Ernth Genrs no Mask, Pows at no Human Shrine, Seeks neither Place nor Spplause: She only Seks a Hearing.

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JOHN C. BUNDY, EDITOR AND PUBLISHER.

CHICAGO, NOVEMBER 13, 1880.

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Review of the Prophecy of Joseph Hoag. Made A. D. 1803.

A few days ago we received by mail a printed slip containing the following: To the public:

The actor in this remarkable scene, Elder Joseph Hoag, was a man of high and unblemished character.

The old records speak of him as a man of great ability and sterling common sense,unbiased by superstition. There was no stain to mar the brightness of his record, and he was universally respected by the Society of Friends and the outside world.

At midday, while working in the fields of the old Green Mountain State, this worthy man witnessed things as wonderful as John the Revelator, saw from the Isle of Patmos and recorded them for the guidance of posterity. We now present the strange and mysterious manuscript to the world, in the identical words of the original, just as he wrote it. Its style is after the quaint Quaker forms, using no superfluous phrases.

[The Original Manuscript.] A VISION FROM HEAVEN.

In the year 1803 in the 8th or 9th month, was one day alone in the field, and observed the sun shown clear, but a mist eclipsed

its brightness.

As I reflected on the singularity of the event my mind was struck into a silence the most solemn I ever remember to have witnessed, for all my faculties were low and unusually brought into deep silence. I said to myself: What can all this mean, I do not recollect ever before to have been sensible of such feelings; and I heard a voice from

"This, which dims the brightness of the sun, is a sign of present and coming times. I took the forefathers of this country from a land of oppression. I planted them here among the people of the forest, I sustained them, and while they were humble I blesse them and they became a numerous people. But now they have become proud and lifted up, and they have forgotten me, who nourished and protected them in the wilderness, and are running into every abominable and evil propensity of which the old countries are guilty, and have taken quietude from the land and suffered a dividing spirit to come among them. Lift up

thine eyes and behold!" saw them dividing in great heat. This division began in the churches. It com-menced in the Presbyterian Society and went through the various religious denominations in its progress, and closed. that dissented went off with high heads and taunting language, and those who kept in their original sentiments appeared exercised and sorrowful; and when the dividing spirit entered Society of Friends, it rage in as high degree as in any I had before dis covered. As before, those who kept to their ancient principles, retired by themselves. It appeared in lodges of Freemasons, where it broke out in appearance like a volcano, in-asmuch as it set the country in an uproar for a length of time. Then it entered poli-tics in the United States, and did not stop until it produced a civil war, and abundance of human blood was shed in the course of the combat, and the Southern States lost their power, and slavery was annihilated from their borders. Then a Monarchial power arose, took the government of the United States, established a National Religion. and made all the people tributary to suppor its expenses. I saw them take property from Friends to a large amount. I was amazed at beholding all this, when I heard a voice proclaim:

This power shall not always stand, but with it I shall chastise my church until they return to the faithfulness of their forelathers. Thou seest what is coming on thy native land, for all its iniquities and the blood of the Africans, the remembrance of which is come up before me. This vision is not yet for many days."

I had no idea of writing it for many years, until it become such a burden that for my own relief I have written it.

JOSEPH HOAG.

JOSEPH HOAG.

Burlington, Vt, 1807, 4 mo., 17 day.

In presenting this document to the public we wish to assert our good intentions. We do it not for revolutionary or seditious purposes, but as a solid fact for the consideration of thinking people.

We stand ready and able to prove by undoubted evidence its authenticity as to age and origin. There are hundreds of people living who remember seeing it over forty years ago and were it no older than that, its entire verification to date, in regard to politics and the rebellion, especially, must give it the respect of unbelievers as coming from some far seeing mind.

SUGGESTIVE OF A MOMARCHICAL FORM—OF

SUGGESTIVE OF A MOMARCHICAL FORM-ON GOVERNMENT IN THIS COUNTRY.

"We shall shortly find ourselves living under a monarchy. I would give a million of dollars to see Grant back in the White House."—Jay Gould.

"Our opinion is that any party which attempts to talk or act on financial subjects in a patronizing way and with a special eye to taking special care of farmers or laborers, or what demagogues call the toiling poor, will suffer at the polls for its miseraole under estimate of the common sense and self-respect of the American people.—N. Y.

"In all the larger cities of the United States there is a class which openly calls it-self, and is openly called by others, the ariscoracy; and the modern members of it are endeavoring as much as possible to adopt the manners and customs of aristocracies in other countries, to contract matrimonial alliances with them, and to bow down before them. They put their servants into livery and emblazon the panels of their carriages with heraldic devices, in which coreven of royalty, are visible."

"Some have purchased property abroad and call themselves by the well-sounding foreign name; others have adopted the names of noble families, and some have even gone so far as to assume foreign titles, which they use when abroad, and with the crests and armorial bearings of which even at home they stamp their note-paper and decorate their dinner menus.

"The demand has become so extended in this direction that two herald offices have actually been opened in a fashionable part of New York to meet it, where coats ofarms, crests and mottoes, may be obtained to suit the name, taste, rank and pedigree of the purchaser."—Blackwood's Magazine.

COMMENTS BY J. G. JACKSON.

We can testify to the authenticity of Hoag's prophecy, at least so far as to having seen and known manuscripts of it amongst the member of the Society of Friends, for more than 30 years. Its promulgation at this time may do good or evil, according to the spirit in which it is received, and there-fore we attempt's brief review. The most accomplished students in the history of the supernatural, as it has cropped out through the ages (instance William Howitt, an exhaustive writer on the subject, and himself a prominent member of the Quaker fraternity), have arrived at the conclusion that all such impressions coming from the spiritual spheres, require to be received with critical care and caution. It is not consist ent with common sense, experience, or the eternal fitness of things, that such influences come direct from the all-pervading, omnipotent Deity. His reign throughout the illimitable universe of worlds of matter, mind and spirit, appears, throughout all to be so much a reign of law, that we are compelled to seek for their source in the realm of secondary causes, however exalted they may prove to be.

The experience of enlightened seers is (and all history contirms it), that impressions coming thus to human beings as recipients, through the machinery of human brains, are always liable to be tinctured with the habitual ideas prevalent in the brain through which they come, or on which they may be impressed.

Evidence of this can readily be discovered by the critical reader in the sample before us. Friend Hoag, according to his own testimony, does not appear to have been a practiced seer, for he says, "I do not recollect ever before to have been sensible of such feelings."

It is unfortunate that he did not at once committo paper the words he heard or the impressions he received, instead of deferring it according to his own writing,..."for many years," or according to the date given, from "1803 in the 8th or 9th month," to "1807, 4th month." Even this shows a loose-ness of expression, for three years and eight months can hardly be called "many years," while it was quite a sufficient time for him to forget the exact-literal purpose of the language impressed, and for it to take shape in accordance with his customary habit of

thought. The term "forefathers of this country, used by friend Hoag, is a general one, and would, therefore, seem applicable to all the the colonies; alike to the followers of Penn, the founders of Pennsylvania, as to the Puritan pilgrims of Plymouth, who were "blessed" with the "blue laws of Connecticut," the burning of witches and the harging of

The "dividing spirit" which friend Hoag inclines to personify according to the mystic language of old, was very probably nothing more nor less than the growth of intelligence, appearing first, as he says, in the "Presbyterian Society," to soften and humanize the asperities of Calvin, the burner of the martyr, Servitus; and afterward amongst the Freemasons, for the reformation of the hoarv mysteries of that ancient order; or amongst other religious sects, to prevent them from fossilizing and becoming obstacles, instead of helps, to the world's progress. Already we are under the "monarchical power" of money, as shown by statistics, though without a king in name; and we are all indirectly support the churches, by maintaining a government to protect them in their great untaxed wealth; vet let us hope there is righteousness enough in the nation to divert and pass from us any deeper cup of humiliation. tic language of old, was very probably noth-

er cup of humiliation. What special church may be set aside for chastisement, according to friend Hoag's words, he does not specify. They can all, either in a special or general sense, doubtless find room for improvement. In any event we may take encouragement from the words of the prophecy "this (monarchical) power shall not always stand," so that no word now fitly spoken or written; no blow now wisely struck, will be lost, but will tell

upon, or hasten the good time coming. That the words or impressions given to Joseph Hoag in 1803, were from a high spiritual source, and intended for a purpose, we can well believe; but that we are sure of their exact, literal purport, there is room to doubt. Their fulfilment thus far has been remarkable, and their further fulfil-ment is broadly indicated by the signs of the times, sufficiently so to make applicable

the aphorism. "Forewarned is forearmed." Let us not, therefore, supinely yield to the growing tendencies towards "monarchical power" and an "established National religion, but bravely by resisting, conquer fate."

In the prophecies of Mother Shipton sent

lations having been made in her doggerel verses, since the occurrence of some of the events named. Their authenticity is thus destroyed. As to that old 'ell' of the world coming to an end in 1831, we expect no fulfilment in any literal sense. The old ball will go rolling on paying no attention, as she always has, to the times fixed for her

"Wherein Philosophers Need Religion."

To the Editor of the Religio-Philosophical Journal: From a perusal of several editorial arti

cles in your paper I have derived great pleasure and, I trust, profit, but in none of them have I seen more to admire than the one with the above title in the number for October 16, 1880. It seems to me to be a field needing much cultivation, and if you can spare time from your many other duties, or subjects of investigation and explanation, there is no other which promises greater or more beneficial results.

The modern mode of inquiry for truth and its application, is the reverse of the ancient. An ideal was conceived of moral spiritual and universal perfection, without much regard to whether it rested upon any sure foundations or was in accordance with the evolution of known principles or laws; and this ideal became the guide or goal of human conduct and human endeavor. This is the origin of all systems of religion, all creeds, and, in a measure, of all systems of philosophy in the past.

The modern method, however, reversing

all this, commences with the simple, the real, the known or knowable, and proceeds thence by patient induction, to wider and wider generalizations and applications, refusing, like the ponderous and cautious elephant, to plant its foot upon the unknown bridge until skeptical doubt shall have been satisfied. "Thus saith the Lord," has lost its force upon the modern thinker, and he tries to "find out God by searching."

Now, shall we say that one of these meth-ods is right, and the other wrong? That they cannot co-operate, and must necessarily exclude the one or the other? That there is a just warrant in human nature for the existence of one more than another? Or on the other hand, may we be allowed to infer, from their very existence, that they both have a valid claim to exist, and hence are worthy of our attention and consideration?

The philosophic or truth-seeking mind cannot afford to reject any source or method from which, or by which, the truth may be sought and obtained. In fact, the aim of the philosopher differs from that of the mere scientist or specialist, in this, that it is directed to the elucidation of all phe-nomena, of all truths, in such wise that the existence of a common law binding them all together, or relating them all to a common source, may be demonstrated. While the scientist, as a matter or fact, deals only with problems of matter, or material existence, the philosopher must necessarily include mental phenomena within the scope of his investigations; and hence should be prepared to come into sympathetic relationship with all forms of mind, or all conditions and states of mental as well as materal development

Hence philosophers really need more than other men, the co operation of all classes of all minds and of all sources of knowledge; and everything which each one, even the

grand problem of existence, whether it be an intellectual or a sympathetic contribution, should be prized. The mental armament of the philosopher, should bear heartiness of acceptance of truth from all sources; a freedom from the spirit of antagonism; a sincere desire to see clearly that light which will enable all men in their varying condi-tions and states of development to live at peace and in harmony. For him the truth exists in all things, in all places and in all minds; hence his mind must be brought into sympathetic relation with all forms and states of matter, and all grades and conditions of mind, in order to become rightly informed and properly prepared to conduct his grander generalizations.

But a deeper reason why philosophers should have a religion which shall bind them together as well as to their fellowmen generally, is to be found in the fact that the action of the intellect, pure and simple, in making its investigations, is analytic, antagonistic, dissevering, and hence destructive; while the emotional nature, in which religion has its source, is synthetic, co-operative, sympathetic, and hence constructive. In the exercise of their intellectual powers, they not only cut and hew the subjects of their investigation, but their sharp mental faculties, like sharp material implements, become dulled with their work; and unless they receive the recuperative power of sympathetic contact with the minds of their fellow-men to refresh and invigorate, they soon become unable to pursue properly, vigorously and thoroughly, the noble work they have in hand.

May it not be that, by such means, the philosopher of our day, investigating, purifying, enlarging, not only the idea of the subject-matter of his investigations that is the universe at large—but his own spirit and powers as well, will be enable to ion, but bravely by resisting, conquer fate."

In the prophecies of Mother Shipton sent me, I put little confidence, for while Mother S. is doubtlessly a real historical personage, we have accounts of acknowledged interest. present to the world a renewed and regenerated ideal, which shall really and truly be

Washington, D. C., Oct. 24, 1880.

A Plea for Scientific Classification of Spirit Phenomena.

To the Editor of the Religio-Philosophical Journal: Your efforts to place the facts of Spiritualism on a scientific basis, by advocating stricter methods of investigation, have been of incalculable service to the cause. A commendable discrimination has superseded the unlimited credulity which in past years was so rampant, and the growing disposition of Spiritualists to attach a scientific value only to those phenomena which occur under such rigid and critical conditions as preclude self-deception and deception by others, has attracted the favorable notice of many educated and intelligent people who had previously refused to investigate the claims of Spiritualism. But it can hardly be denied, that while, through this clearingup process, the facts of Spiritualism have become better defined and even better established, the conclusions proper to be derived from those facts; have not been sub-

The first and transcendent value of the phenomena of Spiritualism, rests. I apprehend, on their supposed power to demonstrate the fact of a life beyond the grave. Now, that which is commonly called science, knows no such fact. If Spiritualism demonstrates it. the question which at once presents itself to an analytical mind is, by what particular fact or by what group of facts, is it demonstrated. Is it this or that, one or several, or all the phenomena combined, that transfer this great question of the ages from the realm of speculation, of doubt, of hope, of belief, to that of absolute

jected to the same scientific analysis.

certainty.

Is it not true that a large part of spirit-ualistic literature, tacitly assumes spirit existence as a reality, and that arguments and inferences are drawn almost entirely on such assumption; yet science should take nothing for granted, least of all should it be so illogical as to beg the very question it proposes to solve. Manifestly a scientific demonstration of an unseen world of human spirits, must be reached by the presentation of facts, which occur either direct ly and palpably through the agency of those spirits, or which at least, utterly preclude any other agency. Evidence short of this may raise a presumption, but cannot establish a demonstration. Such presumption may range all the way from that which is called preponderance in civil procedure. to that point which jurists define as beyond a reasonable doubt, that degree of certainty required for criminal conviction, and yet wholly fail of demonstration. Presumptions may justly create a belief; demonstration alone can create knowledge.

It will, no doubt, be readily admitted that any fact which can be adequately account ed for by referring it to human agency, has no tendency to prove a world of spirit; for we are not justified in introducing a God unless the difficulty requires such intervention. Yet here we are liable to fall into the very error so characteristic of men o science in dealing with the facts of Spirit ualism. They assert that certain phenomena cannot possibly occur, because it is contrary to natural law for them to occur thereby assuming that they know the limit of possibilities under natural laws. Must we not either forgive the trespasses of these savans, or else ourselves be more lowest, can contribute to the solution of the 'cautious in assertions that such and such phenomena transcend the limit of human power, and are, therefore, spiritual in ori-

Not many years ago it was supposed that all forms of life in and about the globe were known to man. The invention of the microscope dispelled this error, and disclosed myriads of beings which our natural vision never could have discovered. In view of this fact, and of traditional beliefs as well as of later theosophic studies, could an investigation be charged as being conducted with a too extreme refinement, which seriously considers the possibility of the existence of gnomes, sylphs, undines, or other elementary or magical beings, and whether any part of the phenomena called spiritual is attributable to the influence of these beings.

these beings.

I do not offer these latter suggestions in a cavilling or hypercritical spirit, but merely to hint how much is involved in the word knowledge—certainly a very danger-ous term which should be handled with extreme care, but which many writers and speakers in discussing the question of a future life, handle with as much nonchalance as that with which the juggler tosses his butcher knives.

Herbert Spencer defines science as organ ized knowledge. If there is any merit in his definition, should we not, in order to claim Spiritualism as a science, first collect and establish our facts, then arrange and classify them, place them in their appro-priate species on class, define their uses and value, determine what phases or incidents, well authenticated, furnish direct, what furnish circumstantial or corroborative evidence of immortality: what facts have been duplicated or paralleled by human agency; what facts could reasonably be conceived to be performed by human agency, and lastly what facts necessarily imply other than

that our house can be built upon a rock. There can be no question that there are many good Spiritualists whose foundations of belief, if subjected to the driving storm of scientific reasoning, would prove to rest upon the sand. You yourself, had some experience of this fact, when you suggested lately in your editorial columns, the difficulty of ascertaining when the views of clairvoyance were subjective and when objective, and when you questioned how far the words of an inspirational speaker might not sometimes be the reflex of an exalted imagination. The consternation which your criticism occasioned in some persons, seemed to show that you had broken their idols and shattered their faith. In despair, they almost asked if it was because there were no graves in Egypt, that you had taken them out into the wilderness of doubt to perish. What had they gained by leaving the Egyptian mysteries of theology, which were at least hallowed by the memories of their fathers and by many tender associations, and where they had so long sat by the flesh-pots of faith and eaten the bread of life to the full.

Now, if these things occur in the green tree, what shall be done in the dry? Spiritualism is yet young. It has hardly emerged from its age of ridicule, through which ed from its age of ridicule, through which all reforms must pass. Desp'sing its facts, the enemies of Spiritualism have not yet felt called upon to severely question its theory or conclusions, especially as the most numerous and bitter class of opponents, the church people, claim a similar series of facts as evidences of their own religion, hence their only line of attack could be against the facts themselves. But the time is rapidly approaching when the reality of these phenomena will be unquestioned by these phenomena will be unquestioned by any intelligent person, and then the dis-secting knife of criticism will be applied to the inferences which these facts are claimed to induce. We should be ready for the attack and, therefore, should not extend our line of battle over a larger ground than we can firmly maintain.

Is there not among your able corps of contributors some one who can see the necessity for such a classification and who will give to the public this much needed light? Some one who can lay aside the weight of prejudice that doth so easily beset us and look only to truth as the author and finisher of our faith?

J. L. BARKER.

A paper published at Farmington, Minn.. speaks as follows of the lectures of G. H. Geer.

