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 Prum Im ot









Singular Occurrence Before the Adven
of Modern Spirituallism.
Earoria, KAN., Oct. 10th, 1880.








Respectitully $\mathrm{J}_{\mathrm{L}} \mathrm{H}$ _WArson. ATDENS Litrixr
Mradville, Prnv, June 21st, 1816.

 so fra
pithout pay inquiries have extended, it


 morthy yourg lidi, ajd an inmatio in the

 conctiounest, or more deanititit, witht two









 If fion Heerithente ofther bitat the end en














 From the spring of 181, the subject of












 niller seocnd state, with much greater for




 Thisis astonishing transition, seores of
 In her flees; but in passing from herf firt

 Iormerly, in the near prospect of the trangit

 Tins perguaded on the ropresentation of har har




 ather: hookeand ditionvortatiratitesmatie.










The Remaropariosophrical Iounnai

phy propos is sour artice on the exiciting
phenomena at Lourdes and at Koock, nud












## $\Delta$ Phothus wateres:

 Of late much valuable space en our Spit



 Pour eititrials on Mrs. Kaperance's "ex.








 Fill pastest to, and dos osesterse the meifium
 thonght beyond tuat or giprt matarializu












 The Maptift Nuto are if onvintion Th

 that Ho
Lat had no
the






 wroursi induees a kept aphetween the two












 respond in a way to make buccess cortsin Into machines for mere gin, the great body




## Saratoga springs.

H. J. $\mathbf{H}$

An Important Subject.










 trightul excesses, from which orten result For this and other reasons thare has ob eserve in conversation on this subject--tho
easutt of tong and wide experiencu. scit
seit







 appeat exibid int only ignorance of the
 sea scientific knowemedge difused, and the mass or the people enlightined on a matter
fellititimportance to their health and
tein Lenaretormers in tuis Held of thouxht en Mirtry of the subiject, and adatapeor to in


 as improved the form and disposition or



Notes from Rochestre, N. Y.


 ine medilus fromebroad, vieme the visil Che beas ipatafers on the pipritual philosoghy






 Mnan. Alyn te an intoretsing end detiotive






 aris
 nam

## 


opyright secarea．？
4I see three giris and several men on a plattorm in the


 There carsereerest other forms that the people see，of pari Ous deprees of materisilization；some are faint and mist Cie conplitely out，sad he seems to rally then．
turred on full hast，and it is ilgit as dyys He fades al anter ha is done lecturing，many people slake lands with him；hit if well kiown among them． speaks，She is very neregetie，Sher weys somevelinged ghe like a wave rolling against het．They whistle，hiss and of the sireaker．Some stamp，but this is．not liked．of er the people．They are something lita woses，but have ＂Agentienin now gieaks，na ond man from the audi out now thronght dozenn of rooms sill roud．The buila elightor tet feet broad round the temple iniside，it tis bilue

 feestations before，but the one I have describibed was un

 the prople on the other side how to dile Ititas eigh
or ten years before conneetion was ronewed with the







 beer eut through to obtain witer which an eleectrie engine runs．It it is very light and hau iron rollers instead or wheis，Other velicles have
wheels．There is something abouthat engine thatimakes a whiring noise，it must bua dangers signal．The eari are

 Thee yre yety jopous．This strin runs．to the seia．The
 to the orops，They are killed by an
animals have，been killed in that way
and

 citieg sem to be given yp．
the bountry ail barren．
uNow I
an in imense chasm．The people pump witer in from the bottom．Thasm．The have a large well from writich flows a



 and the vallys defenen into crevices；people hare hard Fort to got tater． 1 do not see any large cities now and
 Teast The worla turns slowly and the sun looks smaller and lees yellow．People live in deep valleys for a loin thine
near lates of water．They have very nie house日 and a fine rosd running to another city＂，
I lhink the plece to wilich herefers was Copper City or some plice near it．
＂I I some places the pooplo seem to have gone back－

ward but the most are highly $u$ cultivated．Their heads | ward，but the most are highy eultivated．Their heads |
| :--- |
| are very large in front，buit not high．Thes live almost $\mathbf{t a}$ |

 Ithink，they had no more rairrial
 never 3o．The atr 1 il 1 light and very poor，dry and thin． The poople did not progress beyond \＆cortain
they biemd tilil tor a 1 long time and thon die out．
Now 1 tees world that if black with hith mountains
 haraly reach them

 parthps it partad butt 10 seems as it the whale went．

 lurge
pquat．＂
 carth，of
senstive
The
The foitowing examiantion is of a metorite which
foll at Eathervile，Iowa．It describes Bideros when tis




