this Conference will be furnished the delegates, on application, by H. L. Green, Temporary Secretary, Salamanca, N. Y., by mail or at the confer-ence. The Grand Pacific Hotel will enter-tain delegates at the rate of \$250 per day. The Parker House, at 187 West Madison St., for \$1.36 per day.

Texas; Horace Johnson, Boston; Dr. Nor-

man MacLeod, Boston; E. P. Treasiar, Fort Scott, Kan.; Geo. W. Brewer, Dansville,

The statue of Jeanne d'Arc, recently, unvelled at Complegne, the town where she was taken prisoner by the English, is equesteism and represents Jeanne holding a standeed in one hand and pointing to the enemy with the other. The souptor is M. Lereux. The government cast the work in bronze and presented it to the town of Complegne, which has had it erected in front of the belief, almost on the spot where "Joanne" for the prisoner by the Picardy Archer was in the service of the English. Brooklyn (N. Y.) Spiritual Fraternity.

An unusual number of cultured and spiritual-minded people, gathered in our fall this evening to listen to Mrs. Hester M. Poole; among these were Mrs. Laura C. Holloway, one of the editors of the Brooklyn Daily Eagle; Mrs. H. M. Chittenden, Mrs. Hope Whippie, Andrew Jackson Davis, J. B. Loomis, Mr. and Mrs. Van Horn and many others, and all who were present expressed an agreeable surprise and much pleasure in the lecture. Mrs. Poole was warmiy welcomed on taking the platform. She has a fine magnetic presence, and she found her audience in deep sympathy with her and her subject. Her position as a representative woman in society and for many years a prominent member of "Soromany years a prominent member of "Soro-sis," a peer among the noblest and best women in the land, caused her lecture to make a deep impression. It was filled with beautiful word-pictures, poetic fervor and a lofty spirituality. She related modestly her religious experiences from a membership in an orthodox church, through infidelity and Materialism to Spiritualism and the Harmonial Philosophy, and when in the Christian church, she would go to her pastor and ask the "Why" and "Wherefore" of creedal dogma that her soul rebelled against, all that she could get from him would be "to pray and trust in Christ as her Savior." This picture of her soul in the darkness of Materialism, was graphically drawn; and when she received personal evidence from the loved ones gone before, her soul was filled with gladness. Passing from the personal evidences to the philosophy, she re-ceived great help in the personal teachings and works of A. J. Davis, and she paid a glowing tribute to this Harmonial Philosopher, for that ph losophy as yet but dimly comprehended, which comprised the wisdom and love of Father God and Mother Nature in a system of ethics that coincided with intuition and the noblest aspirations of the soul. Accepting the teachers of all past ages, the speaker found in this spiritual philosophy what filled every want and every demand of humanity, and when fully comprehended would save and bless the

Mr . Poole was frequently applauded during her lecture, and at the close, on motion of D. M Cole, the thanks of the Fraternity were tendered her, and her manuscript requested for publication.

Andrew Jackson Davis was called to the platform, and he received a warm fraternal greeting. He said: "I have been much pleased with the lecture this evening—not so much for its very flattering allusion to myself, but for the revelation of the growth of the spiritual nature, the inner life, which lifts us up the mountains of progress. All such exteriences can not fail to aid each one in spiritual culture. We mustall rejoice at the eloquent recital of the speaker's experiences. If we heed the "Inward voice," it will lead us in the path of duty and strengthen and bless us in our life work."

Mrs. Hope Whipple was the next speaker, who said: "I feel somewhat embarrassed after listening to this eloquent and soul inspiring lecture to-night. I would prefer to have kept silent. The speaker has alluded to the new departure among Spiritualists, and this seems marked in the work of this r taternity. In the true narmonial and fra ternal spirit in which your meetings are conducted, and I would urge upon you to continue in your work, for the influence that you are exerting upon liberal thought, is far greater than you imagine, and there is a widespread interest in your labors from the published reports, and you may find in the near future that you have builded better than you knew."