Dr. Geer, of Wisconsin, gave several lectures in this place on Saturday and Sunday last. Mr. Geer has consented to act as State agent and lecturer for the Spiritualists of this state, and is fully authorized to preach by the association. He is a ready speaker, uses good English, and is not lacking in ideas. His discourse on Sunday afternoon, on "The Church of the Future," was full of substantial truths and progressive ideas. Geer is not a destructive; he does not condemn, but approves all that is good and commendable in all societies, and thinks with proper segregation from each and the proper injectment of the spiritual element, the Church of the Future will be free creedless, with abundant culture and suited to the every want of the human mind, soul Sideros and its People as Independently Described by Many Psychometers.

Toontinued.]
[Copyright Secured.]

"It was a dangerous place to live in, because masses of rock were continually falling. The man heard the rocks cracking, and ran, but they caught him. She hunted him a long time, and the child was nearly famished when she returned."

Were these really the last of the Siderians? I thought when the examination was made that they were, but a subsequent examination showed that this was not really the case. Doubtless in many valleys human beings were cut off from their fellows and gradually died out.

"The people I described as dying out in the valley were not the last on the globe. There were several places like it. I see quite a large valley now with immense mountains round it, near where the Medisiderean Sea was. It is quite fertile: a stream runs through it into a sea 50 or 60 miles across. Here are 5,000 or 6,000 people; they have no city; some live in caves and some in houses; they have machines that bore into the mountains for years for water. The people are broad across the breast and have rather small limbs; they are very intelligent. There are some animals left, some birds even. The lama-like animals are scarce, but there are many small rodents. Mushrooms grow all around in the shadow of the rocks and people gather them. Mosses and bunches of grass grow in many places and bushes two or three feet high, on which goat-like animals feed. Grain is raised and some fruit: there are are no fish that I can see. There is a very long, sweet and juicy root, which is broken into pieces and cooked. It requires rich soil; the soil there is very rich. There are no railroads, but very good wagon roads on which wagons go by power, one at a time, for the roads are very crooked.

"When a large rock is going to fall in this neighborhood, the people blow it out. Great masses keep falling and take up room. There are store-houses half a mile in the rock. There is a powerful explosive in use here; it is white like paper and is touched off by electricity. I saw a rock 40 feet through lifted by it 50 or 60 feet high; it fell into the creek instead of on cultivated ground; it would have spoiled a ten acre field. When a rock falls on valuable land, it is blown up and taken away. The rock is quite rotten. The people live to a great age, but some are killed by the falling rocks. They eat mushrooms, grain, fruit and the flesh of goats.

The creek would have dried up long ago if they had not tunnelled into the mountains and made artesian wells. Some wells dry up and they are obliged to bore deeper. There are 20 or 30 well-machines going in this valley all the time. Water is run all over the land to irrigate it. It rains very seldom, generally in the winter; there is a long dry seesay.

dry season.

"There is not much fire in the centre of the globe, perhaps 100 or 200 miles. The world is creviced and cracked all over; I see some crevices 10 or 15 miles deep. It would be difficult for us to live in that atmosphere, it is so thin. The Siderians seem to get along well, but they are decreasing every year. Few women have more than three children; all have some. A larger proportion of the children live than with us.

"There is a strange instrument used here, that may be called a lightning-striker. It is set up like a telescope; a man sights through it, then he or another touches a spring, and it shivers the rock he aims at. These people are continually making soil; the rotten rock is very poor. They get soil high up on the mountains. Sometimes large quantities fall in. Some of the wells here are an immense depth. Men do not work more than 12 hours out of the 36; women as much. Around that sea the land is barren and sandy; nothing grows. The creek runs through a crevice into it. The valley where the people live is

200 feet above its level.

"I come up in time 5 or 600 years and I see no one.
Back of that time there were four or five families in a cave; they cultivate about 30 acres of ground. They have a few goats and live on mushrooms and grain. They do not cultivate the soil much; they have large stores of grain in granaries. Half the population of the valley was killed before this time by an unexpected fall of rock.

"I see now what I think are the last people of Sideros There are two or three babies, their fathers and mothers, three or four old people and a girl and boy. The older people want the girl and boy to marry, but he will not consent. He says their children would only inherit misery. He is in favor of all committing sulcide. He says the father and mother of the babies were fools to marry; they laugh; they do not care much. Spirits come among them sometimes. But even spirits seem generally to have left. It takes them a longer time to come here than it did before.

"Rocks fall so frequently that the men are afraid to go into the valley; the boy will go out though. He gathers mushrooms; he is of a reckless disposition. The old people die; the babies are unhealthy; there are only six persons left now. They have plenty of grain left, and light from the electric lamps and plenty of water, but the animals are all dead. The boy says he would not live, if it was not for taking care of the others. The young children are sickly and peevish; I think they need sunshing.

"Rock fell at the entrance of the cave, when the boy was out, and it was several days before he got in again. They live for a considerable time. The chidren die at 8 or 10 years old. There are only four left now. The girl is the last one alive. The boy gives up and dies, the others die in middle age and the girl, then a woman, cares to live no longer. The light goes out, she does not understand how to attend to it; and she dies at last in total darkness. She was quite good looking. Her spirit friends visited her frequently before she died.

"Great crevices open in the valley and avalanches of rock fall into it. The world existed long after this before it was broken up. It seems as if the spirit of the planet departed and the spiritual beings long before its destruction."

The last sentence is suggestive. Have planets a spirit that departs from them, when they grow old and die? Is it the possession of this spirit that enables them to develop organic beings? Is the spirit of the planet essential to the spirits of human beings that have developed upon it, and when it departs do they of necessity leave it? How little we know.

THE SPIRIT LAND OF SIDEROS.

Those who believe in the existence of man's spirit after death, are naturally interested in the condition of that spirit, when worlds break up and return to the parent sun. Does the Spirit-world of a planet return with the planet, and is the destruction of all spirits the result?

I received from Mrs. Kimball the following in reference to this interesting question, obtained from a Paines-ville specimen; it seemed so novel, and, in some respects, so different from what I had previously received, that I should not have published it had I not received independent confirmative evidence:

"I see a time when Sideros was dead—no living thing Brute?

upon it. The whole country looks like gray ashes, but more solid; there are spots where it looks almost black, and like solid rock. Some interior source seems to throw this desert matter up, and whole continents seem enveloped in a gray smoke or dust—great columns of smoke mingled with stones and some kind of matter that is liquid in some places. I can go over vast territories of this ashen stone, much of it crumbling to the finest dust, that rises into the air or is taken up by it."

This crumbling condition of the rocks of Sideros has been observed by many psychometers. Mrs. Denton seeing the rocks of Sideros crumble, said during one examination, "I do not understand what destroys the power of adhesion." Some time afterward, during another examination, "The sedimentary rocks were, I think, disintegrated most readily and burnt up in their passage through our atmosphere most easily, and that is the reason why so many of the aerolites are metallic. The different kinds of material seem separated in their course." The sedimentary and fossiliflerous rock of Sideros having been generally disentegrated, our chances of obtaining a key to its geology by ordinary means is very slight. The petroleum contained in its rocks could not be dried up as its water was, so sinking down, as the planet became deeper creviced, many of the rocks became saturated with it; hence we find meteorites containing hydro-carbons and giving off a bitumious smell when heated. "Nordenskiold found that a fragment of the largest iron, when heated to redness, gave off more than 100 times its volume of a gas, which had a bituminous smell; it was evidently gas not simply occluded by the metal, but was produced by the decomposition of the organic matter in the meteorite."

My opinion is that the liquid which Mrs. Kimball saw thrown out, in the dry and crumbling stage of Sideros, was petroleum, with which the little world seems to have been well supplied.

She continues:

"Wherever I look there is nothing to be seen, but the effect of this interior combustion, tearing up everything and making powder of it, while darkness covers the planet. It is a hideous sight, more terrible than I can picture; such a sea of dense blackness and destitute of all created life.

[To be Continued.]

Preface to "Scientific Basis of Spiritualism"*

The claim that there is a scientific basis for Spiritualism will be an offence to many. Indeed, the mere announcement of this work has called forth adverse pre-judgments because of its title. But constantly recurring facts, which have stood the test of more than thirty-three years of ridicule, denunciation, and antagonism, must be admitted as having within them some stubborn elements of vitality, if not of scientific verification.

What is science but a collection of truths, suggestive of an inference? According to John Stuart Mill, the language of science is, "This is, or This is not; This does, or does not happen. Science takes cognizance of a phenomenon, and endeavors to discover its law." Surely, under this ruling Spiritualism has a scientific basis in its proven facts.

The man claiming to bescientific, who imagines that he knows all the laws of nature so thoroughly that occurrences like clairvoyance and direct writing cannot take place without transcending the boundaries of scientific recognition, is himself under an hallucination more serious than any which he affects to de-

The neglects in all ages of the world to treat these and cognate facts with fearless, scientific scrutiny, has been productive of incalculable mischief. In ancient times, the assumption that all that comes from the unseen world, certified by seeming miracle or preterhuman power, must be from God or from gods, led to all sorts of theosophic impositions, superstitions, spurious yevelations, and wild delusions.

In mediæval times, and during the witchcraft excitement, monstrous cruelties were practised under the sanction of law through the failure to recognize that nothing occurring in the realm of nature can be supernatural, and that all phenomena whatever are subjects for cool scientific investigation and analysis. Certain remarkable psychic phenomena were construed as Satanic and unnatural, and an ancient Hebrew prohibition, founded in ignorance, was made the excuse for punishing with death innocent persons suspected of producing in others, medially affected, any inexplicable manifestation of abnormal power.

In our own day, though belief in spirits has been repudiated extensively, the credulity of untelief threatens new dangers. By dismissing the phenomena as impossible, unnatural, or supernatural, specialists in science,—who, however eminent in their own departments, are ignorant of the first rudiments of the psycho physical science, now inchoate,—instead of checking superstition of their scornful attitude, are really giving it its excuse for being. Persons experimentally sure of the phenomena, finding that they can get no guidance or light from men of science, qualified by laborious study and experiment to explain the occurrences, either put premature constructions on what they witness, or yield a too hasty credence to the assurances of some medium or medial pretender claiming a divine or high spiritual inspiration. Even so it was in the old days of oracles, seers, and myths, and so it may be again, with variations, unless a science, at once searching and liberal, reverent and intrepid, shall interpose to prevent such a revival, and protect the unwary from the frauds and delusions to which a little display of medial power may lead.

The attempt made in 1876, in London, by Professor Lankester, a specialist in physical science, wedded to the materialistic monism of Haeckel, to put a stop to the phenomena through Henry Slade, the medium, and to do this by the strong arm of the law, was simply an act of superstition, prompted by the same fanaticism (taking the form of unbelief instead of behief) which actuated the proceedings of "Matthew Hopkins, of Manningtree, Gent.," the famous English "witch-finder" of the year 1645. The first scientists of Germany at once exempted Slade from Lankester's suspicions; and Zöllner says, in reference to Slade: "The physical facts observed by us in his presence negatived on every reasonable ground the supposition that he, in one solitary case, had taken refuge in imposture. In our eyes, therefore, he was innocently condemned,—a victim of his accuser's and judge's limited knowledge." The recent remarkable occurrences in open church at Knockmore, in Ireland, where hands and living figures have mysterously appeared, show how important it is that these phe-

Rationally studied and interpreted, unmixed with delusions self-generated or imposed by others, Spiritualism is the one safeguard against all superstitions. It shows that the unseen world is as much with the sphere of universal nature as our own; it is the solvent of many mysteries that have perplexed philosophers and stultified historians; it shows that not spirits, but our own misconstructions and unchecked passions, are what we have most to fear. That bad persons have entered its ranks, and that flighty persons have brought it into ill-repute,—that it has been used to deceive or mislead—should make the obligation all the more obvious to the generous mind to help to sift and co-ordinate its facts and arrest its abus-

It is therefore with regret that I find so liberal a champion of truth as R. W. Emerson recommending ignorance as the best policy in regard to a subject which, in the hands of fanaticism or imposture, has been the cause of such great disasters and mistakes, public and private, as far back as history goes. In a recent article on "Demonology," this distinguished writer remarks: "There are many things of which a wise man might wish to be ignorant, and these spiritual phenomena are such. Shun them as you would the secrets of the undertaker and the butcher." Et tu

This is all wrong, ideally, really, and morally. Even the comparisons by which the sentiment is illustrated are vittated by unsoundness; for however our esthetic sensibilities may recoil, what is it but pusillarimity to ignore "the secrets of the undertaker and the butcher?" Have we no care as to how the cast-off body of the beloved one may be disposed of? Are we indifferent as to what sufferings may be inflicted on the poor brute whose life is to minister to our carnivorous appetite? The sentiment has no saving grace; it is hollow and spurious. Not by trying to make us shun the truth as something disagreeable will the philosopher deter any but, the timid or weak from finding out all that is genuine and demonstrable in phenomena foreshadowing a continuous life for man.

Contrast the advice with that of Dr. John W. Draper, the well-known professor of chemistry and physiology in the University of New York. Referring to the mysteries of life, he says: "God has formed our understandings to grasp all these things. I have no sympathy with those who say of this or that physiological problem, 'It is above our reason.'" And, as if anticipating these supersensual phenomena, which our Concord sage would have us shun, the eminent physiologist tells us, that the application of exact science to physiology is "bringing into the region of physical demonstration the existence and immortality of the soul of man, and furnishing conspicuous illustrations of the attributes of God."

The progress of modern Spiritualism has been something marvelous. In less than forty years it has gained at least thirty millions of adherents in all parts of the world. Adapting itself, through its eclectic affinity with all forms of truth, to all nationalities and classes, and repeating its peculiar manifestations everywhere among person ignorant of its forms and its antecedents, it presents the features of a universal truth, the developments of a grand, transcendent science, confirming all the traditions and intuitions of the soul's immortality, and heralding a dawn before whose light every other science, relating to the nature and destiny of man, must seek to orient itself hereafter.

.... Objections to the existence of a fact of nature must needs be unscientific; but as they continue to the brought up against Spiritualism by persons otherwise well informed, I have devoted some space to their refutation.

But the time has gone by when the facts of this volume could be dismissed as coincidences, delusions, or frauds. The hour is coming, and now is, when the man claiming to be a philosopher, physical or metaphysical, who shall overlook the constantly recurring phenomena here recorded, will be set down as behind the age, or as evading its most important question. Spiritualism is not now "the despair of science," as I called it on the title-page of my first book on the subject. Among intelligent observers its claims to scientific recognition are no longer a matter of doubt.

* The Scientific Basis of Spiritualism, by Epes Sargent. 12 mo. cloth, pp. 372 pages. Price \$1.50. Postage 10 cents.

Spirit Message.

The Rev. Samuel Watson sends us the following message given to him through the mediumship of Mrs. Annie C. T. Hawks:

The record of past events of spirit manifestations, show plainly the great error brought about by the want of a proper and truly spiritual desire for that food which shall ennoble and elevate man. The selfish and corrupt appetites are too often fed and pampered by the advice of spirit control, and such counsel is looked upon by far too many Spiritualists as righteous, repeated and taught as in advance of the teachings of the churches. Here comes one of the great stumbling blocks in the way of the advancement of the harmonial and divine principles of the nt return. Spiritualism is to harmonize and lift all out of error, regardless of sect or creed, that the good in all may sympathize with, and work for, the unfortunate every where, lifting out of evil all who may be surrounded by influences which corrupt the pure principles of their nature. What good are all of these beautiful teachings, if those who do most earnestly and dogmaticly contend that the only true doctrine is the teaching of Spiritualism, continue to live as if the only pleasure of this life or the life to come, was by indulging their fleshy appetites, in striving against one another, and with ben and tongue striking like madmen at the altar whereat they receive the sacrament. We would ask such how far they have progressed, and why is it that by their lives they give the lie to all the grand rudimental precepts which are recorded as harmonial teachings, and which form the arch that supports

One thing must be the animal in man must become subject to the control of the spiritual. The avenues through which messages are sent, must be cleansed, and should it be that such avenues or instruments are so closely wedded to the appetites, that only lustful natures find it pleasant to affilliate with them, then it is best that for a time fewer instruments be made use of. There are cases where conditions so impair the aura, that evil influences often find their way in, to the detriment of the better, who are waiting and watch-ing until some high minded soul knocks and opens the way for their return. Spiritualists, who have learned this law, are the onesto whom the angel-world looks, to strike the blow which is to sever the chain that today holds in bondage hundreds who profess Spiritual ism, and whose constant cry is, "Up with the spirit-ual banner—force down and crush out all who do not believe as we do." They are the ones who create inharmony where harmony should exist; they cause dis trust wherever they go. With no knowledge of the philosophy which they advocate, they throw a cloud over many an honest soul who is striving for the light. Bands are forming and many are now at work, urging the elements of man's better nature to strive for the labor of good, and winnow out the chaff that the measure of good deeds may swell to overflowing, and the perfect law work upon a more perfect principle. In order to do this we must break up much of that which has been done so as to entirely change basis.

The great proof which forms the link in the chain of the spiritual and material, and creates the most positively tangible evidence that man has of the return of spirits, is made dim and uncertain through the selfish and corrupt nature of the surroundings. The material predominates, and while the proof may be beyond a doubt, of the presence of beings separate and apart from the medium and other parties who may be present, there is no proof of an intelligence of any degree of spirituality; to the contrary the materialized spirit in many cases uses coarse and rude language, often showing plainly the selfish and envious disposition of undeveloped man. Until this order of materialization can be changed, and the spirit stands out before you luminous, as all advanced spirits are when clothed in the perfect aura of pure conditions, there will be a check to the developing of mediums for materialization. The same will apply to the test medium. Your spiritual teachers and lecturers to day are, through the directions of intelligent and advanced spirits, laboring earnestly to educate Spiritualists up to a degree of spiritual intelligence, that they may see and understand the necessity of educating themselves, that they may the better teach those who look to them for instructions; that they show by their works what and who they are, and no longer condemn their neighbors who differ from them, but let the light from their altar so fall, that it may diffuse its rays into every home and heart.