${ }^{\text {anm．}}$








 harge one，the large ones are manutactories．I canno About three montisis beore this I had tried him with
te known，nor cound hen have knuwn in the last examination
hai it was the same speeimen that he had tried tiree ontist hefore．It will be geen，however，that he deseribe asimilar region and asimilar people，It wail she firse
time tuas he came in contaet with the civized cave
 rumaing ana low shrubbery growing；the sun does not
eoom ss warm as it does heretana looks smaller．I think
 irtion of tit orbit．
＂I do not 1 ike the
Slight rown．There is considerable sand in places，





 ＂The women wratienger shit than the men，the men＇s
jair is longer than ours and they have full beards．They
 is a mall，bine domestice bird，it makes me think of
quail，butitis tire or four times as large
aSoretimes tremendous masses of rock fall into the valley：much of the rocks．gema rotten．The people di
tirought trap io to granite for water．It is cool here．Th
 are tooking gliaseg，earpets that geem made of featiterin
and
and

of this valley．They set iron outoof thererocks and monid

 made in pieces．
uOne well is very deep and has pipe down it，but



 get beyond thantit is ove impreresion
 hie ppecimen came from oomewhere near the locality tha he deseriben．
Campbeni，the poet dascribes the＂Iast of human mould，


 Hes down and dieses，Campbelits＂last man＂stands near as wood，whose leaseas shake as he speaks；akeletons are
around him with brande rusting＂in their bony hande．＂ ${ }^{\text {dies }}$ with hm．But the seas will all dia gees the lat man，woods will disappear，all signo of wa
will have vanihhed millions of years berore，and pee sui
 I requested my mephem to dibcover，in positie，the
last


Сїotrina
 there fi water；the sun dooe not shime in them more that Iour or five hours a day．T Yee one place where 20 or 8. deep valley，in which there is a verrydeep pool， 400 or 500 yarde s croses．In that valleg there are tome people．The valtey is ifregulary；in some piaces oight or ten millee
 thes fred on the arras that grown among the rocki，In



 queer mixture herr ot what meems to belong to sevvagee


 of poople，and，as I watched them，eight or tea vanish IT see ham now wen and
＂Therefe childen and are dying out．
＂Thow tut three．The whole side of the val
 survivors are in a ilitle care made in a faller rock，
 liree，and yet no one can posibibly get in or out or that val． ley．The ola woman dies and then 1 日ee a child；there kind of mushroom that grows on the sides of the merenn bise ine people eat many of them；they ratise some vege He goes out anter mushromms and the rocks fall on him ing ber child in the care，she cannot and his body；the vild．The ohild it two or three yearas ond and can talk iitle．It gets intensely cold；the goand dies quickly．The dies of cold．The child is under her and under clothing
nd
turures to
death．$I$ see a great many poople in

roks fall and ehasos comes．Milies of mountainis fall int hasm．
chasm．
than 3 last woman was very handsonese she was not more There was but liitle to out at at lat－some goan meat tand vegetables；the
medical proscrition
Disconsion by Galo，the anctont Greek Physticia
Dulivered throung the Trance Mediumstip

fite ap in body，would make po inconsiderable


















 eelared，it cannot bedinacuit to impress therywher



 Fill pzs to fameit for thus will they becomen kno






























## ますung＝iv

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## RELIGIO-PHILOBOPHIOAL JOURNAI.

 30mid
Torms of Smbeription in efvance. One oppy ane your, . 81.50 Onve of thoe, youriy aubeertb- $\$ 10.00$ Oinbe of Ten, Toarly sub-
corbbery, sont to at one time
mal an coctrat copy to the gettor win occtra copyt to the An the postage has to be propaid by the pabliher, we hive heretofore charged tifwem conts por year extra therefor. Heremerlber for postage.
fincrifisors ahoula be made by Money Order, Reexistored Letter or Dratt on New Yort. Don
looal banke

All lettors and communications should be pdareased, and all remittances made payaTntered at thè pootoffice at Chicago, 11 . anecond class matter.