D. M. Cole said: "I know that among the individuals in orthodox churches, that dog ma and creed have but little effect in mould ing and shaping character. The spirit of 'self sacrifice' as typified in the atonement, is the moving force in all reforms or spirit-

W. C. Bowen said: "It is with much re-luctance that I speak to-night after the earnest and lofty appeal that we have lis-tened to, and while I have no fear of hell myself, it is such teachers as Ingersoll, Davis and others, that the world needs to aid them in bursting creedal bondage, and to bring them to the realization of the spiritual philosophy.

Mr. Wm Wilson was the last speaker. He gave some experiences in his conversion from Materialism to the spiritual faith. Emma Hardinge-Britten speaks for us Nov. 5th, subject, "The Creed of the Spirits," and Col. Wm. Hemstreet Nov. 12th, on

"Unseen Forces." S. B. NICHOLS. 467 Waverly Ave.

Lydia Marla Child.

Mrs. Child, one of the oldest and most eminent of American feminine writers. died at Wayland, Mass., Oct. 20th, 1880, at the advanced age of seventy-eight. Before she was twenty-three she had produced two successful novels, "Hobomok" and "The Rebels.' She then started the "Juvenile Miscellany," the first really good American magazine for young people. She was a strenuous anti-slavery worker, and with her husband edited the National Anti Slavery Standard. In 1855 appeared her most elaborate work, "The Progress of Religious Ideas," in three volumes. Early in life, she was a Swedenborgian, but she never favored ecclesiastical Swedenborgianism, and her religious views became much liberalized as she advanced in life. We find the following remarks in the Boston Transcript:

"A short time ago she called on her old friend, Epes Sargent, and communicated to him many interesting facts in her investigations into the spiritual phenomena; and a correspondence followed, in which she showed that age had not impaired the vigor showed that age had not impaired the vigor and brightness of her intellect. She was an earnest theist, and accepted, with discrimination and critical qualification, the fundamental facts of Spiritualism. Skeptically disposed, she admitted nothing that was not reconcilable to her reason,—at the was not reconcilable to her reason,—at the same time remarking that finite reason is far from infallible. She communicated a number of interesting experiences for Mr. Bargent's unpublished work, 'The Esientific Basis of Spiritualism,' and took in it a very deep interest, as her correspondence abundantly shows. She writes, 'I like your courses and perseverance in probing a subject in which, while there is unsented disallect and buffle us, there is undoubtedly an amount of truth of which those who deery it blindly little dream. I confess it has often repelled me, yet I knew that such facts as I have told you admit of but one construction." Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

Cephas B. Lynn speaks during the Sundays of November in Stafford, Conn.

Prof. Buchanan speaks for the Second Society of Spiritualists of New York, the first Sunday in November.

Bishop A. Beals lectures at St. Louis, Mo., during November. His address will be at No. 1,422 Olive street, St. Louis, Mo.

We have received the October number of The Theosophist. For sale at this office; price 50 cents.

Just as we go to press we learn that Mrs. Maude Lord has returned to this city, and will probably locate at 62 Elizabeth St. Prof. Wm. Denton commences a course

of geological lectures in Republican Hall, 55 W. 88rd st., New York, on Monday, Nov. A missionary in Mexico says religious telerance, is not yet maintained. He says

the priests and church party support the

President just elected, and they have grown bold in violating the constitution and laws. Rev. Samuel Watson will be at the Convention of Spiritualists and Liberalists to be held at Waco, Texas, on the 25th of November. He will start on the 18th and will stop at New Orleans, Galveston and Hous-

Mr. Fred. McOmber, the accomplished editor of the Era. Berrien Springs, Michigan, and Dr. Armstrong, a leading citizen of the same place, paid Chicago a visit last week and of course spent a pleasant hour in the JOURNAL office.

Dr. Peobles lectures the Sundays of November in Orange, Mass., upon Spiritualism and travels: Weekday evenings, the 9th 10th, 11th and 12th, upon travels, in Rockville; the 15th, 16th, 17th and 18th, New Berlin; and the 23rd, 24th, 25th and 26th, Athol,

"Is Darwin Right?" is the title of a new book by Prof. Denton, soon to be published, in which he shows what he regards as the spiritual side of the development theory. It will be illustrated with engravings by Sherman Denton, and be published probably within a month.