Let there be more of the true teachings of reformation and spirituality, with less of the phenomonal, thereby instructing and developing minds, that as the phenomonal presents itself, it may come as a token of a great fact whereby you may believe that which you have heard, using, not abusing; receiving with grateful hearts every token of love, and striving unselfishly, that progression may mark its way all along the line of your life, never content with well doing, but ever striving for the best, that Spiritualism may prove their doctrines by their works, and forever crush out the dogmatic spirit of ignorance. The manifesta-

tions will then be clear and undefiled; materialized spirits will be clad in spiritual vestments, all crowned with the glory of righteousness and the splendor of the holy kingdom from whence they come. Flowers will no longer be pilfered from earth's gardens and hot houses by spirit hands, but from the aura of the medium blending with spirit aura, they will be materialized, held in perfect form by laws understood by spirit chemists; quickened into life by electric heat, these flowers can only exist as long as the chemist can keep around them, through the aura of the medium, the chemical elements necessary for their life. As soon as this power is withdrawn, they pass back into the component parts from which they were formed. Mediums possessing the aura necessary to assist in such materialization, must live pure and perfect lives. There are ancient chemists who have it in their power to bring about conditions through certain organisms, and materialize precious gems, rare stones, such as would awaken thoughts in the minds of men for future culture, but man, so far, has been so selfish that the presence of costly gems would only increase his love of gain and avarice; this would be daugerous to spiritual minded media, and bring about an injury to the organism which could not well be repair-

The day is coming, however, when to such as are prepared, these gifts will come; so do not let your hearts be cast down or your spirits depressed, for the truth is not quick to develop through the dark mistakes which are everywhere; but as all perfect things take time to increase and perfect their beauty, so these glories will come to you as you quicken the conditions by fearlessly working against all errors. These gifts are not necessary to your happiness or your salvation, but that your souls my rejoice in the presence of these beautiful tokens of spirit love, giving to you while yet in the body a foretaste of the life immortal.

The spirit lights, such as perfect conditions enable spirits of a high order to bring, are not the pale glimmering of a taper's ray, such as to-day are called spirit lights; but they are the unfolding of a golden cloud like unto the brightest rays of the setting sun, held in compass a yard and more square, where you will see reflected beautiful scenes of spirit realms, pictured gardens, blooming lawns bathed in amber and purple, with spirit homes and temples clearly seen upon the surface of the spirit mirror. The room wherein this light shall appear, will be bathed in the rays which fall from its surface.

We do not tell you this as the fables of the East were told, but as a fact which we would prove to you, were the conditions of your lives made perfect. Rooms held sacred, closed from all parties save those with whom we would hold communion, are always necessary for the greatest gifts. Robert Dale Owen, Walter Scott and Melancthon are now with you, and wish you to know that they are working for you and for the spiritual growth of your household. Your youngest son has a great amount of spirituality in his nature. The material for a wonderful, a gifted medium, is in his organism. We will come again when the band directs. We are ready to answer any question that you may desire to be informed upon.

Truly yours for the right.

EDWARD, called the Rover,

Agent for the Band.

J. M. Peebles to William Denton.

While I would not praise Jupiter for his trident, I would and do honor you alike for your scientific attainments, outspoken manifers, candid, teachable spirit, and published works. Neither extravagant assumption, bombast, nor dogmatism, are found in your kit

of mental working instruments.

You were at the Lake Pleasant Campmeeting. The address you gave on Saturday was well enough for those who needed to have their idols smashed to flinders! Mere destruction, however, is becoming stale business. The clown that pounded the dead "coonskin" to make "the coon deader," could have expended his energies more wisely, so itseems to me, in planting

his energies more wisely, so itseems to me, in planting a cornfield. Thinkers demand construction.

Your Sunday's lecture, "Whence and Whither, the Origin and Destiny of Man," was as elequent, as magnificent and instructive. It gratified me to hear you say, giving the reasons, "Here I differ from Darwin." It further gratified me exceedingly, to hear you affirm so positively, in substance, that you perceived an intelligent Mind governing the universe by immutable law, and that there was evidently a divine prearranged tendency in all things. Or otherwise expressed, you put yourself squarely on the side of a rational Theism, rather than a shilly-shally Agnosticism.

Though reluctant to even seemingly oppose a faithful co-worker, who has done so much for liberal thought, I find it incumbent upon me to follow the old Grecian in the Academy, who putting personal considerations aside, preferred truth to Plato. I refer now to your position in regard to "spontaneous generation." If I rightly understood you in your Sunday discourse, you at least partially endorsed the Bastian Crosse-Hæckel theory of spontaneous generation." Hæckel in speaking of the primitive generations of monera save:

tions of monera, says:

"Only such homogeneous organism as are yet not differentiated and are similar to the inorganic crystals in being homogeneously composed of one single substance, could arise by spontaneous generation, and could become the primeyal parents of all other organisms."

This class of writers, dealing largely in dogmatism, and occasionally interpolating "a missing link," utterly fail in bridging the chasm between seemingly dead and living matter, between non-organic and organic life. Think of it—a living moneron spontaneously generated, "without organs," and composed of one single substance, the same as a crystal (say the diamond), going to work to produce "variations," which variations necessitate, so it seems to me, the correlation and interaction of various substances, organs, as well as consciousness and intelligence! Is it possible for the diamond to evolve, or resolve itself into the emerald and the sapphire?

Ald and the sapphire?

Hæckel, I should never presume to quote as authority. Bastlan having a reputation for candor and ability, advocates "spontaneous generation." And yet, Prof. Tyndall affirms most positively that the alleged facts of Bastlan are no facts at all, and points out the fallacies in his experiments. Herbert Spencer, Huxley, Brenner, Virchow, M. Pasteur, M. Jobert, and other distinguished scientists of England and the Continent, utterly repudiate the theory of spontaneous genera-

"I do not believe," says Herbert Spencer, "in the spontaneous generation commonly alleged and referred to—that is that creatures having quite specific structures are evolved in the course of a few hours, without antecedents calculated to determine their specific forms, is to me incredible. Not only the established truths of biology, but the established truths of science in general, negative the supposition that organisms, having structures definite enough to identify them as belonging to known genera and species, can be produced in the absence of germs derived from antecedent organisms of the same genera and species. In the second place, my diabelief extends not only to the alleged cases of 'spontaneous generation,' but in every case akin to them."

And so Prof. Tyndall in the March number of the Nineteenth Century, after approving of Virchow's position as against spontaneous generation, writes thus:

"My sole care has been that the potency of truth should be vindicated; and no denier of the potency of matter could labor more strenuously than I have done to demonstrate its impotence as regards spontaneous generation. While expressing, therefore, unshaken belief' in that form of 'materialism' to which I have already given utterance, I here affirm that no shred of trustworthy experimental testimony exists to prove that life, in our day, has ever appeared independently of antecedent life."

Am I to understand that you put yourself against. Pasteur, Huxley, Tyndall, Virchow, and other profound scientists in this matter of spontaneous generation? And if so, what are your grounds for it?

Hammonton, N. J.

J. M. Perbles,

Woman and the Household.

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

"Ah, there's many a seam from the fountain of That to reach us unclouded, must pass on its way Through the soul of a woman, and hers is wide ope To the influence of Heaven as the blue eyes of

Hope; Yes, a great soul is hers, one that dares to go in, To the prison, the slave hut, the alleys of sin, And to bring into each, or to fird there, some line Of the never completely out-trampled divine; If her heart at high floods swamps her brain now

and then
'Tis but richer for that, when the tide ebbs again, As, often old Nile has subsided, his plain Overflows with a second broad deluge of grain; What a wealth would it bring to the narrow and

Could they be as a Child but for one little hour!" So wrote Lowell many years ago regarding Lydia Maria Child, who has so recently passed from this chill existence to "the land of sunshine and eternal spring." As a philanthropist as well as one of the earliest and best of women authors which our country has produced, Mrs. Child deserves more than

a passing a notice. Lydia M. Francis was born in the year 1802, near Boston, Mass., of colonial ancestry, one grandfather having participated in the battle of Concord. In her veins ran a natural hatred of tyranny, since her father was one of the most zealous workers in the anti-slavery cause. She grew up with an inquiring mind and great originality and was greatly helped in intellectual training by an elder brother who became in due time a distinguished Unitarian divine and scholar. At the age of twenty-two she published her first book, "Hobomok, a Tale of Early Times," and the next year one called "The Rebels," containing an imaginary speech by James Otis and a sermon by Whitfield which were long regarded as genuine. She established a private school soon after, and in 1827 began a charming magazine for children, called "Juvenile Miscellany." The next year she married David Child a man of kindred tastes and sympathies, and continued authorship as a vocation. "The American Frugal House Wife" was among the first works of that character issued this side the water, but Mrs. Child found her congenial themes in the 'Mother's Book" and "The Girl's Own Book," the "History of Woman" and the "Biographies or Good

In the year 1833 she published a brave "Appeal for that class of Americans called Africaus." This book identified her with that unpopular set of reformers who, "the demons of our sires, became the saints whom we adore." Her brave and able book called down anathemas upon her head from those who had courted her so flatteringly, but she obeyed the voice conscience, not custom, continuing to give such brochures as "The Oasis," Anti-Slavery Catechism: "Authentic Anecdotes of American Slavery, and the Evils and the Cure of Sla-She found opportunity, however, to follow the more peaceful walks of litera-ture, and prepared admirable Lives of Mme. Guyon, Lady Russell, and the Coronal.

But her crowning literary and philosophical achievement, a work of the purest, sweetest and most classical atmosphere, redolent of a nameless charm and informed with a delightful ideality, was her story of Phelothea, a Grecian Romance of the age of Pericles and Aspasia. They who are so fortunate as to own a copy of this little book, possess something too choice and elegant to catch the popular taste, but which is highly valued by the cultured and the thoughtful. It is now out of print, but well deserves a place in the library of the scholar. The characters of Aspasia, Eudora and Philothea are skillfully portrayed; Lowell afterward called Mrs. Child, Philothea in his Fable for Critics, from which our heading is extracted.

Strong reformatory instincts again crowded upon her literary tastes, for the year 1841 found Mrs. Child editing the Anti-Slavery Standard, in New York City, and for two years he sustained the duty alone as her husband was too ill to give her the expected help. But in '43, she was relieved, and then began her "Letters from New York," which indicated a new departure in journalism. After the elegant platitudes of Willis, and the common-place of the ordinary writer, Mrs. Child's transcripts from the inner life were a new unfolding, not only of woman's capacities, but of literary skill. She really antedated the best kind of spiritual writing, by her subtle suggestiveness, her exquisite allegories, her ethical insight and her averment of the innate divinity of the human spirit. Even to-day, after all the exposition of the subjective philosophy, it will be found that this intuitive souled woman had reached the verities of life and probed its depths, as but few have been able to equal.

After these inimitable letters came "Fact and Fiction," "Flowers for Children," "Life of Isaac T. Hopper," and various sketches and tales. In 1855 was issued her most val uable and labored work in three volumes, The Progress of Religious Ideas through the Ages." Eight years were given to its preparation, and it still remains an invaluable book of reference. After the arrest of John Brown, Mrs. Child's correspondence with Gov. Wise was published and attracted great attention; she was a zealous worker for the soldier and the slave during the civil war. At its close she edited choice selections relating to old age, entitled, "Looking Toward Sunset." and in 1867 appeared her last book, "A Romance of the Republic," full of powerful and dramatic elements

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and based on incidents of slavery.

Ever since that period, Mrs. Child has been living in tranquil retirement, calmly preparing for the welcome change which has finally come. A literary artist, a delightful woman, a versatile and sparkling nature, her noble independence of character, her spiritual development, her mingled strength and sweetness, her sympathy with the oppressed and sorrowful, have stamped themselves on this generation for good, and wonderfully aided women as well as society at large. "She hath done what she could."

The Senate and House of Oregon have passed the constitutional amendment in favor of Woman Suffrage. Another Legislature must also pass upon the amendment before it can go before the people. There are strong, energetic, clear-headed women in that pioneer State, and men who are their peers, and they will not let the tide of progress go backward. We congratulate those arduous workers, Mrs. A. S. Duniway espe-

It has long been known that Mrs. Stanton and Miss Anthony were at work upon a history of the agitation for Woman Suffrage, and a recent Herald reporter gives an interesting sketch of the work, which will soon be issued in two octavo volumes of about 400 pages each. The expense of publication is to be defrayed by a prominent philanthropic woman:

Mrs. Stanton replied: "They tell the story incorrectly on the platform. In my girlhood I spent much of my time in my father's law office. We dwelt in a Scotch neighborhood where the practice was to bequeath the property to the eldest son. My father being a judge many widows appealed to him for relief from the injustice done them under the custom of thus devising property, and I heard him read the law to them. I became profoundly impressed. One poor Scotch woman's recital affected me deeply, and as the clerks in my father's office had, at my request, marked all the laws that oppressed my sex, I determined to remedy the evil. So I went to the poor woman and bade her dry her tears, as I intended to cut out of the law books the laws under which she had been robbed. The next day I learned that she had told my father, for he called me to his side and explained how the laws are made, tell-ing me that I should merely mutilate his books if I cut them, for the same laws were in the books of all other lawyers. If I would erase those laws I must go to the legislature and persuade that body to repeal them.
Then I resolved that I would work until I had induced the legislature to purge the statute books of all those laws that were crushing women.

The opening chapters will treat of the World's Anti-Slavery Convention, in Freemason's Hall, London, in 1840, whence the woman's rights movement was evolved. William Lloyd Garrison and Nathaniel P. Rogers sat aloof in the galleries, and would not participate in the proceedings of that convention because the women who had been sent as delegates were not admittedamong them Lucretia Mott.

"Women delegates were excluded by an almost overwhelming majority and this in an assemblage gathered from all parts of the globe to proclaim universal emancipation-done in the presence of such women as Lady Byron Anna Jamieson, Amelia Opie, Mary Howitt, Elizabeth Fryand Har-riet Martineau. The clergy, with few exceptions, were bitter in the opposition. Although as abolitionists they had been compelled to fight both Church and Bible to prove the black man's right to liberty, conscience forbade them to stretch those sacred limits far enough to give equal liberty to

THE INCIPIENCY OF THE MOVEMENT. "As Lucretia Mott and I wended our way, arm in arm, down Great Queen street that evening, reviewing the exciting scenes of the day, we agreed to hold a woman's rights convention on our return to America, and on the 14th of July, 1848, the Seneca County Courier, contained an announcement of the first convention, which was held at Seneca Falls, N. Y., on the 19th and 20th of July of the same year."

THE RELIGION OF SPIRITUALISM. Its phenomens and philosophy. By Samuel Watson, thirty-six years a Methodist minister. Pp. 333, 12 mo. Price \$1.25, postage 10 cents. For sale wholesale and retail, by the Religio-Philosophical Publishing House.

The name of Samuel Watson has become a household word to all Spiritualists. He represents the great class who have come out of the churches, retaining more or less of the training, methods of thought, and educational bias of the organizations which they have left. Of all the more prominent persons who have found in Spiritualism a refuge from the doctrines of the churches, Mr. Watson from the first has been the most free from prejudice, and taken the broadest and most liberal views. This is the more surprising because of his long training in the ranks of the ministry, and his wide and unsevered connection therewith.

He, of course, as would be expected, leans to the religious side of Spiritualism rather than the scientific, feeling that his great life's work is to develop that aspect of this great subject. He is conscious of the control of a band of spirits, "most of whom were preachers," who have supervised the work. He says in the preface.

"I, therefore, claim nothing for myself though I have written much of the matter it contains. I wish it distinctly understood that I have been used simply as an instrument, through whom those who have passed over the river of life, can communicate with those who remain, by impressing me to write, select and arrange a book for

From this stand-point, and with such helpers, the work necessarily leans to the Christian side, and treats all the questions it discusses in relation to their bearing on the recived church beliefs. It does this in the most commendable and gentle manner, and no one can criticise its spirit of genuine love and catholicity. Mr. Watson says on page 150:

"There are fanatics among Spiritualists as there are among all religions. The intelegent Spiritualist appeals to reason as well as the Bible, to establish the philosophy of spirit-communion. He would build up all that is noble in man, and useful and improving in all organizations of society, religious or otherwise. He would not destroy, but spiritualize the churches. and bring them to the primitive purity whereby spirit-communion wielded such a powerful influence for good over the masses of mankind.... Spiritualism is a solvent containing that principle which we believe is destined ultimately to bind all religions into one."

How? He answers: "We believe if the pure and simple doctrines taught by Jesus, had been adhered to in their primitive simplicity, that the civi-lized world would have long since embraced them as embodying the true principles of a common brotherhood of humanity, and one universal religion, recognizing one di-vine heavenly Father of all the races of

We accept, in a measure, these views of Spiritualism, yet we ask how is it possible to "bind all religions into one" by the solvent powers of Spiritualism, when such prominence is given to one religious system over all others? It is true that Spiritualism is such solvent, but when it has dissolved all systems, is it certain that the primitive doctrines taught by Jesus, will stand so much above those taught by other seers, as Christna, Buddha, or Confucius? Jesus the Nazarene, and Jesus as he is idealized. in the mind of Mr. Watson, are very dis-tinct creations. The ideal Jesus never existed, and is as various as the idealizing mind. The real Jesus was a carpenter endowed with the faculty of mediumship. In all his teachings, and all important to him, there occurs not a single statement of truth not already known to the

world. Again, when we are told that the Spiritualist "would not destroy, but spiritualize the churches," we are at a loss to understand how this can take place. We know that the churches are being spiritualized, and that the spirit of the age, of free thought, is wafting them away from the grim coast of bigotry, but we also see that

"Asked when she began her life work, I all they gain in this direction, is so much lost to them as churches. To spiritualize, is to destroy. They have recognized Spiritualism as their common foe, and sought—

"By malice, spite and lies, To descerate its name.

Because, if the returned spirits teach that man never fell; that there is no efficacy in the atoning blood of Christ; that there are not three gods; that there is no flery hell nor horned devil; no golden New Jeruselem; no judgment day; that life being continuous, reform can begin beyond the grave; that all days are equally holy, and all places equally filled with the presence of God, and that man can not get "lost" from an infinite being, and that a thousand other beliefs held as sacred, are children's tales,—what is left of the churches to "spiritualize?" What is the need for the churches? Churches are to save souls that never have been lost!

Mr. Watson's iconoclasm presents a mild exterior, and its words have a honeyed sound, and in the end they prophesy as effectual demolition, as the roughest idol breaker could desire.