## 

## $\frac{\text { Tho Seel the Irath and will Follow }}{\substack{\text { To ill whe } \\ \text { Where it Leads, freeting!. }}}$

 feels a juat religious and philosophic pride
In all the well atteoted means and honestly
made efliorte, for the establishment of closer made efforts, for the establishment of closer
relations of intimacy and communion with
the Epprit-world. It entertains a deep, abitithe Bpintit-world. It entertains a deep, abid-
fing truatitin their ennobling influence over
the hearts of all who tako the pains to pass ing truat in their ennobling infuence over
the hearts of all who take the pains to pass
behind the veil of life's great myetery. It behind the veil of life's great myetery, It
zavocates spilt commantion, not only ss
she the profoundest fact in biliogz, fat as an
emancipation from all forms of religious deapotigm, and as a moral atmosphere essen-
tial to the soul's rise into tit purest life on earth. Into this, all religions: merge, ss in
the ocean every stream unites. From this
 por is drawn atom of divine or human effort,
losophy no tom be lost. He who errs teaches the wise
by his errors, and he who offends the law
bithe by his errors, and he who offends the law
helpp to reveal the law initup potentility.
Hence we looko broact we look out upon mankind with a
disconcert, and no ignoch no wickece or supersestition disconcert, and no ignorance or superstition
can parayze. Bing gertain of our posses-
sion 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 generonsly, and to those wholove us lit.
tle or not at all. tie or not at all.
In carrying on this great work, we shall break lances on every bide with thousands,
but shall breaks no faith and bend no truth
for any. Those who deny the life beyond, and those who achievea partial suicide by
seeving tolive wholy in the other lie, boe
tore completion this fore completing this, must equally feel our
lance, but they shall not be able to detect
our malice. Those whose ravenous maw our maiice. Those whose ravenous maw
clamars for unhealthy repasta upon dreams
that cannot be verifed, and those whose that cannot be verifed, and those whose
dyapoptic spleen rejects every diet that in-
volves new facts ornew theories, must alike
 neconsary in ordert that the far larger class
of minds, thatdesire progress in true knowlof minds, thatdesire progress in true knowl-
edge, may be made happy. We may not
hear so otten from Adam or from Jesus, hear so otten from Adam or from Jesus,
from Socrates or from Confucus, , we . We
Trould like; but we will try not to father Wonid like; but we will try not to father
upon either of these gentiemen any of the
offispring of जhose' paternity hambler mortalk may desire to get rid, whether on account of the expenge or the reputation.
We enter the lists against materialism as We entar the lists against materialism as
a barren íeality, that ship wrecks our race
on onfthe pitiless strand of death, and makes
overy foul that embraces if poorer, weaker and less loved and loving. Neverthele日s
toward those who would use our bright and cheery window opening into the other world we a means to invest their own crude and
ill considered fancies witt the olemaity of spirit revelation, our visor is always down and our lance at reat.
In short, we shall be too critical for the
camel-swallowers; too receptive for the negationitste; too brond for the sectarians; too
frank and plain for the tritaters and im . trank and plain for the tricksters and im -
poutors, and too taithful to law and moral pprinciple for all whowe thinking knows no
alleqiance to sound reason, nor therr Mife to a Bence of duty
In condructing the Jounsac, we whall aim to.dre mo much or the phenomenal news of
spirituallme abromd and at home, as shall
enablo thowe specially interneted in phenom. enim to bo fairly informed withont reecurne
to any other American or to mny foreign
 whittuny paper. In parforming thin daty fons and discuscions are themsalvee news, topte under zinein mpet. The Joumkar
poluts with prite to ite large list of varied polinte with pride to fitre large list of varied
man mivaneed ocontiinotory, the most in-