Dr. D. P. Kayner has returned from his Colorado trip, improved in health and vigor, and is again ready for business, and is located at his old office, Room 52, Merchants Building, N. W. corner of La Salle and Washington streets, Chicago. His clairvoyant and healing powers have been wonderfully strengthened by his sojourn in the mountains.

By vote of the Board of Trustees; the three volumes of Mrs. Maria M. King's "Principles of Nature" have been placed on the shelves of the Mercantile Library of San Francisco, Cal., the largest library in the city. The well known Spiritualist, Albert Morton, being one of the Trustees, that circumstance, perhaps, may throw light upon the action of the Board.

Dr. J. K. Bailey recently visited the "Hub," and on Sunday, October 3rd, attended two lectures and a conference meeting, where he made brief remarks; he also attended the Banner of Light free circle, Oct. 5th. He lectured at West Hampton, Me., October 10th; Bradley, 14th; Kenduskeag, 17th, returning to Boston October 20th, westward bound. He may be addressed until further notice at Fredonia, New York.

On account of private business, Mrs. Emma Hardinge-Britten's intended return to Europe will be delayed until next spring, and in consequence she is prepared to make arrangements for Sunday and week evening lectures during the next five winter months. Address as early as possible 47 West 37th street, New York city. Astronomical and other scientific lectures, illustrated by splendid stereopticon views, now being given with brilliant success in New York, can be specially arranged for.

A Brick that Refuses to Remain Broken.

One of the most irrepressible and plucky newspaper men in the country, is "Brick" Pomeroy. He always manages some how to land on his feet; and however widely people may differ with him they must admire his energy and perseverance. Not long ago he settled in Denver and is now up to his ears in newspaper work and mining. Here is a notice of his new ventures published by an editor who evidently appreciates "Brick." "Brick" Pomeroy has made a great hit with his new paper The Great West, which he started in Denver last June, and which he sent to more than 25,000 subscribers to his old paper, Pomeroy's Democrat, after it was suspended, following the forgeries of his partner. The Great West is a handsome eight-page paper, illustrated each week with views of Colorado mines, mountains, scenery, etc., and is all in all a wonderfully in-teresting paper, with its Saturday Night chapters, its valuable editorial letters dechapters, its valuable editorial letters describing that rich country, its letters from the people, its red hot editorials, its orisp items, wit, ugliness. Home Corner chats, news, etc. It is now a red hot, siapdab, independent paper, above all party lines, but is death against United States Bonds and all robberies of the poor. It is sent one year for \$2, or six copies one year for \$10. Since "Brick" made his big strike in the mines, be is making a paper more lively than ever. Address. M. M. Pomerey, Denver, Colorado, and send for the paper if yea wish something you will read from end to chd.

Brick Pomeroy's "Saturday Nights" (artioles from his pen) are especially beautiful. They are poetical, pathetic, and teach practical lessons bearing on every-day life. They should be read by all—the old and young; each one can find in them pearls of

"The Present Outlook of Spirituation" is the title of a thoughtful and comprehensive lecture by Prof. Kiddle, which we had the pleasure of hearing him deliver at Lake Pleasant last August, and which is now published in pamphlet form at 5 cents per copy. Like Tuttle's lecture, "Out of the Old Belief," it should be scattered broadcast. For sale at the office of this paper.

Note From San Francisco.

To the Editor of the Religio-Philosophical Journal: The San Francisco Spiritualists have been The San Francisco Spiritualism have been having a rich treat of late, in listening to the admirable lectures of Mrs. Elizabeth Watson. She has drawn very large audiences, who are charmed with her grand, solid, practical and elequent inspirational discourses. I regard her as one of the most attractive speakers on the spiritual restrum; she is bound to please her audience, combining as she does the emotional and sympathetic with the intellectual phases of ora-tory. The veteran, Thos. Gales Forster, has arrived, and during the winter we shall be favored with a series of his profound philosophical and scientific lectures, to the up-building, we trust, of a substantial interest in Spiritualism among the liberal thinkers of the Pacific. WM. E. COLEMAN. of the Pacific. Oct. 25, 1880.

HORSFORD'S ACID PHOSPHATE-NERVOUS DIS-HARBYORD'S ACID PHOSPHATE—NERVOUS LIES-HARBS.—My nervous system was overworked. I tried various remedies, but in all I found none that acted so general and thorough as Horsford's Acid Phosphate. I have several emaciated, de-bilitated nervous cases, that are rallying under its use chiefly.