We have not space to even mention the subjects of the many excellent chapters wherein the multiplicity of facts coming directly under the cognizance of the author, are recorded, or the able passages devoted to showing the inseparable connection of the Bible with Spiritualism. The book will fulfill an important mission among church members. The undoubted honesty of its author, his sincerity and integrity of character, his wide celebrity as a Methodist minister, and more than all, the gentle manner he presents his subject, will gain the book wide attention, and make it a valuable help to the cause. Brother Watson leads others out of the church by the same means he was led out of its pale himself. He has not forgotten the difficulties. He is an example of a church member "spiritualized," and when he succeeds in spiritualizing the church, they will be all like him, and ready to move on still further to the recognition of the futility of a church-name, which has become meaningless.

Near the close of the volume, Brother Watson has a chapter on Home Circles, which I only regret cannot be inserted in these columns in full, for it abounds in valuable thoughts. He takes strong grounds in favor of the "Home Circle," and most true are his words, for on it the surest extension of Spiritualism depends. We

'We urge those who wish to investigate the subject of spirit communion, to form circles at home. This is the most satisfactory mode for testing the truth of the phenomena. There is no motive for deception. They will do more than any other plan

of investigating to convince inquirers that their loved ones are near them. What we have realized in our own family, has been worth more than all we have witnessed from Boston to Texas, for more than a score of years."

The fact is that the private home circle has been too much overlooked and too great reliance placed on professional mediums. HUDSON TUTTLE.

Familiar lessons for little girls on Kitchen and Dining Room Work. For Industrial Schools and for Homes; by Mrs. Harriet J. Wil-lard. Chicago: Geo. Sherwood & Co. Price 25

Mrs. Willard has given us a little work of sixty-three pages on Domestic Science, for the low price of 25 cents, which should be found in every household. It is intended for the instruction of little girls, but there is not a housekeeper in the land but could find many things that would be of great service to her. Mrs. Willard has given a great deal of time and attention to instructing little girls who must earn their living with their own hands in domestic service, and there are very many who will look to her with gratitude as being the one who first taught them thrifty industrious habits.

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"Should this little venture be favorably received, the writer will at once offer a second primer, upon the care of the parlor and the bedroom, with instructions for the laundry. Another is contemplated upon cooking, which will be prepared especially for "little cooks." A fourth primer will contain instructions for the seamstress on the use of the needle and the sewing machine, with hints on the purchase of dry-goods, and the cutting of garments."

Magazines for November not before mentioned.

St. Louis Illustrated Magazine. (Magazine Co., St. Louis, Mo.) Contents: Pine Bluff, Ark.; "Oh, come to the West Love;" A Celestial Visitant; Neglected; Twenty Thousand Pounds; Restaurants; Fashions for November; Timely Topics; Life in the Lone Star State; Servant Gill Tyranny; The Antiquity of Croquet; Ladies and Sleeping Cars; A School Story; Editorial Miscellany,

The Herald of Health (M. L. Holbrook, M. D. New York.) Contents: General Articles; Our Dessert Table; Topics of the Month; Studies in Hygiene for Women.

Psychische Studien. (Oswald Mutze, Leipzig. Germany.) A Magazine devoted to the spiritual philosophy, with able contributors.

Our Little Ones: (The Russell Publishing Co., Boston.) We have just received number one, vol. one of this monthly magazine. As the name indicates it is devoted to the children, and from the initial number we judge it will amuse and instruct them. It is printed on good, strong paper, large type, and has a handsome and attractive cover. The publisher intends to fill the magazine with productions of writers gifted in pleasing and benefiting little people. Price per year \$1.50 in advance.

The Southern Medical Record. (R.C. Word, M. D., Atlanta, Ga.,) Contents: Original and Selected Articles; Abstracts and Gleanings; Scientific Items; Practical Notes and Formulæ; Editorial and Miscellaueous.



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The Fools Not All Dead.

A follow styling himself sometimes Elder Waite, and sometimes the Rev. A. A. Waite, has lately been humbugging the good people of Boston and its vicinity, under the pretense of exposing Spiritualism. It is a moneymaking swindle altogether. The reverend buffoon gives what he calls "chalk talks," in which he mixes up piety with jugglery. and comic slang with the "salvation of souls," and the ready cant of the trader in the current phrase ology of the evangelical declaimer. According to his own account he was formerly a sleight-of-hand 'conjurer and showman. It seems to have occurred to him that by mingling the profession of a juggler with that of a saver of souls and a clerical tramp, he might do a good business and the result has justified his expectations. By professing to show up Spiritualism, at a charge of ten or twenty-five cents, he manages in the course of a season to pick up quite a nice little sum-more, probably, than any Christian bishop receives as his yearly salary. The daily newspapers finding it still for their interest to defame Spiritualism, of course give him encouraging puffs which send dupes by the hundred to his exhibitions. These are merely obvious attempts to imitate by trick and the presence of confederates, some of the well known phenomena of Spiritualism.

That this can be easily done so as to deceive persons who know nothing about the subject, all intelligent Spiritualists have been well aware for the last thirty years. Jacobs, who, next to Bellachini, is perhaps the most famous of European conjurers at this time, has recently, like Bellachini, declared that there are genuine spiritual phenomena wholly beyond the reach of the juggler's art. In a letter to the Paris Psychological Society, Jacobs avows himself a Spiritualist, and says that while by the resources of his conjuring art he can imitate many of the phenomena so as to produce an effect on those unacquainted with the real facts, yet there is much wholly inimitable under the conditions accepted by the genuine medium. Elder Waite is just as well aware of this as Jacobs: he knows that the phenomenon of direct writing, as it has been given by Watkins, Slade and others, is wholly inexplicable and inimitable by any conceivable device which his skill or his imagination can supply. And yet he allows the newspapers to advertise him as showing up the "slatewriting trick" among others. Pretty well for a reverend, patronised by the Young Men's Christian Association and other evangelical bodies! In the Boston Daily Advertiser of October 26th, we find the following commendatory notice of this reverend moun-

A large audience gathered in Music Hall last evening to listen to the Rev. A A. Waite's explanation of the "Scientific Supposit gs Concerning Spiritualism." The speaker, it is said, was at one time a professor of legerdemair, and the "ma ifesexhibted certainly proved him to be an adept in sle ght-of-band performances. His audience was large, and apparently heartily in sympathy with the expose which had been promised. After a short prelimitary address, Mr. Weite introduced the usual paraphers a is of the prestidigitateur, as d the tricks performed, although old and probably familiar to most of those present were so skillfu'ly dor e as to call forth appreciative applause. These were followed by an explanation of how they were all done, which was as it terest ing as the performance of the trick. These feate were shown to be such as are often exhibited at a spiritual séalce. A committee was then chosen by the audience, and invited to take seats on the latform. The convertional spiritual cabinet was introduced, and the speaker perso: a ing a medium, submitted himself to the ordinary tests. He was tied by the committee to the satisfaction of all present, and after teing placed in the cabic et, the most actor ishing mar ifectations occurred. A harp without strings produced celestial music, the rat tling of clappers were heard, horns were blown, the imprints of 'spirit' feet were produced it a pan of flour, and other marvellous thirgs were done in a dark cabinet containing no hing but an apparent ly securely bound man. Before the audience had recovered from their surprie, the speaker explain ed away all the mysticism connected with it, and showed how any individual with an ordinary smount of dexterity might do exactly the sam things. The Daver port knots, which for so many years duped and deluded the public, was tied and unifed in the prese, ce of the audie, ce, and the deception used fully demons rated. The speaker went so far as to call for a mechanic to inspect one of his contrivances, and after one from the audier ce had tested to his own satisfaction an appar-ently simple contrivance, and pronounced it just what it seemed to be, it was shown by the speaker to be an ingenious piece of mechanism by which could be produced some of the most astonishing and unexplainable phetomena of Spiri ualism. Mr. Waite concluded with an expose of second sight, which proved one of the most interesting features of his Leture. The lecture will be repeated on Friday evening with additional features.

Any intelligent reader of this attempt (probably by some subsidized reporter) to bolster up the performances of Elder Waite will see how utferly frivolous and evasive all the tricks must have appeared to an ex-

perienced Spiritualist. Mr. W. Irving Bishop, who made a bigger sensation in Boston than Elder Waite has vet produced, has come over recently in England with the confession that there are genuine spirit phenomena after all. It was merely an advertising dodge when it was pretended that he could duplicate all spiritual phenomena by jugglery. He midestly says: "Hitherto, I have not been able to expose every professional medium and reproduce all spiritualistic experiments, and I am still anxious to discover whether there is any truth in the claims of the Spiritualists." Bishop, like Waite, is a charlatan and pretender, weak, cheeky and unreliable, and his testimony whether for or against Spiritualism is worthless; but the men, like the Rev. Dr. Bellows, of New York, and the Cambridge professors, who used to extol Bishop as the man who was to put down Spiritualism, may be interested in knowing that he has dashed their hopes by his late confession. Possibly Elder Waite may serve them the same trick when he finds it for his interest so to do. Meanwhile his peddling exhibitions of sanctity and legerdemain, piety and buffoonery, chalk and chicanery, can catch only the simple and in ex-

As a writer in Spiritual Notes well remarks: If poverty and abuse be all the reward that the majority of genuine mediums can get, and if conjurers like Maskelyne and Waite can earn large sums by going about the country and deluding simple people in to the belief that they really reproduce the phenomena of Spiritualism, in the same way that they are medially, produced, then it is strange indeed that the mediums adhere to what one of them calls the "life of a dog." -that is, it is strange except under the theory that they are sincere and genuine.

Do what you can during the coming winter in your own neighborhood to make Spiritualism, Liberalism and general intellectual culture the leading social force. Organize your society or lyceum for lectures relieved by musical and dramatic entertainment, recitations, readings, discussion, dancing and social culture. Let there be permanency and stability to the form of the organization, so that it will keep growing from year to year. Let-it not be felt in your community that no social good can come out of your class of opinions, but they leave only a choice between isolation and ynicism on the one hand and demoraliza tion and discomfert on the other. Let it rather be felt that every new resident moving into your neighborhood and desiring genial society; every person ambitious through worthy means, to rise into a broader and higher social life; every physician looking for a practice among a favorable class of patients; every lawyer aiming at a reputable and profitable business; every merchant desiring custom, and every young man or woman who hopes to marry prudently, wisely and eligibly, can secure and promote all these interests without leaving the circle of cultured and philosophic minds or embroiling themselves in any alliance with superstition and her twin sister hypoc-

Paid mediumship stands in a like relation to Spiritualism as a hired ministry to the Christian church. It is not to be underrated or deprecated. On the other hand, it should not be depended upon or rull after, as the exclusive vehicle of spiritual aid. In every neighborhood of a hundred persons there are twenty or thirty who by proper assiduity, perseverance and industry could develop mediumistic powers. Temperament has much to do with it, but patience and systematic effort also are often necessary. The results of home mediumship by persons who are not seeking to make a profession or occupation of Spiritualism, are the most satisfactory and convincing. We are now approaching the period of the year when people of all ages, and especially the young, need some sufficient excuse for coming together when all have the time, and would greatly enjoy seeing something for themselves of spirit revelation. Meet in circles of from six to ten around plain light tables, each one placing the hands thereon. There should be no antagonism existing between the different members. In order to promote harmony, let all unite, who can, in singing two or three songs, or for a few minutes indulge in pleasant conversation, and then for one half hour remain perfectly quiet and passive. After that let each one describe his or her sensations, clairvoyant views, etc., and give up the mediums, if any sufficiently developed, to the control of their respective guides. The circle should meet regularly two or three times a week, and there should be no changes in the membership thereof, unless for the purpose of making the circle more congenial and har-

Next Monday the informal meeting of those invited to consider the formation of a National Secular Association, will convene at the Grand Pacific Hotel in this city as previously announced.

Until January 1st, 1880, the publisher of this paper will receive new trial subscribers, to whom the paper will be sent twelve weeks for thirty cents.

The Strategy of the "Secularization" Campaign.

For nearly a century no doubt existed in the minds of statesmen throughout the world, that the Federal and State constitutions of our United States were already secular, in the mest literal sense of that word, from their formation. The Federal constitution forbids the establishment by Congress of any National religion. It does not in seed forbid any State to establish a State religion, so that the power to establish a State religion is, as against the Federal constitution, reserved to the several States. No apprehension has thus far been felt that any State or Territory, except Utah, would exercise such a power, and the delay to admit Utah as a State into the Union, will probably continue until the disposition to establish a State religion is overcome. The preamble to our National constitution neither recognizes God nor the Christian religion. The document itself as signed inadvertantly or mechanically, recognizes Jesus Christ as Lord, in the manner of atfixing its date, which is not "done in the year of the Christian era," but "done in the year of our Lord." The articles of confederation recognized neither God nor Christianity. The Declaration of Independence recognized a "Creator" and "Supreme Ruler of the Universe." Many of the constitutions of the several states do. The existence of a very pious clause recognizing God and patronizing Christ in the most polite terms, in the constitution of the Confederate States of America, did not avail against the guns and regiments of an utterly Godless constitution, to delay the downfall of the Confederacy.

Still, about the time of the adoption of the God fearing rebel constitution, by the saintly Jefferson Davis and the highly religious slaveholders'rebellion, certain Northern fanatics, at the head of whom were George H. Stuart, of Philadelphia, called the attention of the American people to the fact that the National constitution was utterly Godless, while the Confederate constitution was full of God. As a war measure, we, of course, wanted all the strength on our side we could get. If God was going to fight on either side, we wanted him on ours. It was doubtless this solicitude to fill up our quota, that caused Mr. Stuart to set to work to bring God over to our side by giving him a mention in our constitution, which would flatter the divine vanity, and secure the gracious approbation of the celestial champion of jealousy. George H. Stuart had seen the same policy tried on aldermen with success. In his mind a God was a larger species of alderman; to see his name in the newspapers at the head of a list of vice presidents, might not appease him, but to see it in the preamble of the Federal constitution, certainly would-as surely as God was an alderman.

Stuart's point was not at first well received by the great mass of Christians. It was looked upon as a proposition to paint "I. H. S." over every front door, or "God bless the wearer" on every hat band and overcoat would have been, as being the manifestation of a spirit of ostentation and of religious dress-parade. Protestantism had been the ruling influence in framing the constitution. Evangelical Christians, like Mason and Madison, had united in the work with avowed liberals like Jefferson and Franklin, and the result had been satisfactory to both. Protestant divines for seventy years had concurred in expounding from their pulpits the doctrine that the complete independence of Church and State were not only the corner-stones of Protestantism, but the bulwarks of Republicanism. Every Protestant divine from Maine to Mexico, preached at least one sermon a year in magnification of State secularization and Church independence. In this doctrine Chapin and Spear, Tyng and Beecher, Parker and Cheever, in fact the most opposite phases of Protestantism were able to agree. The Roman Catholic priesthood, in certain States, more particularly in New York, Maryland, Louislana and Missouri, worked against it by striving wherever they were strong enough, to obtain a share of public money for their sectarian schools, hospitals and other charities. In New York, the entire Protestant clergy bitterly denounced Governor Seward as guilty of warring against the ancient Protestant principle of the secularization of the State, when he favored an appropriation of part of the school moneys to Catholic schools, thereby assuming that the Common Schools of the State were Protestant, which assumption the Protestant clergy stoutly denied, insisting that they were secular. Such veteran leaders in the field of Protestant religious labor as Dr. Robert Baird, for many years the Secretary of the American Board of Commissioners for Foreign Missions, were fond of magnifying the principle of the complete secularization of the State and the independence of religion from all State patronage and control, as being the very life blood of Protestantism and the only security of Republicanism.

All that large class of Protestants, who like Baird in America and Guizot and Thiers in France, and Besmarck in Germany, have regarded the conflict for free institutions, both in Europe and America, as being one to be largely fought between Romanism. and Protestantism, having regarded Romanism as identical with the union of Church and State, and Protestantism as the force representing State secularization.

Now, while it may be true that here and | larists should go into dress parade before there in the working of American Institu- | they have mustered their forces, or into tions, there has been a drop or two of leak- | battle before they have made sure that they age from the otherwise taut and stanch i have got the strongest battalions and the

principle of State secularization, and while Protestantism may have tolerated, connived at, encouraged or even demanded this departure from its own fundamental faith for the sake of a few dollars gained here and there, yet this forms no reason why those who now seek to perfect the principle of State secularization in certain details, should appear as the authors of the principle itself, or should claim to monopolize it. The original patent for State secularization has long since issued to Protestantism. All that modern Liberalism can claim is an improvement or two which stand in the same relation to the original machine as a patent "binder" does to an automatic reaper. The reaper does good work without the binder, but the binder can do no work without the reaper. The first thing, therefore, for the Liberals to do is to satisfy the Protestants, that the liberal "binder" is an improvement upon, and not an infringement of, the protestant reaper. In that way they will join forces with the great Protestant masses who form two-thirds of the population and nineteen-twentieths of the effective organized religious force of this country. Joining forces with these, or with a large share of these, or entering into the combat under such circumstances that a considerable share of these will stand neutral, the advocates of the more complete secularization of the State will win.

But if the modern secularizers of the State attack the title of Protestantism to an invention in politics, of which theirs is only an improvement, and conduct their battle so as to array Protestantism in solid phalanx against the very principle upon which Protestantism has for two centuries prided itself in Europe and America, they may advertise themselves, but only by the disastrousness of their present defeat. If the complete secularization of the State is narrowed down into the demand of Atheism alone it is already lost, although Protestantism has been steadily voting for it every time it had a chance, for two centuries. If. however, it is understood to be the demand of enlightened republican culture, irrespective of sectarian and teleological theories, then it can and ought to win.

Now the fact is that all our church organizations that survive, are run at a profit about equal to the profit derivable out of the same investment of capital and brains in other kinds of business and hence they are all able to pay their just quota of taxation, on strictly business principles. Hundreds of thousands of clergymen are coming to see that the "begging" principle in religion belongs to a past age, and that the modern mercantile principle that religious instruction is in the market as a commodity, and those who want it must pay for it, is by far the more bonest, frank and profitable theory. As to official chaplaincies nobody fav. ors them except those who fill them. As to the Bible in the public schools the clergy are pretty evenly divided. As to judical oaths, we believe more clergymen affirm than swear. Their abolition is demanded by the Quakers and other sects, and by Jesus himself, and is in no sense, therefore, an atheistic principle. The enforcement of the observance of Sunday as a Sabbath, is a principle to which scholarly Protestantism, as represented by Dean Stanley, the Encyclopedia Brittanica and the like, and European Protestantism, as represented by Calvin and Luther, and Catholicism every where is opposed. It belongs to the Scotch and English Puritanism of the past 250 years; not to Christianity at large.