 memill nilamete dentiny then etill obtleiny in
 alimm and all modern culture to be folt ast this age, will continue. In short, it sims to minititer to the highent and parent tastes of
every family into which it thall come; to every tamily into which it thall come; to
brtag some now $x$ est in inte and sweeter motives for Hiving to every one of its remaders, and to help them all, ail they in turn wili and bettor than they found fit.
To the old readers of the Jo
enunciation of its aims and obrjifts is, of councrase to a great extent superfluous; the
JovinNA's work has long been their hops Journai's work has long been their hops
and their pride. To the thousandsof intelligent thinking people who have never been
subscribers, and many of whom will see the paper this, week for the first time, this ex-
position of its platform is especialiy intend. position of its platform is especially intend-
ed. We believa every candid, fair minded truth seeker, who reads the three month ith for three months, will come to reappect ths tone
andadimire its mithod of troating the vital
questions to which it is devoted, and will questions to which it is devoted, and will
desire to enrol as permanent patrons. Beo
lies lieving thus, wa have decilded to oifier the
Jovinat until January 1st, 1881, to new subscibers on trial, at the merely nominal
price of thitty ceats for three months. Let price or thirty cents for three mon
the names roll in by the thousand!
The Field that is white with the Harvest. The Intor. Ocean is the only really Caristian daily morning paper published in Chi-
cago. The other fwo are edited respec.
tively by a Materialist and spirituallst, who veil their belief, if at all, only trom
prudential motives. We really think, howprudential tho $\begin{aligned} & \text { ever, that the In- Ocoan editors have } \\ & \text { still a lingering belfef that the mass of }\end{aligned}$ still a lingering belief that the mass of
mankind are kept from murder and steal-
ing by the fear of hell. This being to ing by the fear of hell. This being so,
there is much aignificarice in their admis-
sion, that the moral judgments of the husion, that the moral judgments of the hu-
man race are being ontered against the
Caristian faith, by default. They say; 2mann


 . .
 As to the scarlet womar of the French
Revolution, which is the perpetual bugbear of the modern Christian, it may suillce to en (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 least society may be shipwrecked by prostitutes, have not the
metal in them that Jesuis was made of or metal in them that Jesuis was made of or
they would indulge in no such fear. so the country that could get out an issue
ondhe next day after discharging from its employment its scarlet men, each and all of
them should sing small about the scarlet women. exodus which is now of regret in the great old superstitions into the new light, joy and
liberty of a healthy and vigorous manhood, liberty of a healthy and vigorous manhood,
is that the llberal and phitosophic ranks so large an a acoession from the churches as is now coming over, It is a provailing
sentiment of liberaliam, that when it has got a man out ot the churches, and set him
mentally free, his case is finished. The liberala who have done most work in battling saginst the errors of Christianity
do not feel is ent revival of reason will only result, in a few years, in a grand retrogression into
superatition, if a disorganized and nomadic iberalism is lett to maintsin the conflict
mgaint a woll organized army of against a
tionists.
In every eity and hamlet in the country, there are social, sensible, influential, retiec-
tive men and women, who have been led to isolate themsolvee from the churches and
other agencies of Christian endieavor, os the Other agonoles of Christian endeavor, by the and degrading suparatition. Nevertheloess, they feel in their iolintion a p pinfal lack
which their firm conviction of the truth of their poititon can nover supply. This leck
is the want of ambociated power and of the is the wath of altociated power and of the
co-operation that bindal largemases of men

This renders uberaik everywhere weak and ofton bigoted and ciàrow personally in mpite
The remedy for thin Hios in the formation

 oollege, the cooperative helptatione of
meorary, and the investigating and debating spirtiof a e elase in philonophy.
Therro in no nalkehborhood of one thousana inhabitantis whioh can not find men and wo.
men in it who are brood enough to mee the man inatagee of meeting ench other from
two to four times a week, not for the purpose of suataining or promoting any palth
or unfalth, bat for the six practical purpe or unfalth, bat for the six practical purpos-
en following, vix: . Practioal lecturen by physiolans on
the laws of health, by economista on the principles of social science, by lawyert on
on the questions of political progrexs and
busineses reform, brhumanitarians on crime and itt remedies, by professors of cailaine on cooking, and of astronomy on the stars; brews and Jesuus, and by men of modera re-
search on Goethe and Shateapeare. In short to hear from whoever knows any.
thing, some effort to elucidate the known This is Acience, and the investigation of
science is a perpetual study of the Infinite. eulogistic entertainments, wherein history shall bedramun upyn for overy object of true
praise whosa contemplation can enlarge the praise whose contemplistion can enlarge the
soul, and fiction shallbe rensacked forevery Torm of art that can refine, exalt and satis-
fy the imagination and the senses. yy the Helptul plans teinding topromote the
selifere, enlarge the butiness, encourage
the erts the efforts or secure the employment of
the less prosperous members of the frathe less.
4. Erercises, such as dancing, promewhich the young people can particlpate
with physical improvemeat and social saychirclogs, the which the the mysteries of biology and the latest helpa 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 ad vanced outside of
it. Hinally, Philosophic diseus sion in which the platform shall be opgn to all whether he
have science or presumption, knowledge or guesswork, trath or error, harmony or discord, to promote,
Prominent working liberals write us in will he observed thatit it full of bases of
practical. unity, yet unembarassed by a