H. W. BAGGS, M. D. JACKSONVILLE, ILL.

HOW HAPPINESS IS SECURED.—Happiness is the absence of pain or annoyance, and wherever there is pain there is disease. A pain in the lower portion of the body indicates a disorder of some kind. If there is any odor or color or deposit in the urine it means disease and requires attention at once. We have heard many of our friends speak of the remarkable power of Warner's Safe Kidney and Liver Cure and are convinced there is nothing so certain and valuable for all disorders of the urinary system both male and female.



TARRANT'S SELTZER APERIENT,

L cure for Indigestion frightful,
bubbling beverage delightful;
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Lonic, hervine and corrective; An anodyne and sudorific. A wonderful Salinz Brzoific— Embodying every rare ingredient Embodying every rare ingredient That Mother Nature de med expedient, With sindly libers' hand to fling Into the famous Spring.

On Toursday, November 11th,

An Account of Experimental Investigations from the Scientific Treatise of

JOHANN CARL FRIEDRICH ZOLLNER.

Professor of Physical Astrohomy at the University of Leipeic; Member of the Royal Saxon Society of Sci-ences; Foreign Member of the Royal Astronomical Society of London; of the Imperial Academy of Natural Philosophers at Moscow; Honorary Member of the Physical Association at Frankfort-on-the-Main; of the "Scientific Society of Psychological Studies," Paris; and of the "British National Association of Spirit-

Translated from the German, with a Preface and Appendices, by

ualiste" at London.

CHARLES CARLETON MASSEY,

Of Lincoin's Inn, London, England, Barrister-al-Law.

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Captions Objections.

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PLATE I — Experiment with an Andian String.

PLATE I — Experiment with an Indian String.

III — Control String Internal Management String.

III — String of the String Indian String.

A 17 — South of the String String.

A 17 — South of the String String.

V — Experiment with China St. Separad Dog.

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Marshlands of Theology

HIGHLANDS OF FREE THOUGHT. BY HUDSON TUTTLE.

This profoundly eloquent, comprehensive and convincing lecture makes a fine missionary document to acuter. No one can read it without being impressed by it. Prof. Wm., Denton in speeking of its syst....."It is most excellent, it should be published in pamphlet form and sown broaccast." We have several thousand copies of it which we hope our readers will thus disseminate. We send it out at cost, 10 copies for 25 cents.

"For sale wholesale and retail by the Religio-Philosophical Publishing House, Chicago.

Just Issued.

WITCHCRAFT OF NEW ENGLAND

EXPLAINED BY

BY ALLEN PUTNAM, ESO.

Author of "Bible Marcel Workers," "Natty, a Spirit," "Mesmerism, Spiritualism, Witcheraft and Miracle," "Agassiz and Spiritualism," etc.

While producing this work of 432 pages, its author obvious ly read the darker pages of New England's earlier history in the light of Modern Spiritualism and found that in origin Witchcraft then and to day's supermundane phenomena are the same; and found also that intervening Witchcraft historians, lacking or shutting on fo-day's light, if frumnotic ed. or linegically used, a vast amount of important historic facts, and act before their readers erroneous conclusions as to who were the real authors of the barbaric doings they were describing.

Mr. Putham, well known by our readers, (and, as stated in the book, a lative of the parish in which Salem Witchcraft had its origin, and descended from actors then and there) in this interesting and instructive wors has done much to duperse the dark clouds which have long hung over our forefathers, and not a little that exhibits egregious shortsomings and misisedings by the hist rians, Hutchinson, Upham and others wto follow their lead.

The author reserved Salem as the last battle-field on which the Witchcraft Davit was suppreed by his opponents to be in command. There he was met in direct, strenuous and victorious encounter by brave men who dared to act out their faith. That Davil was but a lexitimate child of a false creed, the creed's harbailty became then revealed, and never since has suche Levil invaded any part of Christendown.

The work is worthy of general perusal.

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Lifted, and saw a White Spirit. Rubbed by Mather.
Visited by Spies. Prayed with, and Brimstone was
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