Hence, let nobody come to the Secular Convention, which is to meet in Chicago, on November the 15th instant, with the feeling that a campaign is there to be inaugurated in which atheists, or evolutionists, or Darwinians are then to take possession of the good ship, "State secularization," and are to man her with an exclusively atheistical crew, and are then at once to spread sail and bear down upon the breast-works of a continent of Christians. To take such a course, is simply to place the entire Protestant church of the United States at the disposal of George H. Stuart as chief commander. It will drive it to vote for what it has heretofore regarded as the Romish principle of alliance of Church and State. It will serve George H. Stuart's ends in like manner as Jefferson Davis served Wm. Lloyd Garrison's ends when he led the South into a campaign against the Union. As nothing the abolitionists could do, could so speedily abolish slavery as Jeff. Davis's campaign against the constitution, so nothing that George H. Stuart can do would so speedily put Christlanity into a hitherto secular constitution as a campaign of atheists only, against things as they are.

If the secularists aim only to advertise themselves, all times and places are good enough for that. If, however, they aim to carry any political measure, they will make haste to go slowly. They will meet for deliberation with the view to effect such an organization as thirty millions at least out of lifty millions of the American people can wish to succeed in its aims. This can not be done by coming with a cut and dried platform which shall represent only a majority of the members inside and not one in a hundred of the people outside. It can not be done by proceeding immediately to the formation of a permanent organization, which shall stand identified exclusively with a class of religious views which would be voted down at the polls, a hundred to one. The constitution as it is, is more secular than it would be, if the secu-

heaviest artillery. It is with these, according to Napoleon and most other generals, that Providence usually sides. Those who have once been compelled to dissolve with a set of men who insisted upon going into battle without troops, will appreciate the magnitude of the present undertaking and the breadth which must govern the principles upon which troops are to be enlisted, if it is to be organized for success.

Paid Mediumship in England.

There appears to be a sentiment in certain circles in England, represented by the Medium and Daybreak, against paid or professional mediumship, very much like the sentiment that has existed among the Quakers and other religionists, against a paid ministry. The like sentiment is often expressed here on the part of Spiritualists, who are so fortunate as to have a considerable number of non-professional mediums within the circles of their families and social acquaintance. Such mediums have usually no interest in deception, and often the manifestation of the phenomena is irksome to them, and the reputation of being mediums or even Spiritualists, is one which they take the greatest pains to avoid. But the public generally are not favored with such an acquaintance, and hence any indiscriminate assault on all paid mediumship, as being "spiritual manifestations, exhibited in violation of spiritual law," would be regarded in this country as mischievous and "finical." As an evidence of the queer psychological condition into which some English Spiritualists have worked themselves on this point, we cite the following from Mr. Burns, of the Medium and Daybreak, in opposition to the memorialists who are seeking to have the laws against vagrants so modified, or reconstructed, as no longer to be made a means of worrying mediums. Mr. Burns says:

"The memorialists are not in any sense the representatives of the movement, but a misguided and ignorant faction, who seem to labor to bring one disgrace after another upon a sause the merits of which are beyond their narrow comprehension.

"Let us call the attention of the Government and the movement to the series of shameful disasters which have betallen our cause, beginning with Dr. Slade, who was the protege of the memorialist faction, and whose defence of him cast such unmitigated ridicule on the phenomena. First, we say Dr. Slade's manifestations were genuine, and we thoroughly believe that he was wrongfully accused. But Spiritualism is not simply phenomena, however genuine. There is a spiritual purpose and influence accompanying all these phenomena, and we think that the influence of mediumship as par pose and three training at these phenomera, and we think that the influence of mediumship as pushed down the public throat at a guinea a mouthful, as in Dr. Slade's case, is wholly had and repressive to Spiritualism. No man is made a Spiritualist by phenomena; and though Dr. Slade convinced some of the truth of these occult facts, he did a thousand times more to dawn our cases, and not slove by the intellectual to damn our cause, and not alone by the intellectual deas of aversion which his presence here gave rise to but from the spiritual influence which the highly strain-ed and degraded mediumship that he was forced to exercise set free amongst us.

"Know all men, that spiritual manifestations exhibit-"Mow all men, that spiritual mannestations exhibited in violation of spiritual law are spiritually, and therefore morally, bad and repressive of true Spiritualism rather than helpful. As' Spiritualists, our work is to find out the spiritual laws, and learn how to act in true accord with them, and this the law of England does not interfere with in the least. When it does do so, then Spiritualists will rise up as one man, and make their voice heard on behalf of liberty of conscience. No government on earth could prevent people from exercising spirit-communion, for the elements of it are in every man's bosom, and the angel world and the immutable decrees of Almighty God are more invincible than any human government, or all governments put together."

To say that "no man is made a Spiritualist by phenomena" is quite on a par with an allegation that no man is instructed by evidence. To speak of a medium as "thrusting his mediumship on the public at a guinea a head," when he charges that price in simple consultation of his own business interests and strength, in order to reduce the number of visitors to those to whom he has the physical vitality to give seances, seems to people on this side of the great pond to be self-contradictory. It never before occurred to us that anything for which a guinea is charged, is thrust upon us; nor is it usually true that persons who give rise to "ideas of aversion" among Englishmen, can charge a guinea an hour for being seen by those who feel the aversion.

In another place the same journal remarks upon the case of a Miss Houghton, prosecuted in the Police Court for practising as a medium:

"First, every medium should earn'a living by honest labor; this would 'support' them and balance their minds by the wholesome effect of practical duties."

Mr. Burns further advises the Spiritualists of Lancashire, where Miss Houghton's case arose, to study Spiritualism and circulate his paper. In this he is not quite consistent, as his paper is a paid "medium" as strictly as Miss Houghton. If he cannot afford to distribute his newspaper without pay, we see no reason why any other "medium" should not exact pay for time and labor, that consumes and exhausts the vital energies of the medium. In our view any person who wishes the services of a medium without pay, is a "dead beat," and repressive of Spiritualism. This whole gospel of getting "something for nothing," which has been the barnacle on the rotten hulk of Christianity for centuries, should not be allowed to fasten upon Spiritualism. The modern business motto is, "pay as you go," whether you are dealing with mediums, preachers, or newspapers. After all, Spiritualism could make some headway without newspapers; but none at all without mediums.

To the thousands who in the course of a year write enthusiastic encomiums upon the Journal the editor would say: Now is your time to show by works as well as words how much you desire its prosperity and increase of influence. Send in the trial subscriptions. Of course we prefer to have them for fifteen months at \$2.80, but don't hesitate to take them for three months at thirty cents. If you like the JOURNAL and believe It is doing the good you say it is, then indeed is it not your duty as well as your pleasure to induce your friends to partake of the benefits you are receiving?

RELIGIO-PHILOSOPHICAL JOURNAL.

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

Dr. J. K. Bailey spoke at Readsboro, Vt. Oct. 22nd.; at Zoar, Mass., Oct. 31st.

Twelve copies of the Journal furnish as much reading as an ordinary sized book of 1,000 pages.

Sixteen columns of first class reading matter for one cent, is what-the publisher offers to new trial subscribers. Porter Martin writing from Farmington,

Minn., speaks in very high terms of the lectures of G. H. Geer, State Missionary. Dr. Alice B. Stockham has gone to Kan.

sas. She will deliver a course of lectures at Topeka, Lawrence, Leavenworth and Mrs. Mary Dana Shindler being about to start east, requests that all letters, papers

etc., be addressed to her at Station A, New Dr. Mack, the healer, has returned to London. The Medium and Daybreak says,

"His numerous patients will be glad at his return." Dr. G. H. Geer has been lecturing at Hutchinson, Glencoe, Minn., with success.

C

nab, and in New London the 14th of Nov. Mr. M. D. Cowdery, a prominent Spiritualist of Geneva, Wis., has been very sick with typhoid fever. He is now convalescent.

He will also speak in Dassel and Manan

No honest, intelligent person can read the Journal three months without learning to respect it, whether agreeing with it

The 4th annual convention of the Spiritualists of Binghamton, N. Y., is to be held at Leonard's Hall, Nov. 19th, 20th and 21st. Lyman C. Howe will be the principal

Dr. C. D. Grimes will answer calls to lecture on various subjects that have a bear. ing on the spiritual philosophy. His postoffice address is in care of L. L. Darrow, Coldwater, Mich.

A rumor has been prevalent that C. Fannie Allyn had joined the Baptist church She, however, contradicts the report, and says that she is "more of a Spiritualist now than ever before, and is trying to make her mediumship free from all taints."

Lyman C. Howe writes: I hope the new movement for State Secularization may succeed. It will if wisdom and moderation rule its councils. Human nature is combustible stuff, and often burns to blacken instead of brighten. I wish I could be present at the first meeting, but fate forbids.

The Mormon Temple, commenced at Salt Lake City twenty years ago, is not yet finished. They are still working at it. Already over \$4,000,000 have been expended. and the structure has hardly assumed shape. It is estimated that its total cost will exceed \$28,000,000. The contract has yet sixty years to run. It is to be built of Utah granite. and will be the finest building in the United

A comparative analysis of the statistics presented in the suicide records of France and Sweden has been made by M. Bertilion, of the Anthropological Society, Paris, with the result of establishing on what he considers quite satisfactory evidence, the two following laws: 1. Widowers commit suicide more frequently than married men, 2. The presence and influence of children in the house diminish the inclination to suicide in men and women.

Capt. H. H. Brown filled acceptably an engagement for October, with the First Soclety of Spiritualists in Philadelphia. November 7th, he will be in Vineland, N. J.; November 11th, he will speak at Lakewood, N. J., and can be engaged for 8th, 9th and 10th, in that section. The three last Sundays of November he will be at Willimantic, Conn. The 5th and 12th of December, he will speak in Chelsea, Mass., afternoon and evening, and would like morning engagements in vicinity of Boston those dates and weekday engagements during November and December in New England. Decomber 19th and 26th he will be at Willimantic, Conn., where he is at all times to be ad-

Hon. A. Krekel, judge of the United States District Court for the Western District of Missouri, and Mrs. Mattie Hulet Parry, well and favorably known for years as a lecturer. were united in marriage at the Palmer House, in this city, on Monday evening, the 1st inst. The marriage ceremony was performed by Rev. H. W. Thomas, D. D., whose broad and liberal views make him popular alike with liberals and liberal Christians. On Tuesday evening Mr. and Mrs. Krekel received their friends, many of whom called to congratulate the happy couple prior to their departure for their home at Kansas City. We trust Mrs. Krekel's new associations will not entirely withdraw her from the field in which she has done such effective service, and this hope is strengthened by the fact that Judge Krekel is in full sympathy with the views of his talented wife.

A CONUNDRUM.—A correspondent asks us to explain the following problem:

"A prominent democrat, it is said, was positively assured by the spirit control of a fine medium in New York that Hancock would be elected: the same spirit through a Chicago medium has for weeks asserted to different callers that Gardeld would be elected. The sympathies of both mediums were with Hancock."

This case presents a question of daily occurrence and is susceptible of a variety of explanations. As we cannot positively demonstrate the correctness of any one theory, we prefer to allow each reader to construct one to suit himself.

Mrs. Emma Hardinge-Britten is again filling an engagement in Philadelphia.

Mr. and Mrs. H. B. Champion of Philadel phia, will winter at San Jose, Cal. They will be a great accession to Spiritualist society in that city. It will be difficult to supply their place in Philadelphia.

Mrs. E. B. Garner, of North Shade, Mich., writes as follows in reference to the medi. um, W. Harry Powell:

"On Thursday, October 27th, and Nov. 2nd, W. Harry Powell, the celebrated slate writing medium of Philadelphia, paid us a visit, giving two scances. The manifestations were truly wonderful, convincing and dumbfounding to skeptics. Mr. Powell left us to-day for Grand Rapids, where he has created quite an excitement. I would earnestly advise all who are seeking after truth not to fail to see Mr. Powell.

The world's population is estimated for the latest edition of Die Bevolkerung der Erde, the latest German statistical publication, at 1,455,823,500.

Brooklyn (N. Y.) Spiritual Fraternity.

For some unexplained cause, Mrs. Emma Hardinge-Britten failed to meet her appointment with us, which was a severe disappointment to the large audience who had assembled, notwithstanding a disagreeable rainy and foggy evening. Mrs. Britten is very popular in Brooklyn, and when for many months she lectured in our city, she was able to fill a large hall every Sunday, rain or shine.

Judge Wm. Coit was the first speaker. He said that he was somewhat disappointed in not hearing Mrs. Britten to-night. He traced the various revelations and inspirations of past ages, and showed that each nation and age have had their revealments from the Spirit world, according to their needs not, however, always comprehended by the people to whom they came. He spoke in detail of the effect of Mohammedanism upon the Eastern nations, and alluded in glowing terms to the revelations of Swedenborg and the impetus that was given to a faith in the invisible world, and in conclusion he said that whatever he believed in science, philosophy or religion, was his faith to-day, and that to-morrow he might have more knowledge and further revelations that would cause him to change his views, and he urged upon all to seek truth and to base their hopes of immortal life upon demonstrable fac's.

Prof. Deane was the next speaker. He said. "While I have often been invited by your President to speak, I have from reasons of a purely private nature refrained from doing so. Twenty seven years ago in one of the West India islands, I became interested in Spiritualism by reading Davis's "Divine Revelations," resulting in forming a circle in my own home and the development of mediums, and a satisfactory proof of spirit presence." At the time he was a member of the Methodist church and Superintendent of a Sabbath school, and the result was a great personal sacrifice, and he was compelled to seek an asylum in this country, where he had pursued his investigations.

Prof. Deane is a pleasant speaker and was listened to with deep interest. He promised on a future occasion to give in recent improvements in recedit struments and are fully aware detail some of these experiences.

A statement appeared in a report of a conference meeting in Phoenix Hall, Wednesday evening, Nov. 3d, that Bro. D. M. Cole had seen the spirit of E. V. Wilson walking up the aisle, and Bro. Cole was asked to explain this, his theory being that nine-tenths of what is claimed as spirit phenomena, is something else. In reply he said that what he saw was not Bro. Wilson's spirit, but a projection of his own thought, and when the matter came up here to night he saw Bro. Wilson walk through the door, hat in hand, and this, too, was the projection of his thought. He was asked why it was that others could not have this same power to see, if it was a "projection of thought," which was not answered.

Wm. C. Bowen was the last speaker. He said that Spiritualism was based upon facts that were clearly demonstrable, and that the spirit rap was "the despair of science," and that it behooves all spiritual organizations to accept only such facts as could be demonstrated upon absolute phenomena. He said he had read in one of the daily papers with deep pain that Gerald Massey, the English poet, owing to the great mental strain upon his brain, had become insane. He paid a glowing tribute to the almost herculean labors of this English reformer, and hoped that this would only prove temporary. He said he felt very much encouraged as to the work of our Fraternity, and the character of the people who met here week by week, showed that some of the best minds in the city appreciated the effort we were making for rational Spiritualism and genuine phenomena. Among other friends present to night was Thomas Lees, of Cleve-

and, Ohio. S. B. NICHOLS. 467 Waverly Ave.

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Spiritual Meetings in Brooklyn and New York.

BROOKLYN, N. Y-Conference Meetings every Friday evening, in Fraternity hall, corner of Falton St, and Gallstin place. Friday evening, Nov. 12th. "Unseen Forces," Col. Wm Hemstreet. lemstreet.

Nov. 19th, "The Signs of a Trac Church." D. M. Cole.

Nov. 26th, Mrs. Mary A. Gridley.

Dec. 3rd, Prof. Henry Kiddle.

Dec. 18th, Prof. J. R. Buchanan.

December 17th, Wm. C. Bowen.

December 24 h, A Christian's Meeting.

December 3 st, an Experience Meeting and a review of 23th was a constant.

NEW YORK CITY.-The Second Society of Spiritualists holdservices every Sunday, at Cartier's Hall, 28 East 14th Street

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

NEW YORK—Harvard Rooms, Reservoir Square, 6th avenue. Sunday Religious Science Services, in which the Unity of Popular Science and Religion, will be demonstrated. Mrs. Emma Hardings-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 Sundays of October, commencing Sunday, October 3rd, at 11 A. M. and 7: 50 P. M. On which occasion the subject will be, morning—The Great Reformation of 1550; or The Monk that Shook the World! Evening—Popular Astronomy; or The Glories of the Starry Heavens! Illustrated by splendid Stere option ylews of the beavens, shown by the Drummond light As the chief sim of these meetings will be to show how he noblest 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. Admission, 10 cents to each lecture.

Spiritual Meeting at Georgetown, N. H.

The Spiritualists of Georgetown, N. H., will hold a two days meeting at Brown's Hall, on Friday and Sat-urday, November 19th and 20th. J. Frank Baxter will be present to address the meeting and give some of the grand tests which are showered upon him from a higher power. He will also read peems and furnish

Warren Woolson, an inspirational speaker, will be Those who do not wish to bring their basket, can find good accommodations at the hotel at one dollar per day.

Passed to Spirit-Life.

Passed to the spirit-life, from San Francisco, Cal. October 24th, 1889, the immortal portion of James L RYAN, aged thirty-five, and a native of Liverpool

Mr.Ryan had secured the respect of all who knew him, owing to his gentlemanly deportment, his urbane and kindly disposition, and his genial integrity of conduct, and his untimely departure from this world, in the bloom and vigor of manhood's prime, was received with deep regret by all his friends and acquaintances. Remarks at the grave by Win. Emmette Coleman.

New Advertisements.