 come lecturers as far as practicable, and
they will labor under no the difficulidy as, and to 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 con-
gregation will be ministered to by a far
larger number of abler minds, and each larger number of abler mindg, and each
speaker will be a specialist, discussixg the
things of which he knows most. Such of which he knows most.
Suizations growing each year in ciations, as an oak that grows through a century, diftera from a reed that dies with
each year. They will differ from the churches, as men that are free from super-
stitlon differ from men that are in its
chains. They will differ trom the theatre chains. They will difter trom the
as the elegance of private theatricals differ trom the blaze air of the professional stage. they will convey the bost results of leara-
ing without its technical and tolital details. They will differ from masonry in that the
depth and breadth of their hamanizing offopt 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 beantiful and the good, that shall be at once so simple, and
practical in their utility, and so sublime practical in their utility, and so sublimer
We believe the world is not only ready for
such an organization of the libaral sonos. tic, philosophic, artistic, selentific, anitari.
an, univeraalist, spiritualist and thinking classes into one homogeneous coöperative grand army, but that uech a movement is
essential to prevent liberal thought from degenerating into cyniciam through the
isolated, unemployed and unstisflod isolated, unemployed and unsatisfled con-
dition to which we have referred. The churches are doing their best to rointorce
such a movement by the expulaion of their best and ablest ministera. Theme can not be content long to live by threshing over
the old straw of a discarded Chriatian thethe old straw of a dischrded Christian the-
ology. They must push forward to organtology. They must push forward to organi-
zations which meots all the wantu of indi.
viduals and teachall the civiliztions of the vidu.
A bombshell was thrown into the Moth.
odist Conference at $A$ pplaton, Wis, list odist Conthe ace at applaton, Wis, last
week, by the introduction of a resolution demanding that some deanite declaration should be adopted in regard to the cardingl
dootringes of Christivnity, and againat Mift dootrines of Christinity, and ageinst "1he
oralism" in aH its shape and forms. The resolution eilited considerable discussion,
and a good many the trial of Dr. Thomas, of Ohiongo, tor
hereay by the Rock River Contarene. The
 undertake to define itw bollet apon some of the ditppated polints in thoology that now
ngitate the roligious worla. It was oonsld-
ored by ored by some to be tmportant that the
Methodiste of Wisoonsin ahould patt them. mives on resord in rogard to the mitter of
Methodit doctrine The resolution wrim

IMPORTANT ANMOUNORIENT Three Montin Sor Thirty Conta. Before thin papper reeobes the pablie the
lone poitionl agony will have remahed ithen dilmax, and the adherents of the different in the partiodion "eaviny" of this thortose In the pertiodiaal "anving" of chis slorious
Repablic, will be rendy to give more attait tion to 0
tions.

- Rahigio-Philomophioal Jourmaz feol an interest in the great Problem of
Life. Millions upon millions of earnest thonghtral men and women are eakerly
seeking for just what the Jovimal ean give them Thousands now point with gratituce to the Jovanal as their emanciage, and their guide to a higher knowledge
and a bettor Hfe. The Jorgva If invites the attention of all liberal mindfair, fearieas and forcible methods will appeal to their good sense and reason.
Pablishers have a variety of ways fo tracting the notice of the classes they do have its merits; but the pabisher of the Journar looks with disfavor upon sil with cheap chromos, bazarre ongravings,
brass jewelry, clocks that won't keep time or any of the other innumerable balto, in pointing in possession. The plan whith
the Joursar with such signal successe, is one, it is trine, naable to adopt, and, therefore, no critictsím is here offered on other planil, and the Jour.
Nat in all charity is willug to concede mentioned schemes, woild glady have givthey have done so. In order to make the proposal offered by the JourvaL, a paper
must already have a subscription list which renders the enterprise selifsustaining.
The Jovinal will, until January 18 , 1881, recelve new trial
the paper will be sent
TWELVE WHEES FOR THIRTY OENTS. At this rate weonly get enough topay for
the white paper, presswork and postage, but the white paper, presswork and postage, but
consider the plan the fairest and mostequitable way. It gives the new reader an op-
portunity to famillarize himself with the merits of the paper at a trififing and merely nominal cost, After teading it threemonths,
he knows whether it is then worth to him can renew th the price of 82.50 per year, and papar stop, as he choses. By this method
he kepps his moneyin his pocket until hee
cen act ing his house with useless premiums nor engravings that will oblige him to expend
geveral times theoriginal cost to frame, nor domed to receive a paper he don't want.
No injustice is done old subscribers, for they are already geting the paper at a rea-
sonable price, and as low as it can bo farTo the large number who are already peparea ta become permanent subseribers,
we will send the JourNAL 15 months for clubs of five new subscribers, sent at one time, we will funibh the paper fitteen
monthis for $\$ 2.80$ eich. To clubs of ten new subscribers, sent at one time, se will send
the paper fitteen months for $\$ 280$ each, give the getter upof the clubone year's sub-
scription. There can be no modification of these terms, and our friends will please oblige us by not sending postage stamps
except for fractions or a dollar, as wo
now have several hundred dollara worth of stamps on hand, and daily receiving more
than we can use, with no way to dispose of than we can ase, wr
them conveniently
Now, triende, let us all work together
with a will and see how largely we can iwell the Jounnaz's list before Ne Fear's
Day! Every subseriber has the ability to ob Dayl Every subseriber has the abinty to ob-
tain from ten to one hundred new names within the next sixty day.. You like the andstrength, and thus advance the canse of trath. Now, put forth your best efforts in
its bohalt, who will be the first to send us a list?
The London Times in a recent eaitorial shows how graat has been the advance in
England of roligious liberty. "Two cen-
turios aso noncontormete tor public worship. They conld only meet
in holes and corners, in hect parlors and in holes and corners, in back parlors and
haylotts, on the sly and as lav-breakera. Only a century aqu, apon the least maspioion
of a private 'masshouse'-a public one was on privie mass-house - pubic one was
out the question-constables were set on,
and snspected Papits hanted lown the street to find shelter where they conlid. Half s century agoz a dissentor conld only be in
Parliament oñ sulterance, and a Papist not at all, on any termis,"
The Boymour Tt mef, edited and publimhed by Dr. Monroe, at Seymoor, Indiana, is a
unique attrir in saygu, itiza ared hot radicat nheet" yot with-
al, it is pare in moral mentiment and wo far as we have obberred a fatir and acandid ex. ponent of matarinimm. On all quastloni
growing ont of the movement for the neau-
lerization of the Inization of the Atithe, the 7 times ham been





## Ader Agnamet Immortality

Mr. Follix Adier, a young preacher of Jowish descont, who realdem in Now York,
the Preident of the "Freo Roligions Ats. sociation, representod by the Fres ralig-
fous Indec. Pomibly this may be a remoon
 pascal-phyacol science; in other whring a monl as well as a body. Adler seems to A. Strembed his views chiefly from David And him often reproducing. We learn from the Indexs that he gave "a remarkably fine
and inspiring discourne" recontly at Mr. John W. Cand wickn Church in Brooklyn, comforting power of rational religion." As
this ration this rational religion is so transcondently rational that it excluaes the doctrind of im. "comforting power" may be formed by those who still hold to the old-fashioned hypothesis of an undying sonl. The Indes
goee on to say of this wonderful discourse goes on to say of this wonderful discourse
by the "President of the Free Religious As.



 it is more spiritual and charming, ae-
cording to the notions of Mr . Adler and his chool, to exercise inflience as a dead man
than as a live man; much more "rational" and satisfactory to enjoy what he calls'a corporste immortality," that is, to "build
ones self into the structare of the social tabric of the fature," than to look forward
to the "individual immortality" which suet low fellowa as Socrates, Plutareh, Teer-
tullian, Baxter, Glanvi, Wealor, Franklin, Paine, Voltaire, Benjamin Pierce,
Thiers, Guizot, and some others believed in. Nous arons change tout cela! as Monsieur Aourdain's teacher told him ; and the.
Adilerian viex of a dignifed extermination of the human individuality must, if we may
believe his utterances, pat forth as they believe his utterancess, pat forth as they
are with the sanguine ingenuousness of
youth, provall oltimately among all sensible people.
Because worlds have been evolutionized from a firemist. And according to the Straussian and would seem to have borrowed his own agage conclusions, we must go, in search of the
origin of man, back to the mysterious fer-
mentation of certain ult mentation of certain ultimate patticles of
matter, forming, somewhere at the bottom matter, forming, somewhere at the bottom
of the seas that gelatinous subatance called generated the frist living cell, the monire. This primilive cell, associating itself with
othors, by affnities not less inexplicable others, by affnities not less inexplicable
and mysterious, has originated the organisms of those elementary bings which the of water, or in a bragment of chalk or coral. A new association of these polypi, these Intusoria, has formed irst the radiata, then
the molluscs, then the vertebrates, the
Gisiog, reptile, birds Gisies, reptiles, birds, mammiferi, -with the conoourse of incalculable periods of time,
and of the principle of nitaral selection, Which, in the battle of life, caused the deffence to survive, thus by the agency of
heredity causing gradual improvement in typal creations.
It must be admitted that all this the as yet but a stupendons hypothasis, but it is
quite enoug to satisfy Mr. Adler that im. mortality is an "irrational", doctrine. How have his teachers learnt aill about it? Why
by simply affirming, as Haeckel, Molenchott, by simply affirming, as Haeckel, Moleschoti,
Buchner, and Strauss have done, that all mather has oxisted from an etornity bo-
cuuse one cannot comprehend how it coild cause one cannot comprehend how it could
have commenced. One is indeed amazed to ase savants calling themselves "poiltive," and pretending that ong need make no ac-
conutiteltar of the beginning or the end of things,-atifoting to solve by a simple afproblem, wholithtely iniolvable, as every
senuing the genuine man of science admitt, of the orig.
in or commencement of matter. They pos. n or commencement of matter. They pof.
talate matter as exiting from all eternity, and then cot oft discusulon as to its ond by
tolling us they cannot understand how mattolling us they cannot un
ter can be annihilated.