The fact that already about 70,000 Cab inet or Parlor Organs are yearly sold in the United States (nearly twice as many as of plano tortes) attests their growing populari-

THE FINER DRAWING ROOM STYLES

had inflia ther sty mar ufagin e of which he Mason & Hamila Organ Co., are oni e enrivaled. These sty es must not be judged by the smallorgans, largeysold, which they greatly excel. It is principally these flacers yies with have won for the Mison & Hamlin Orms a the extraordinary distinctions awarded them at EVERY GREAT WORLD'S INDUSTRIAL! XHIBI-TION AND COMPARISON OF THE BEST PRODUCTIONS CFALL NATIONS FOR THIRTPEN YEA'S; b ing the only highest awards to any American organisat any one. It is opensthese which ed Dr. FRANZ LISZT to characterize the Masin & Hamilia Orgais not only as "match ess," but as 'unrivaled." and whi h led the distinguished Offo XAE-WENKA, of Berlin, to declare thein "the most excellent of instruments," adding: "They are capable of giving the timest fore coloring, and no other is rument so entaptures the player." Taron one Toomas to sifies that must lans gener ally rank the storgars very high, for above all others in which opinion he himse fluity concurs. Our Bull found them so superior es to draw from him thedeclara ion that' Their fine quality of tone is in contrast with that of other reed organs." The distinguished tenor, ITALO CAMPANINI, in a note to the manufacturers, as he was about leaving this country recent, ly, wrote: "Having had opportunity to observe and use your organs, while singing in . your country, I take pleasure in tes. tifying to their admirable qualities. They excel allsimi ar intruments of which I have any kno wi dge. But you have hetter proof of my opinion of them then even the expression in the fact that I have just purchased one to take with me to Italy." Hundreds of similar opinions from distinguished musicians have accumulated in the hands of the manufac

A recent beautiful invention which the Mayor & Hamlin Co., are now introducing, greatly improves the key action of such instruments. lightening the touch, heretofore difficult when many st ps were used, one half, and still more improvwhen many at ps were used, one half, and still more improving it in other respects.

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AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

The Lost Found.

BY DR. D. AMBROSE DAVIS.

I've number'd rolling years, Ellen, With sunbeams and with frost, Since deso'alion claimed my heart When thou, dear one, wert lost.

Ab, yes! that grievous wound, Ellen, Is sadly painful yet.

And halm to heal such deep, deep wounds I know not where to get.

You wander'd down the brook, Ellen, And over hill and glade, And through the dismal woods, dearest, Your precious footsteps strayed.

From morn to darksome night, Ellen, Thou earnestly wert sought, Ay, and 'till morning came again, But oh! they found thee not!

And then full many a friend, Ellen, Wept pitying tears for thee, But weepers for the soul most sad, Might well have wept for me. But still, I wearied not, Ellen,

Though others did despair, I seked of Heaven where Ellen was, And Heaven heard my prayer! And then in wildest joy, Ellen, With tears all unrepressed, How like a dove with bleeding heart

You nestled to my breast! And then how blest was I, Ellen, Thy little feet to guide,
And how my o'erjoyed bosom throbbed
Responsive at thy side!

Oh! that expressive face, Ellen, Can ever I lorget?
That hopeless grief and deep despair,
How plain the vision yet!

I saved thee once again, Ellen, When near a watery grave,
I proudly bore thy trembling form
From out the deep blue wave!

But now, beyond my reach, Ellen, In wilderness or wave, Thou art where only God, dear one, Can hold the power to eave.

They've placed thy mortal form, Ellen, Beneath the dewy sod. But O, that glowing soul of thine Is sparkling with its God!

Safe, safe, ah! yes! all safe at home! I have not lost thee now, For! oh, those blessed hands how sweet They are upon my brow!

And when I journey on, Eilen, And near that shining shore, I know your hands will clasp in mine To give me welcome o'er.

And are souls blended there, Ellen, By Infinite decree? And then might thine be blent with mine For all the time to be?

Oh if that should be so. Ellen. And thou wert mine for aye, The debt I then to Heaven should owe No soul could ever pay!

MESSAGES HEARD CLAIRAUDI-

Given Through the Mediumship of Mrs. Clara A. Robinson, No. 2836 Michigan Avenue.

Tell Dr. Dake and Della that Francis is often with them. [This voice sounded like a male voice. so I have spelled the name as such; should names be wrongly spelt, friends must attribute the mistake to me, as I can only spell them according to the sounds.—Medium.]

My name is E. F. Cooke. I lived in Milwankee. Wis. I have been in spirit-life more than two years. Was a lawyer by profession. I thought this thing of spirits coming back was all nonsense, but find there are more things in heaven and earth, than was dreamed of in my philosophy. I not only still live, but I can return and view my old surroundings when conditions are right.

I passed away from Aurora, Ill., five or six years ago. I was tired of life and took a dose of morphine, hoping that would be the last of me. Alas! how mistaken I was, and many, many times, have I wished myself back again in the form, that I might atone there for my rash, wicked act. There is another life, and in that life there is not only compensation, but retribution. Say that I am Mrs. Reynolds.

I died at Lee Center, New York; was nearly seventy years old. I have many friends that will be glad to hear that John G. Webster still lives. Tell them the He beyond theirs, is the real life.

I passed away from Salem, Mass. I did not want to die, for I was young, and life was very sweet. My attachments were strong, and although I found many friends here to welcome me. I missed those I left upon the earth. But now I have no regrets, and am glad I am here. My name is Eva B. Thomas,

I died in Jersey City, of what the doctors called disease of the kidneys. I was an old man, over seventy, and life through suffering had become burden to me. My pame is John Tice. I have a daughter, Mrs. Hackett. I hope that some one who sees this will direct her attention to it. Tell her if she will go to some medium that I will try

I passed away from earth very suddenly in San Francisco. Say that Chester H. Hull still lives.

An Appeal for the Family of Wm. H.

Lambdin.

To the Editor of the Religio-Philosophical Journal. Mr. Wm. H. Lambdin, who died recently, left his family in very destitute circumstance wife having two young daughters to provide for, with no available means of earning a livelihood. She has his books and plates, and is desirous of some one taking hold of them, as agent or other-wise, to advance their sale. Unless some one does so, they will be lost, and Mr. Lambdin's life be wasted, his life having been given to his books. They include a new work, issued just before his translation from earth. Any person inclining to take hold of the circulation of these books may correspond with Mrs. Mary E. Lambdin, 519 Poplar st., Wilmington, Delaware. Those charitably disposed cannot do better than send their mite to frs. Lambdin in this the hour of her direct dis-

WM. EMMETTE COLEMAN. Presidio of San Francisco.

L. Meyer writes: To say that I entirely approve of your method of dealing with impostors of all kinds, expresses my sentiments but feebly of your valuable services in the cause of truth and purity. When I see so much "trimming of sails" to catch the popular breeze in the religious and political press, even to advocating the election to the highest offices in the gift of the people, of notorious fraude, I rejoice that there is at least one editor in the wide dominion of the United States, who dares express his opinion boldly and fearlessly, regardless of consequences.

Mrs. A. Brooks writes: The Journal is my companion; without it I should faint by the way; it grows better and better with age.

Oddities.

Having for years enjoyed (?) the reputation of being "peculiar," "strange," "queer," and "odd," I am in pired by my experience to write a chapter on oddities. Probably but few "can see ourselves. as others see us," and are thereby involved in "mory a blunder," yet I think that much of the difference existing between odd people, and those not considered so, lies in the fact that the odd ones speak as and what they think and feel, while the others use tact and discretion to conceal or modify their real feelings and ideas. It is "odd" to one class that the others should suppress and repress just what they think; and "odd" to the others, that they should express just what they really

It has been, and is even now, thought by thou-sands, that Spiritualists have a "queer" belief, yet when we analyze the matter, the apparently im-mense difference is in he fact that Spiritualists believe what they sing, that "There are angels hov-ering around," while the others sing it, but pretend not to believe it. It is called "singular" for mediums to have communications from departed friends, but not so for the churches to have comfriends, but not so for the churches to have communications from God, Moses, and others though the messages are very aged, and a four legged animal figures as a "medium." Thinking of some cases I have known I want to ask some questions. Which is the most odd—to send the conventional lie of "not at home" to callers, or have them told the truth couched in courteous language?

Is it more odd to kindly acknowledge an introduction, than to utter a "happy to meet you," when the latter is a falsehood? Which is the most needlar to practice what you preach and vice versi.

peculiar to practice what you preach, and vice versa, r to preach what you dere not practice, and practice what you dare not preach? Is it odd and un-dignified to play with children, and not so to use harsh language to them at home, thus teaching by example the reverse of your precepts?

Is it queer to give a street dog, an abused horse, an unloved child, a filthy beggar, a kind hand or word, and not queer to be angry and impatient to the loved ones at home? Isn't it odd to be polite and attentive to strang-

ers and guests, and not "have enough left to go around" for one's own family?

Is it not odd that so many church people who secept Spiritualism in private, should deny their knowledge of spirit friends, when they would think it the acme of addity, to eny their earthly friends. From the window of an oddity permit me to show other oddities. It is odd to me that public opinion makes people say what they do not mean, and vice versa; "strange" that "fruth is not to be spoken at all times," and singular that truth is of such a nature that we are told to repress it till the people are ready to receive it. It is peculiar when such sophistry and tact are used, that two opposing parties both think themselves flattered; singular to hear so many "God bless yous" over an eloquent, spiritual, theoretical lecture, and the opposite expression when the same lecture is put into It is queer to see some people appear pleased to he r coarse and silly remarks from spirits out of the form, when the same would shock them, and be ignored if it was spoken by those in the form. It is "strange" to see hours and even ings for years, devoted to reclaiming unredeemed spirits, disembodied, when one-tenth of the time. would not be used for the development of the weak ones in the body Odd to see those who "love the cause," use so many more words than deeds; singular to thank God that we have escaped from theological teachings in church and Sunday School, and yet not try to sustain and work for a Spiritualist Lyceum or Sunday School; odd to see so little amusement interest, and literature for cur Spiritualist children, when we believe the arisen ones are watching "what ye do unto others;" and strange that some one who has capital in brains and purse, does not evolve a weekly paper for our youth, that shall be of and from and with the Children's Progressive Lyceums. It is odd to see so many selfish moanings given for those who are in higher and wiser hands, to the exclusion of hungry souls, suffering hearts and weak bodies imprisoned by earthly fetters. Odd to see people step from faith to faith, instead of from faith to knowledge, to exchange an infallible Bible for an infallible medium, a "Thus saith the Lord" for "Thus saith

many more and better ways of expressing these and higher ideas, and odd that I can stop after once starting on so prolific a theme. I am remind ed of the poem of the "Mite and the Scientist," when, looking at each other from different ends of the microscope, the scientist exclaims: "One sees the truth thro' this tube so tall, As he gazed with a puzzled frown. Good gracious! and highty-tighty!

the spirits," considering them as absolute author.

ity. Odd that we can see at many oddities in others, and so few in ourselves. Odd that I could

write so poorly on this subject, when there is so

The sight is enough to alarm the town, A mite is a monster mighty." While the mite through the "other end of the "One sees the truth through this tube so tall," Said the mite as he equinted through it. "Man is not wondrously big after all If the mite world only knew it."

MORAL. "Whether a way is odd or not Depends on the way you view it."

C. FANNIE ALLYN. Detroit, Mich.

A Strange Occurrence.

A very extraordinary story having gained cur-rency in this section, of the country that Mr. George Manser, a very respectable and well-to-do farmer, residing near the village of Crosshill, in the township of Wellesley, had with his family been driven out of his dwelling by the mysterious breaking of his windows and the showering down of water in dry weather, a correspondent of the Toronto Globe took occasion to visit the place and interview Mr. Manser and his family in regard to the report in circulation. On approaching the house he noticed the windows, six in number, closed up with boards, which still excited his curiosity and give reason to believe that there must be

some ground for the report.

The house was found to be a large, one and a half story hewed log building, rather old but in a very good state of repair, situated a short distance from the highway on the most elevated part of the farm. On stating the object of the visit, Mr. Manser very kindly showed the correspondent through the building and gave him the following facts:

About a month or six weeks ago the glass in the windows began to break, several panes bursting out at a time. These were replaced with new ones to meet the same fate. A careful examination was then made to ascertain the cause. It was first supposed that the house being old and getting out of shape might affect the windows, but the sash seemed to be quite easy and loose in the frames. The family were next surprised and put to flight with a shower of water, saturating their beds, their clothing, in fact everything in the house, while the sun is shining beautifully in the horizon, and outside all is calm and serene Nothing daunted, Mr. Manser repairs to the village store and obtains a fresh supply of glass, and even tries the experiment of using some new sash, utterly falling to discover the mysterious cause of either the breaking of the glass or the sudden showers of water, all taking place in broad daylight. His neighbors are called in, and whilst they are endeavoring to solve the mystery, a half-dozen more panes of glass would suddenly burst, making a report similar to that of a pistol shot. Mr. Manser states that he inserted more than 100 new lights of glass, and then gave it up, and boarded up the windows, first taking out the sash and setting them inside, but on account of the continued bursts of water, they werecompelled to remove all their beds, come to the woodshed and others to the barn, leaving only those things in the house that are not liable to be damaged by the showering process to which he has been so repeatedly au jected. He has com menced the erection of a new dwelling, hoping thereby to escape those remarkable freaks of nature, or whatever it might be, which seem to confine their operations to the old house. If these strange occurrences had taken place at night one would suspect that Mr. Manser was the victim of come mischievous people. but occurring in the daytime in the presence of the family and other witnesses, and in fine weather, it seems very difficult of solution. Various theories have been put forward but none of them sufficient to account for the doubtful phenomena of the sudden showers of water under a good roof in fine weather, and the oft-repeated bursting out of the windows. Per-haps you or some of your scientific readers can erack the nut.-Saratoga (N. Y.) Sentinel.

The Esperance Case Again.

Grace Fidler writes to the Herald of Progress that 'Resurgam" was in error in stating that when Mrs. Esperance was seized by Mr. Warnes, he "Resurgam," went to the cabinet and there saw the medium's empty chair, empty boots and empty dress. She declares that Mrs. Esperance was not wearing boots but slippers: that as soon as the light was turned up, she, Grace Fidler, called to have it turned down, which was instantly done; that "Resurgam" errs also in saying that the dress which was worn by the medium was her usual séance dress as that had been packed for sending to Sweden, and the dress she then wore was one of very thick brown cloth, heavily trimmed with velvet, and one which "Resurgam" could not easily have lifted with a finger and thumb as he states, and that between the selzure of "Yolanda" and the time when Mrs. Esperance came out of the cabinet, the light was not turned up long enough to recognize the features of any one, or to detect the color of clothing.

She then makes the following statement in support of the theory that the form which Warnes clutched, and which struggled, and kicked vigorously, and as "Resurgam" says, "screamed," was the materialized spirit "Yolanda" and not Mrs. Esperance She says:

"That Mrs. Esperance was in the cabinet when 'Yolande' was seized I am as certain of as I am certain of my own existence. I know her voice, and I know that a scream came from her in the cabinet when the clutch was made.

"From another fact I am certain of this. When Mr. Armstrong bore in 'Yolande,' I entered im-mediately after him and laid my hands on the medium, and I found that she was dressed just as she had gone into the cabinet. It was utterly im-possible for the medium and the form to be one and the same, because in one or two seconds could not have clothed herself so perfectly as found to be the case on undressing her when we got her home. Her cuffs and bracelets were on her wrists, and her toilet, even to the minutest details, was as it ought to be.

"The gas, as I have shown, was turned down in-stantly after 'Resurgam' turned it up, and was not again turned up until Mrs. Esperance came out of the cabinet, consequently after it had been turned down, and he rushed to the cabinet, there was no means of distinguishing any color.

"When flowers have been made we have always had a dim light, and on this occasion it was equally low, and in fact, so low, that after the gas had been flashed up and out, the little jet behind the curtains did not give light enough to recognize my one, and possessing as I do, much better eye sight than 'Resurgam,' I could not swear to the

estures of my nearest neighbor. "The gentleman who sat next to me grasped Yolande' to rescue her from Mr. Warnes, and all the time until released he protected her. This gentleman was asked to say positively, whether it was the medium, to which he replied, 'If I were put on my cath, and my life depended on my word I could not say other than that it was 'Yolande, and I defy any one to say anything else.' He was nearest her all the time, nearer than even Mr Warnes himself, as he was screening her from all around. I cannot therefore too strongly repudiate such deliberate falsehoods that 'Resurgam' has concocted for the sake of revenge. He says he lifted up the dress, and there was nothing else underneath, and further speaks to the emptiness of the cabinet. Being prepared to travel, Mrs. Esperance had clothed herself more heavily than amount of clothing in the cabinet, whereas he says there was nothing. Mrs. Brewis and 1 undressed her, and can swear to the clothing she had on, so that almost from beginning to end his report is simply a fabric of lies. The statement as to the boots, the light, and the dress, are nei-ther more nor less than deliberate falsehoods, and I speak candidly when I say, I firmly believe such statements were compiled for the purpose of re-

If the spirits that materialize in the presence of Mrs. Esperance, can be clutched by skeptics, can kick and struggle while being carried bodily from the audience room into the cabinet, then Mrs. Esperance has achieved something more than a materialization of spirit forms, to-wit, a resurrection of the material body. The mistake Grace Fidler made was in screaming, "Turn down the light," when she should have yelled with delight, "Turn up the lights," in order that all might have clearly seen Mrs. Esperance in the cabinet, and the vigorous form of Yolanda in Mr. Warnes's arms at the same time. In a subsequent sitting, by Mrs. Esperance, it was deemed a complete vindication of her powers that the materialized spirit and herself both appeared to the audience together. Spiritualists can hardly be made to believe that a spirit so solidly developed as to require all a man's strength to hold her until the gas was turned on, would be dematerialized if the lights were allowed to burn long enough to compare her countenance with Mrs. Esperance's.

Grace Fidler, in her own testimony, seems to have been contending with all her might to prevent Mrs. Esperance's great powers as a medium, from being demonstrated, by showing side by side with her not a materialized spirit, but a resurrect. ed body, sufficiently substantial to perform all the functions of this world, while demonstrating the reality of the next. We hope that at Mrs Esperance's next séance some kind friend of defrauded mediums, will suppress Grace Fidler so effectively that she shall not be able again to prevent so magnificent and conclusive a demonstration of the power of spirits to raise the dead through the mediumship of Mrs. Esperance.

Stebbins's Last Book.