## ter can be annihilated. Virchow, the creat

Virchow, the great German histologist. all of a pre-historic man, he is meen to be as thoroughly a man, and, with as distinct a meparation Hrom tho ape as is the modern
man. Thee philowephera, says the same
high suthorits, tho origin of man frome fre-mist or mand, wioy much moret than there is any mofentifio warrant for naying. They confound miloneo in
the state of a crade hypothesis with nelenco in the atate of an establiched froot.

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thorities Having mof from the tadpole to
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portant booke, viz: of Spirltauism", by Epres Sargent, and a rener's Transcendental Physices." The merits apon in these columns, and we look tor a very 1 arge sale, as they are morks that are dition to these, there are two other new to very many wio are still fottored by an nme, "The Relligion of spiritualism, its Phenomena and Philooophy," will have
more weight possibly than

 is complete. The contents and accope of
these four books, are full set forth tin id. vertisements appearing in this insue, and
we commend them all to our readers as valuable; one or the other, if not all, will be
ndispensable to every spiritollit vestigator or spiritualism.















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Thappered one time in the Btate of Yermont,
Wheret tey call mounturit green, which some Where the bpgs grow so tall, 1 have heard by the
 That thent cheeks look like apples, though sweet





























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 Hon. J. L. O'Buluivan ritite to the Bannre ef









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 We are glad it has dawned upon this good
brother that too much is lofft for us to do. Wo
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cood morais to 2 td to the very
atmost of his or


 nod farly diccussed by thone Immediately inter-
ested Tris mork foleft too much to coatanatly in recelpt of confdeathal letters from
prominent
 the public, but destre us to shoulder the respons-
iblity. We bave stood many a cyclone, nad have Weathered every storm without harn 6 far,
and heve no fear, personally, as to the future; but

 Who will holp one who has done Yeo-
mannew werfico.


 Richmond, Indiana,
We cheerfaly cance the indebtedness of tuts
vateran worker, and only regret that we cannot vateran worker, and only regret that wo cannot
do more for him. Will not some of our well.to do readers, sea that tee lo not deprived of his paper,
and aleo ild hm in other ifrections Trhat he
does not mak for nat, is no reason why It should he Flthheta, He has done a useftul work and deserves
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Notem and Extracts.
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harentita nature and in human nature, is perman:-
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CHICAGO, ROCK ISLAND \& PACIFIC R. R.

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Magnetism and Clairvoyance
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WIEAT? Matorilitem. or a spiritinal PhilonoBY GILES B. STEBBINS




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 ied at wayland，Mass，oet．20ith，1880，at ruccessful novels，＂Hobomok＂and＂The Re－ bells，She then started the＂Juvenile Mis－ cellany，the first really good American magaxime for yourg people．She was a her husband edited the Nattonal Anti Slav－ Jlaborate vork，＂The Progress of Religious Ideas，＂in three volumes．Eunly in life，she
was a．Swedenborglan，but Bhe never favor－
ed ecclewiastical Swedenborgianiano，and her rellglous views became much liberalized as she adyanced in life．We find the follow－
ing remarks in the Hoston Tranacript ： ＂A phort time ago ahe called on her old
riend，Epes Sagstand and cummunicatid to