To the Editor of the Religio-Philosophical Journal: The merits of this work can hardly be over esti mated. From preface to finis, it is brimming with fact and oblic sophy, sense and spirituality. The clear candid way in which the spiritual idea is contrasted with the material, the broad views and charitable spirit which characterize the whole book, at once commend it to the intelligent of all schools. It is a valuable text book for spiritual lecturers, and a compendium of spiritual history. It is one of the best books to put into the hands of investigators that I have yet seen. It is excel-lent for missionary work in the churches. Having a few cooles for sale, obtained of the author at Lilly Dale Camp Meeting, and not anxious to get rich out of the profits of sale, I have given away several copies, one to an intelligent candid Meth-odist. He reports, "I like Stebbins very much as far as I have read." Some may infer from this that the book is time serving and lacking in radical vigor; but it will undeceive them when they read it. It gives evidence that intelligent church people are ready for truth when it is presented in a fair, dignified way. There are those who seem to feel that nothing is accomplished without somebody is hurt, and that what is not offensively aggressive and belligerent toward all old forms o faith, must be weak and "Old fogy." This work does not compromise truth, nor apologize for er-ror. It does not spare the follies of the past or present, but aims to present attractive truth charm the world away from idolatry and lead the ignorant and erring to the glorious feast of love and reason. O, that we had a "missionary fund' to place such books as this, and Hudson Tuttle's "Ethics of Spiritualism," and Watson's "Clocks" in every "heathen" household. But the angel are at work, and where these books do not go the silent teachers are lighting the clouds of super-stition and wrath with smiles of eternal peace and the bloom of reason and love. May we all be fill. ed with devotion to the cause and sustain each other in the needful work, and bless the coming humanity with the priceless legacy of spiritual freedom and moral science. LYMAN C. HOWE.

Fredonia, N. Y., Oct. 29, 1880.

felt rather hard towards you, and thought I would not take your paper any longer. I think yet you were ungrateful to me by rejecting my article in disdainful silence. I once wrote Bro. Jones along article; he gathered the strong points and published them. I have them pasted in my memorandum book. I have knocked the Christian zeal

out of many an adversary with those Bible facts over my signature. I am a cooper by frade know the necessity of using good sound timber in making a vessel, and then with good skill I could always command patronage. I have tried Mind and Matter, Truth Seeker, Evolution, and other advocates; they are all faulty; some have pin holes, others worm holes; others I consider rotten. I want to build a spiritual vessel. I want sound material. Please send me two and a half dollars' worth of your best spiritual oak heading. I want it dressed as heretofore. I have got the hoops and staves, and I am a kind of a spiritual cooper and know a good job. I am ever with you for a pure, sound, practical philosophy. I do not fear of raising the stream above the fountain. Let us raise the dam high, and the power will be

David Weeks, of Wauseon, Ohio, writes: I

This good brother is like many another who has sent us manuscript, which for some reason we could not print; and like others he has the good sense to see that he is a greater loser than is the JOURNAL when he stops his paper. Every editor receives quantities of matter which he cannot use, neither can he write long letters of explanation. If friend Weeks had devoted as much care to the construction and finish of his article as he deems it necessary to give a barrel, it would possibly have been published. Editors cannot afford to spend valuable time in reconstructing a contributed srticle. Those who write but seldom for the press, have but little conception of the discipline which regular writers accustom themselves to before they can write an article that does not require alteration and condensation. A narrative of incidents or phenomena written in a clear, unpretentious style, without circumlocution or lengthy introduction, is within the ability of every reader of the JOURNAL and can be written offhand. Such articles we invite and will be glad to give them the necessary editorial supervision. Articles on abstract or metaphysical subjects, or argumentative in character, must be carefully prepared before sending to receive attention; and we reserve the right to exercise our own judgment as to their publication and the time there-

We publish a paper for our subscribers as a whole, and not to please or advance the particular interests of any individual or class, and do not intend to show any favoritism. The policy of the paper is just what makes it indispensable to Bro. Weeks and thousands of others. We are constantly striving for a higher standard and greater" excellence in every direction. With our correspondent we say: "Let us raise the dam high and the power will be great."

Materializations at Mr. Herue's Private Circle.

R. W. writes as follows to the Medium and Day-

break, London: Dear Mr. Burns,-I feel great pleasure in again addressing you, to let you know how we are progressing at our regular private scances, at Mr. and Mrs. Herne's new residence, 2, Buckingham Villas, Idmiston Road, Stratford. We had commenced our first seance in the new house, and "Mr. Robinson," in the direct voice, was talking, when Mr. Herne heard a loud rapping at the front door; the spirit speaking gave him permission to go to the door, and when he returned, he told us it was the spirit of a lady—that the house not bethe walls; she was a medium while on earth, and a friend of a gentleman present. We did not have a long scance, as our two friends, "John King" and "Peter," were busy magnetizing the room for our next sitting. All our dear spirit-friends like the new house, and they will be better able to work in it, as the air is purer and clearer than in Mr. Herne's last residence.

At our next seance we were blessed by the appearance of our loved relatives showing them-selves most clearly. "John King" materialized splendidly, and sat on a chair at my side, his drapery falling over my knee; he remained some time, talking to us all the while; so did our dear friend "Peter," from whom nothing is hid; his kind, loving advice does us much good. Last Thursday we had been singing some time to the piano, and were all in perfect harmony, and directly we had sung our opening hymn, a grand spirit appeared with a lovely light and an infant in her arms; she saluted us with a kiss, and pat

ted my hand most kindly.
"John King" and "Peter" told us she was a very high and holy spirit, and that she came to our circle (being one of such harmony) to draw power to show herself elsewhere. The light she had was most brilliant. "John King" then materialized, and also Mr. W.'s sister. She went so close that each one in the room knew her from the likeness to her brother. She saluted me most lovingly, "Peter" and our other dear friends chatted to us, and our séance was a glorious one.

Charles B. Morrell, of 306 Race st., Cincinnati, Ohio, writes: I am a reader of your very valuable paper, and have been one for "lo these many years." I prefer to purchase it here, so that I am sure to secure a thorough perusal before it is seized and borne away by impecunious, but inquiring minds. I do not consider myseli capable of judging of its merits, but this much l do know, that I have derived more solid informa-tion upon the subject of "Modern Spiritualism" from your journal, than from all the investigations I have been able to make in other ways.

Allow me to thank you for your indefatigable efforts to drive fraud and illegitimate manifestations from the arena of modern Spiritualism. have been a student and investigator of its truths for some years, and am fully convinced that our spirit friends can and do return from their homes in spirit-life. This, however, I consider but the first step in the right direction.

I would like to enter into correspondence with some person or persons who have traveled farther along the path of "true progress" than I have. The many beautiful truths of Spiritualism can only be brought to light by the association of

We have many ardent friends here; not much demonstration, but quiet study and work, and feel that the day of light is dawning, when the bright rays creeping through the crevices from the Spirit-world will illumine the darkness of ignorance and superstition.

There are many little circles gathered around the hearthstone where fraud can not come to make doubt and dissension. We are progressing, slowly, it is true, still we are moving with steady strides in the right direction.

Spheres in spirit-life are like grades in the social circle—differing only in refinement. It makes no difference whether the individual was a rich or a poor man, so that suitable proficiency in spirituality had been made to entitle the person to a seat within the sacred preclucts of the spiritual temple. And as I journeyed from sphere to sphere, I saw those who had passed through per-secutions, through the fiery flames, and they wore crowns upon their heads; and their garments were of spotless white. There were no scars re-maining, neither was there any sigh of pain uttered, but all was peaceful and serene. But I ob served that all martyrs did not go to one sphere but they mingled with those whose spiritual at tainments were of a corresponding character; and as I stood observing the passing throngs, there appeared a dark cloud, and when the darkness had passed away, I saw those who had been instrumental in causing the physical death of the martyrs, and I saw that they were as if weighed down with heavy burdens, and they grouned in apirit, and signed to be free, but also there was no forgiveness. The crimes of years had to be worked out, though thousands of years pass ere they can say they are free.—Message from a Spirit.

Control of the Contro

Signs of the Times.

I have not much desire to go to church here, and have not been, although I have had several I once thought church going was free to all; that they could go if they choose, and needed no particular invitation; but now it is a matter of courtesy, perhaps of necessity, too; for by so doing it may help to prevent the fast falling off of attendance, and for a time, hide the dying throes of old theology. But it will not avail much, for the demands of the people are for something that has a nut in the shell, and not of the old castoff shell. Their spiritual natures must be fed. It It is a demand of the infinite in the finite. These hungry souls will seek the place, be it in the church or outside of it, on the mountain or in the valley, in the grove or in the cottage, where the needed nutriment is found. Forms and ceremonies will have little to do with these people. Wherever their souls can find the needed sustenance, thither will they seek. They are not a few; they number thousands. Soon there will be such an array of intelligent men and women coming to the breastworks, demanding their God-given rights, and denouncing these old myths with their mystical,/meaningless mummeries, that many, now church-bound will catch the fire of their enthusiasm, and will fall into the ranks, leaving, perhaps, a few of the Ironsided whom nothing but "blood and thunder" will scare into, and keep within, the bounds of reason and decency.

Just as sure as right conquers might, so sure shall be proven that not all the worthy are inside the palings of the churches. Our best mediums are being sustained and upheld by a responsible class of minds, whose worth is well known, whose characters are untarnished, and whose scientific investigations cannot be refuted. When all this becomes known more fully, there will be added daily, men and women who will willingly wear the collars of truth as developed through mortals by the angelic hosts, whose lives here were pure, and consequently great. So we are in no way confined to the unfortunate departed as being of a low grade. No! we have an innumerable com-pany of indefatigable warriors for good and the right, whose names are now to be found in almost every secular as well as religious paper. These are our warriors. They hall from the east, the west, the north and the south; yes, and from heaven above if you please. Let us give thanks. "Truth is mighty and will prevail."

SARAH A. COOK. Hamilton, Ill.

TICONDEROGA.

A Weird Legend of the Last Century.

Dean Stanly tells the following story in Frascr's

In the middle of the last century the chief of the Campbell's of Inverawe had been giving an en-tertainment at his castle on the banks of the Awe. The party had broken up and Campbell was left alone. He was roused by a violent knocking at the gate, and was surprised at the appearance of one of his guests, with torn garments and dishevilled hair, demanding admission. 'I have killed a man, and I am pursued by enemies. I beseech you to let me in. Swear upon your dirk—upon the cruachan or hip where your dirk rests—swear by Ben Cruschan—that you will not betray me." Campbell swore, and placed the fugitive in a secret place in the house. Presently there was a second knocking at the gate. It was a party of his guests, who said, 'Your cousin Donald has been killed, where is the murderer?' At this announcement Campbell remembered the great oath which he had sworn, gave an evasive answer, and sent off the pursuers in a wrong direction. He then went to the fugitive and said, You have killed my cousin Donald. I cannot keep you here. The murderer appealed to his oath, and persuaded Campbell to let him stay for the night. Campbell did so, and retired to rest. In the visions of that night the blood-stained Donald appeared to him with these words: 'Inverawe, Inverawe, blood has been shed; shield not the murderer.' In the morning Campbell went to his guest and told him that any further shelter was impossible. He took him, however to a cave in Ben Cruachan and there eft him. The night again closed in, and Campbell again slept, and again the blood-stained Don-ald appeared. Inverawe, Inverawe, blood has been shed, shield not the murderer." In the morning he went to the cave on the mountain, and the murderer had fled. Again at night he slept, and again the blood-stained Douald appeared before him and said, Inverawe, Inverawe, blood has been shed. We shall not meet again until we meet at Ticonderogs. He woke in the morning, and behold it was a dream. But the story of the triple apparition remained by him, and he often told it among his kinsmen, asking always what the ghost could mean by this mysterious word of their ren-

"In 1758 there broke out the French and English war in America, which after many rebuffs ended in the conquest of Quebec by Gen. Wolfe. Campbell, of Inverawe, went out with the Black Watch, the 42d Highland regiment, afterward so famous. There, on the eve of an engagement, the general came to the officers and said, 'We had better not tell Campbell the name of the fortress which we are to attack to morrow. It is Ticonderoga. Let us call it Fort George. The assault took place in the morning. Campbell was mortally wounded. He sent for the general. These were his last words: 'General, you have deceived me; I have seen him again.' This is Ticonderoga.""

Notes and Extracts.

The world was not created piecemeal, and independent in its parts, and then put together with whatever skill infinite wisdom and power could command, but it is the product of a central idea which runs through the whole; and while there are no two things exactly the same, yet there is a similarity more or less around the same of the sam similarity, more or less remote, in every part; a kind of family likeness which shows their origin.

He is a man who through his earnestness in seeking knowledge forgets his food, and, in his joy for having found it, loses all sense of his toll, d, thus occupied, is unconscious that he has almost reached old age. Coarse rice for food, water to drink, the bended arm for a pillow-happiness may be enjoyed even with these; but, without virtue, both riches and honor seem to me like the passing cloud,—Confucius.

A little child, three years old, of J. C. Lafferty, died at Glasgow, Mo., Sunday, the 8th ult. The child, young as it was, seemed to have a strong presentiment of death, realizing that it was going to die. We understand it told its parents the evening before its death, when the clock struck five, that before the clock would strike five next morning they would have no little Charley, and begged them not to cry for little Charley. Just before its death it clapped its hands and shouted glory.

Every medium should earn a living by honest labor; 'his would "support" them and balance their minds by the wholesome effect of practical duties. Mediums are ruined, mediumistically and duties. Mediums are ruined, mediumistically and morally, by having nothing to do but be mediums. The ruin of our cause is the morbidities of these trafficking mediums and the irregular action of their unoccupied minds; for the devil always finds work for idle hands to do. Then why should mediums be considered "gifted" any more than other people? Are not all men and women "gifted?" Has priestcraft, the adulation and pretension of a "gifted" class, not been the shame of every spiritual work and the curse of mankind in every age of the world? Shall Spiritualists be every age of the world? Shall Spiritualists be taught to fall down and worship the whole host of adventurers who chose to stump the country-under the pretence of inspiration? As to the suitsble home for mediums: we would say that if a home be suitable for a medium to be born in, to be a sensitive infant in, surely such a home is good enough for that same infant to become an actual medium in. The idea of shutting up psychological subjects in homes like lunaties is truly preposterous. The more they can be isolated from one another and blended with the world the better for themselves and for society. It is not the object of Spiritualism to create a new order of monks and nuns living in "Religious Houses," but to make every home in the laud a "religious" house in which the most sacred duties of life—and they are all sacred—may be performed in the best possible manner. To make one man or one place bolier. manner. To make one man or one place holier than another is to degrade all other men and desecrate all other places. - Medium and Daybreak.

An Account of Experimental Investigations from the Scientific Treatise of

JOHANN CARL FRIEDRICH ZOLLNER

Professor of Physical Astronomy at the University of Leipeic; Member of the Royal Saxon Society of Sciences; 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 Spiritualists" at London.

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

CHARLES CARLETON MASSEY

Of Lincoln's Inn, London, England, Barrister-at-Law.

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WITCHCRAFT OF NEW ENGLAND

EXPLAINED BY

BY ALLEN PUTNAM, ESO.

Author of "Bible Marvel Workers," "Natty, a Spirit," "Mesmerism, Spiritualism, Witchcraft and M.racle," "Agassiz and Spiritualism,' etc.

While producing this work of 492 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 supernundane phenomena are the same; and found also that intervening Witchcraft historians, lacking or shutting off to-day's light, b found to ded, or ling featly used, a vast amount of important historiats, and set before their readers erroneous conclusions as to who were the real authors of the barbaric doings they were describing.

who were the real authors of the barbaric doings they were describing.

Mr. Punam, well known by our readers, 'and, as stated in the book, a cauve of the parish in which Salem Which ratt had its origin, and descended from sctors then and there) in the int resting and instructive work has done much to disperse the dark clouds which have long hung over our forefathers, and not a little that exhibit segregious shortcomings and misleadings by the hist riams, Hutchinson, Upham and others who follow their lead.

The author regards Salem as the last battle-field on which the Witcheast Dest was supposed by his opponents to be in command. There he was met in direct, strenuous and victorious encounter by brave men who dard to act out their lath. That Devil was but a legitimate child of a faise creed; the creed's barbarity became then revealed, and never since has such a Lettl invaded any part of Christendom.

The work is worthy of general perusal. The work is worthy of general perusal.

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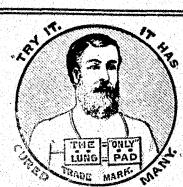
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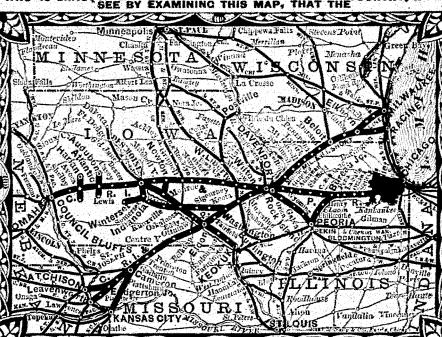
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Still the fact remains that very soon every sect came to see in the free competition which this substantial secularization of the State involved, a source of new life and vigor. For each form of religion, striving to rival every other in their claims upon the respect and confidence of those whom they were laboring to convert, each sect appealed to its good works as the substantial proofs of its piety. More conscious than the religionists were in any other part of the world, of the need of these good works, religion here became humanitarian, educational, philanthropic, missionary and practical in a degree to which it had never risen in nations where it stood allied with the State. Religion in free, republican, secular America, ceased to occupy itself with the intrigues of place hunting, politics, witchburning, criminal prosecuting, king making, war-inciting, craft-engendering and priestly rule and persecution, as it had always done where it formed part of the State. On the contrary, it rose to its great work of pulpit persuasion, moral reform, individual culture, family visitation, Sunday schoolinstruction, conscience-searching, hightoned living, strict ethical discipline and self-restraint, temperance, hospital founding for the insane, crippled, diseased, aged, orphan, indigent, intemperate, blind, damb and criminal; college founding for poor and rich, common school building on every cross-road, newspaper founding, Bible and done within narrow lines, and as we now theological errors, but its effects have been in most cases broader and more enlightening than they were intended to be.

It is this zealous combination of work with argument and of energy with devotion that has made American Protestantism probably the most efficient religious power in the world. It has always been a far better and more useful thing than European Protestantism ever was. It has moulded American Catholicism in a great degree after its own image, lessening immensely the ratio of priestly drones and slowly suiciding nuns in every Catholic hive, to the active workers. In vain does Pope Leo XIII. ask American Catholics to pore over the twelth century stupidities of Thomas Aquinas.

American Catholics have too much work to do in taking care of their schools for children, their colleges, seminaries, asylums hospitals, reviews and newspapers. They arefall actively at work, trying to prevent the work of men more active, more advanced, and harder at work than themselves; the Huxleys, Tyndalls, Darwins, Zöllners, Sargents, Swings, Thomases, Spencers and Ingersolls, from carrying away their flocks and stealing away their shepherd crooks, so that they shall have nothing with which to turn the path of their sheep when they go astray.

All this magnificent energy of American religion could never have been realized except through the secularization of the State. Priests who were fed from the State treasury, or by tithes and taxation, could never have done these things. Priests who were plotting with politicians for place and preferment, could not have done them. Priests who were bargaining with statesmen as to how much of the truth they would suppress in consideration of a given supply of State recognition, could never have done them. Priests who were lobbying with legislatures as to what they should preach and how much they should get, could not have done them.

One thing is inevitable. Where the church is wedded to the State, it is at the State's mercy and under the State's dictation. The penalty in France, Italy and Mexico of the priests having tried to run the State, is that the police are liable at any moment to bag the priests, confiscate and sell the church property, paralyze its charities, pervert its revenues and dictate its

Of course the class of mischief makers who are trying to get a deity and theology into the constitution, and to unite all Christian sects into one sect for the purpose of acknowledging God as the ruler of nations, and "the revealed will of Jesus Christ as the supreme law of the land," will say that they do not desire any such sanctification of the constitution as will give the State any control over religious belief, support or

practice. But their desire would be overthrow a by their success. Their own petard would hoist them the moment it were fired. Any control of the State by the Church, always ends in a like control of the Church by the State. It is a marriage in which the Church represents the persuasive intriguing and cunning element, which purports to rule by silken bands of faith and trust, while the State represents the commanding, legal, virile element which purports to rule by force and fear. To 'the extent that they unite, neither can escape being ruled by the other.

If the exemption of churches from taxation, is to be maintained politically, priests and clergymen must manipulate conventions to secure the nomination not merely of Christians, but of that class of Christians who tend backward toward the mediæval and paralyzing doctrine of a union of church and State, and when priests undertake to control ward committees, ward committees will begin to select the priests.

If chaplains are to be maintained by political means in congress, in State legislattures, in navy and militia, and in prisons and asylums, why not maintain agnostics and scientific men in the same bodies to instruct them in the evils of trusting their cases to a personal God, who, according to the agnostic faith has no existence and thereby blinding their minds to the study of the great forces of nature by which the

world is really governed. If public appropriations of the people's money are to be made for teaching the Christian phase of superstition, and maintaining charities which purport to be sustained by Christian funds, then why not call for appropriations to maintain the Concord school of philosophy, the Index, and the army of liberal thinkers and teachers that are not self-supporting, from S. B. Brittan to Stephen Pearl Andrews, and from Herbert Spencer to Kersey Graves. If opinions that will not pay for their advocacy are to be sustained by taxation, liberals, agnostics, spiritualists, scientific theorists and social reformers of the heterodox type, have at least as large an army of men needing state aid as their adversaries.

If the Bible is to be read in the public schools, why not the learned arguments to prove the Bible uninspired, or the eloquent arraignments which have been made of the book as obscepe, or Ingersoll's offer of \$100 to any clergyman who will read to his congregation such extracts from the Bible as Ingersoll will select.

If the Presidents of the United States and the Governors of the several states, are so pliant as to appoint a day of fasting or of thanksgiving, on which the religious tract printing, and every form of zealous | class of people are invited to worship God, progressive work. Much of this work was | why can they not show equal deference to the philosophic sentiment of the people, by done within narrow lines, and as we now the philosophic sentiment of the people, by thusiasts and self-righteous people will ofthink, under bigoted moral prejudices and publicly appointing a day for the discussion ten listen for hours to "goody goody" meof the question, whether there is a God, or for the consummation of Prof. Tyndall's scientific test as to the efficacy of prayer.

> If laws enforcing the observance of a Sabbath upon those who do not wish to observe it, can be made right by a majority vote, then laws forbidding the observance of Sabbaths by those who wish to observe them, can be sanctified by the same majority vote.

> If questions of Christian morality can be submitted to the popular arbitrament while Christians are in the majority, they can not be withdrawn from it when intidels and atheists come to rule. The same popular majority that exempts religious property from taxation, can tax it out of existance. The same Christian sects which sow to the wind, may reap the whirlwind.

> We are satisfied that the machinations of those who are seeking to identify the State, in any increased degree, with religion, or to maintain it in the degree now existing are the ill-advised blurders of men who are ignorant of the causes which have made religion so powerful in America, or Protestantism so useful and so respected. It is these daily utilities and ministrations into which freedom from the state control has led it, that make it venerable in spite of its errors, and esteemed regardless of its infirmities. The secularization of the State is the real panoply of religious sincerity in thought, zeal in good works, and progress in knowledge. Behind that, the human mind rises into its truest heroism and best vigor. Intelligent Christians who study well the history of their respective churches, and the philosophy of the growth of mind and character will unite with their more philosophic and progressive brethren, the leaders of liberal thought, in making it perfect, rather than in striking it down.

Mr. W. Yeates in an address published in the Medium and Daybreak, says:

Our conjuring exhibitors imitate the spiritual phenomena, and so hound on the orthodox professors to persecute mediums, believing it to be a sacred duty, although they most devoutly believe in the chain trick of the angel, who took Peter out of prison, and in the appearance of the hand which wrote upon the wall at Belshazzer's feast. "They saw the fingers of a man's hand that wrote upon the wall." But this happened a long time age. Well, perhaps the manifestations time age. Well, perhaps the manifestations now occurring will, when they become a matter of history be accepted. At any rate their spirit origin cannot be proved by any amount of fact to those who do not possess the spiritual ability to appreciate them. We can give arguments, and present principles and facts, but we cannot give understanding to those who cannot discern the spiritual points of the evidence.

No spiritual paper was ever before published which received such general commendation from the adherents of the various schools of liberal progressive thought, as the Journal does. Look over the two column prospectus, and see a few of the ex. pressions of approval.

Tests of Spirit Presence.

Watkins, the slate writing medium, has been giving some wonderful tests at Hartford, Conn. A reporter who visited him published the following in the Times of that

First we tried the never yet explained method of getting tests of the identity of what purported to be our departed friends in the Spirit-world by writing their names putting under each name a question, then rolling the written slip into a compact wad, and finally mixing all these wads or pellets. fifteen or twenty of them, indiscriminately together, so that none of us could possibly know which was which. Each person was requested to point with a pencil to any one of the peliets he might select, and then some one in the company would be asked to pick up the one to which his or her pencil happened to be pointing. The person thus addressed would hold the unopened pellet in his fingers (it was all in broad daylight,) when Watkins would announce the name. Sometimes, if it was an odd or unusual name, he would have a little difficulty in pronouncing it correctly the first time, but in a moment he would get it right—as a subsequent opening of the pellet would show; and before the pellet was opened he would ask the visitor to take a double slate (several of which lay on the table, none of them his, I think) and hold it out firmly, the slate being first tightly closed and a bit of slate pencil being left inside. A lady held out a slate in that way, and Watkins did not touch it at any time; but, listening, we could all hear the bit of pencil making a scratching or rubbing sound, as if writing.
Opening the slate, there was the following writing in a bold, masculine hand:
"You ask for a test. If this is not one, I

know none. The name was that of a former resident of a distant city, who was wholly unknown here, and died about a year ago Upon opening the pellet which the lady had been directed to pick up before the name was announced by Watkins, it was found to contain the name of this deceased person, and under it was written this question: "Can you give me a test?"

The London Spiritualist is somewhat critical concerning trance orations and other "revelations," which in the great majority of cases have given no new knowledge to the world, and commonly enough contradict each other. It asks. "What reader of these pages can quote a solitary indisputable truth of value to the world, uttered through mediumship anywhere within the last twelve months, and which can be proved not to have previously been better taught and demonstrated by our best thinkers under normal mental conditions?" It continues:

"The people who bring to light new truths in Spiritualism are those who attend physical and all other kinds of seances over and over again, not as persistent wonder hunters, but as students watching for data to reveal the laws and principles underlying physical and mental phenomena, which phenomena otherwise are of no use to those who have seen enough of them to know them in their main outline to be facts. Endial utterances, not much above the level of ordinary sermons, which doubtless serve to elevate them somewhat, but they are not strictly justified in subsequently scandalizing their brethren of higher critical, moral and religious capacity, who are able to estimate ordinary medial utterances at their true value, and have no inclination to waste time over them, except in studying them as mental phenomena."

Withdrawal of Auxiliary Liberal Leagues

To the Editor of the Religio-Philosophical Journal: The following communications explain themselves:

ENTERPRISE, Kansas, Oct. 13th, 1880. H. L. GREEN—Dear Sir: Your circular in regard to L. L. is at hand. I have brought the matter before the League here, and we have resolved (unanimously) to withdraw from the National Liberal League. We shall remain as an independent association for the present. We intend to send our President, C. B. Hoffman, Esq., to the Chicago Conference. Mr. Hoffman will write you soon.

E. L. SENFT, Sec. L. L. No. 34.

H. L. GREEN-Dear Sir: At the regular monthly meeting of Angola, Ind., L. L. No. 201, held September 24th, the following preamble and resolutions were passed:

Whereas, At the fourth Annual Congress of the National Liberal League, held in Chicago, Sept. 17th, 18th and 19th, in our opinion that body placed itself upon record as an advocate of the free transmission of all printed matter through the United States mails, and in demanding the absolute repeal of the so-called Comstock Postal Laws, the National Liberal League has placed itself in an unenviable position before the public,

therefore,

Resolved, That we hereby surrender our charter to the National Liberal League.

Resolved, That we maintain an independent organization until a national organiza-tion is effected, founded upon such principles as all Liberals can unite upon and tending only towards State secularization.

Resolved, That we hereby tender our gratitude and thanks to Col. Robert G. Ingersoll, H. L. Green, R. C. Spencer and others for the true and manly position taken by them during the said meeting of the National Liberal League.

G. B. FLEMING, Sec. L L. No. 201.

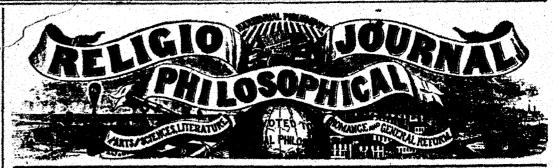
Horseord's Acto Phosphate in the restoration of weakened energy and implied vitality is won-derfully successful.



WORTH REMEMBERING

That Tarbant's SELTZER APERIENT represents in each bottle thirty to forty glasses of Sparkling Seitzer Water, containing all the virtues of the celebrated German Spring. It is always fresh and always ready, and thus commends itself to all for its efficacy, portability and cheapness.

ALL DRUGGISTS HAVE IT, 29 11 12



Truth Wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause; She only Asks a Hearing.

JNO. C. BUNDY. Editor and Publisher.

CHICAGO, NOV., 1880.

A large Eight-page Weekly Paper, devoted to the Exposition of the Science and Philosophy of Modern Spiritualism; an Advocate of Free Thought and General Reform, and a Channel for the Discussion of all Matters of Interest relating to the Advancement of Civilization.

A BROAD AND LIBERAL PLATFORM.

We shall advocate the Spiritual Philosophy with its bright outlook toward the life beyond, undimmed by any haze or darkness of uncertainty; yet, while holding firmly to our own ideas, and criticising others fairly, frankly and strongly if need be, we shall respect all honest opinions, give them fair hearing, and so aim to win the respect of those from whom we may differ.

Holding that Spiritualism in its broad meaning is THE SCIENCE OF LIFE, we shall aim to apply its facts in a direct and practical way. Such temperance and self-control and knowledge of physiological law as shall help to clean and healthy bodies, fit for pure spirits to use and inhabit through long and useful and happy lives on earth, we shall urge as of high importance. The equality of woman in her social and political relations, in marriage, in the home, and in public affairs, as indispensable to a better state of society and a higher civilization, we shall continue to advocate. The taxation of church property, the remanding of Bible reading and sectarian prayer from our public schools to the church, the home and the Sunday school, where there will be no infringement on the consciences of others, and all that helps a total separation of Church and State, and the truest freedom of thought and conscience, we shall persistently stand for. "Liberty, but not libertinism," is a good motto, and it will be our aim to disapprove all vulgar or immoral writings, especially if in the guise of pretended reform or progress. The pathway of reform must be clean, and true progress leads to purity and self-conquest.

Care, accuracy and truthfulness are indispensable in the investigation of spirit manifestations. We have, therefore, urged that good mediums should, at times, submit to thorough, yet fair test conditions, asked and granted in a spirit of mutual good faith and good will, and such as many of our best mediums have most willingly granted; and this not only for the satisfaction of inquirers, but for the good repute of mediums.

All we have said has been to this end and in this spirit. We shall go on in the exposure of all sistent fraud, and in the effort to uphold and befriend real mediumship and good mediums. Of the passing events and sayings of the day, in Church and State and social life, as they bear on the objects for which the paper is published, we shall make due record and comment. Of the wonderful yet natural facts and phenomena of Spiritualism, as they occur all over the land, we hope to make valuable record. In all that the wide scope of the RELIGIO-PHILOSOPHICAL JOURNAL takes in we shall strive to enlarge and enrich our pages, and call in the help of new and valuable correspondents, in response to the generous and enlarging support of the earnest and intelligent people, whose aid and sympathy is our inspiration to new effort.

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Few care to investigate in its spirit of finding truth at any cost.—Inter-Ocean.

** Seems to have got the inside track among the religious weeklies.—Chicago (Sunday) Times.

** A paper which will command the respect of all, both friends and opponents.—Pontiae (III.) Sentinel.

It is considered good authority on all matters relating to Spiritual Philosophy .- Lowell (Mass.) Jorning Times. We wish this beacon light of the cause in the West a prosperous future, and feel sure that its conductors will ever (as in the past) be found working for human good and the advancement of liberal thought and spiritual unfoldment among the people.—Banner of Light, Boston.

Vigorous, sturdy and outspoken, ** * has ably advocated Spiritualism proper. - Medium and Daybreak, London, England.

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* All persons

who wish to keep posted in Spiritual Philosophy cannot do better than subscribe for this paper.— Yournal, Kirksville, Mo.

It gives plain, proven, spiritualistic facts, and is worthy of having its legion of friends multiplied .-Shaker Manifesto. A fearless and consistent exponent of the Spiritual Philosophy.—Haverhill (N. H.) Publisher.

Always honest and fair. All who wish for correct information and honest opinion in relation to the New Dispensation," should secure a weekly visit from the Journal.—Buffalo (N. Y.) Index. * * * The exponent of a very large majority of American Spiritualists.—Recorder, Janesville, Wis. We heartily endorse the JOURNAL, * * * and we say to Bro. Bundy, here is our hand.—The Aledo

The most sensible and enterprising spiritualistic paper.—Times, Iroquois, Ill.

The fairest exponent of Modern Spiritualism the country affords.—Journal, Lacon, Ill.

* * It is on the right track and is doing a world of good in compelling the respect of all classes and the attention of honest minds to the cause which it advocates.—Advance, Worthington, Minn. It is the best paper of the kind published .- Register, Holly, Mich.

* * * The editor is an advanced thinker and aims to make a paper which shall command the respect of all-both friends and opponents .- Republican, Joliet, Ill.

* * Has long held a high place in the affections of all religio-philosophical thinkers .- Mercury, San Jose, California. * * It "hews to the line," and commands the admiration even of those who do not believe in the doctrines it advocates .- Royal Templar, Buffalo, N. Y.

* * Devoted to true Spiritualism, and a dire enemy to all /charlatanism and fraud-a paper we have had the pleasure of reading for a number of years past.—Rock County Recorder, Janesville, Wis.

* * * We endorse the JOURNAL as being thoroughly "reliable, and always on the side of humanity and healthful reform," and feel sure that wherever it finds a thoughtful reader it will secure a friend to the cause in which it is engaged .- The Alleghany Tribune, Covington, Va.

The subject of Spiritualism is daily attracting increased attention. The phenomena are now almost universally admitted, the only controversy being as to their cause. The JOURNAL, while claiming to be an exponent of the spiritual theory, is fair and impartial, and demands the strict test of scientific analysis to all phenomena. It asks no one to believe what cannot be demonstrated, and deals fearlessly with all charlatans and frauds in the ranks of Spiritualism. It is a paper which commands the respect of all non-Spiritualists, and is in no sense a partisan, sectarian or denominational paper.—Herald, Winchester, Ind.

CONCURRENT COMMENDATIONS FROM WIDELY OPPOSITE SOURCES. I read your paper every week with great interest .- H. W. Thomas, D.D., Methodist.

I congratulate you on the management of the paper. * * I endorse your position as to the investigation of the phenomena.—Samual Watson, D. D., 36 years a Methodist Minister and now Spiritualist, You are conducting the JOURNAL in the true spirit of honest research.—B. F. Underwood, Materialist.

GOOD FOR YOU! Never man in your ranks did half so well, that I know of. Brave it is and ight .- Rev. Robert Collyer, Unitarian. DR. J. R. MONROE, editor of the Seymour (Ind.) Times, one of the most radical of Materialists, and

who devotes a considerable portion of his paper to the advocacy of Materialism and Free-thought, writes: "I read the JOURNAL with great interest. I think you are doing a noble work. Spiritualists are splendid reformers, and I work cheerfully and lovingly with them, myself taking nothing on faith, but extending the hand of fellowship to every honest inquirer and reformer, and foe to the myths and the powers that claim allegiance and homage and tribute from man, "It is an achievement in journalism to earn and command the respect of those who differ from you

in sentiment or on questions that earnest men are laboring to solve. This you have won! DR. A.B. SPINNEY, President of the Michigan State Association of Spiritualist and Liberalists, writes: "The Journal leads the van. * * * I hope every speaker, medium, worker and lover of the cause will send his or her own name with ten more, and a draft, or do even better, if opportunity permits."

EUGENE CROWELL, M. D., of Brooklyn, N. Y., author of "The Identity of Primitive Christianity

and Modern Spiritualism," and other valuable contributions to the literature of Spiritualism, one of the closest students and most careful of observers, writing to the editor of the JOURNAL, among other commendatory things, says:

"If you were to ask me to seriously reflect upon the question, how to improve the JOURNAL? I should reply that, I am unable to offer any suggestions for its improvement in any respect. For one, I am entirely satisfied with it." ANDREW JACKSON DAVIS writes as follows: * * " "I am glad to note the improved tone and

ncreased power evinced. May grand success constantly attend your enterprise." HUDSON TUTTLE, the well-known author, writes: "Every reader of the JOURNAL will rejoice at its ringing notes, which show that the right man stands at the front." PROF. Wm. DENTON writes: "I believe you are doing the best, and you certainly are doing better han any other publisher of a Spiritual paper that Lam acquainted with."

PROF. HENRY KIDDLE, late Superintendent of Public Schools in New York City, writes: "I congratulate you on the dignified and able position the JOURNAL is now occupying before the public."

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