星官官


Cophas R．Lyan apeaks during the Ban－
days of November in staftord，Conn． Prot．Buchanan speaks for the Seoond So－
clety of Sptritualists of New York，the firat Sunday in November
Biebop A．Boals lectures at SE，Louils，Mo
during November．Hin sdirews will be at No． 1,892 Olive street，St．Louis，Mo．
We have reodived the Octobar number of The Theosoph
Juast as we go to press me learn that Mirs．
Maide Lord has returned to this Maude Lord has retarnod to this dity，and Prof．Wm．Denton commences 2 course of geological lectares in Repablican Hall，
WW .88 ra Bt，NeW Yorik，on Monday，Nov． 8th．
A minalonary in Mexico nays relizitions the pricets and church parts support the Preaddent Just slected，and they have grown Rev，seminual Wation will be at the Con－ Rov，Semunel Wataon will be at the Con－
eention of Spirituality and Liberalints to vention of Spirtualiste and Liberalists to
be held at Whoo，Texas，on the 26th of Nov－ mber．He will start on the 18th and wil
top at New Orleans，Galveston and Hous－ stop
ton．
ithr．Frod．Mromber，the acoomplished ed－ itor of the Rrra，Berrien Springs，Michigan， and Dr．Armastrong，a leading citizen of the same place，parse sp
and of
JOURNL office．
Dr．Feebles lectures the Sundays of No－
vember in Orange，Mass，upon Spiritual－ m and travels：Weekday evenings，the 0 th 10th，11th and 10th，upon travels，in Rock－ lin；and the 23sd，24th，25th and 26th，Athol， Maess
＂Is Darwin Rightp＂is the title of a new
book by Prof．Denton，zoon to be publighed， book by Prof．Denton，zoon 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 pablished proba－
hy 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 1o－ and is again ready for business，and is $10-$
cated at his old office，Room 52 ，Merchants Building，N．W．corner of La Salle and
Washington streets，Chicago．His clair－ voyanta and healing powers have been won－
derfully strengthened by his sojourn in the
By vote of the Board of Trustees，the three volumes of Mrs．Maria M．King＇s
＂Principles of Naturo＂haye been placed on the shelves of the Mercantile Library of
San Francisco，Cal，the largegt 1brary in the city．The well known Spiritualist，
Albert Morton，belng one of the Truatees， that circumstanoe，perhaps，may throw
light upon the action of the Board． D 1 an Dr．J．K．Bailey recently visited the＂Rub，＂
and on Sunday，October 3rd，attended two and on sunday，October sra，attenaed who
lectures and a conference meeting，where
he made brief remarks；he also attended the Banner of Iight free circle，OOt．bth He lectured at West Hampton，Me．；October
10 th；Bradley，14th；Kenduskea，17th，re－ 10th；Bradey，14ta；Kendaskeas，1ha，re－
turning to Boston October 20 thi，westrard
bound．He may be atditessed until further bound．He may be addressed 1 ，
notice at Fredonia，New York．
On account of private business，Mrs．Em－ Europe will be delayed untll next spring，
and in consequence she is propared tomake arrangements for Sunday and week evening lectures during the nextiive winter minonths．
Address as early as poasible 47 Weest 87 th street，New York city．Astronomical and
other scientilic lectures ill did stereopticon views，now being cilven with brillanit succeoss in
specially arranged for．
A Brick that Hefinses to Remain Broken．
One of the most irreprestible and placky newspaper men in the country，is＂Brick＂
Pomeroy．He always manages some how to land on his feet；and nowever videly peo－ ple may differ with him they must aimire
his energy and perseverance．Not longago he mettied in Denver and ls now up to hit ears in newspaper work and mining．Here
is a notice of his new ventures publiched by aneditor whoovidently appreciates＂Brick，＂ ＂Brick＂Pomeroy has made e great hit
with hit new papor The Oract Weft which
he tarted in Denver last june，and which he went to more than 250,000 subbariberat wis suspended，following the forgerier of











## Tamewnulal livies

An Account of Experimental Inve
tigations from the selentific Treatise of
JOHANN CARL FRIEDAICH ZOLLNER






## Translated fir trom the German，with a Preface

 CHARLES CARLETON MASSET


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Marshlands of Theology HIGHLANDS OF FREE THOUGHT，
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