

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

VOL. XXIX.

JOHN C. BUNDY, EDITOR AND PUBLISHER.

CHICAGO, NOVEMBER 13, 1880.

\$2.50 IN ADVANCE.

SINGLE COPIES FIVE CENTS.

NO. 11

CONTENTS

FIRST PAGE.—Review of the Prophecy of Joseph Hoag, Made A. D., 1803. Wherein Philosophers Need Religion. A Plea for Scientific Classification of Spirit Phenomena.

SECOND PAGE.—Sidney and its People as Independently Described by Many Psychometers. Preface to Scientific Basis of Spiritualism. Spirit Messages. J. M. Peckles to Wm. Denton.

THIRD PAGE.—Woman and the Household. Book Reviews. Magazine for November not before Mentioned. Miscellaneous Advertisements.

FOURTH PAGE.—The Fools are not all Dead. The Strategy of the Secularization Campaign. Paid Mediocrity in England.

FIFTH PAGE.—Laborers in the Spiritualistic Vineyard and Other Items of Interest. Brokers (N. Y.) Spiritual Fraternity. Business Notices. Miscellaneous Advertisements. Agents for the Religio-Philosophical Journal.

SIXTH PAGE.—The Lost Found. Messages Heard Circumstantially, given through the Mediumship of Mrs. Clara A. Robinson, No. 250 Michigan Avenue. An Appeal for the Family of Wm. Landis. Obituaries. A Strange Occurrence. The Esperance Case Ag-in. Stebbins's Last Book. Materializations at Mr. Horne's Private Circle. Sign of the Times. "Blondin," A Writ Legend of the Last Century. Notes and Extracts.

SEVENTH PAGE.—List of Prominent Books for sale at the office of the Religio-Philosophical Journal. Miscellaneous Advertisements.

EIGHTH PAGE.—A Secularized State Makes a Vigorous Church. Tests of Spirit Presence. Withdrawal of Auxiliary Liberal Leagues. Miscellaneous Advertisements.

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 became such a burden that for my own relief I have written it.

JOSEPH HOAG.

Burlington, Vt., 1807, 4 mo., 11 days.

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.

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 MONARCHICAL FORM OF 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 miserable under-estimate of the common sense and self-respect of the American people.—*N. Y. World.*

In all the larger cities of the United States there is a class which openly calls itself, and is openly called by others, the aristocracy, 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 coronets and other insignia of nobility, and even 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-of-arms, crests and mottoes, may be obtained to suit the name, taste, rank and pedigree of the purchaser."—*Blackwood's Magazine.*

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, Servetus; and after that amongst the Freemasons, for the reformation of the hoary 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 supporting the churches, by maintaining a government to protect them in their great untaxed wealth; yet let us hope there is righteousness enough in the nation to divert and pass from us any deeper 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 prophet "this (monarchical) power shall not always stand," so that no word now fully spoken or written; no blow now wisely struck, will be lost, but will fall 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 fulfillment thus far has been remarkable, and their further fulfillment 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 me, I put little confidence, for while Mother S. is doubtless a real historical personage, we have accounts of acknowledged interpolations 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 "ball" of the world coming to an end in 1881, we expect no fulfillment in any literal sense. The old ball will go rolling on paying no attention, as she always has, to the times fixed for her demise.

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 conditions 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 fellow-men generally, is to be found in the fact that the action of the intellect, pure and simple, in making its investigations, is analytic, antagonistic, disintegrating, and hence destructive; while the emotional nature, 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 able to present to the world a renewed and regenerated ideal, which shall really and truly be a guide for human conduct, one which can bear the closest scrutiny of the intellect and challenge the love and worship of the most sensitive soul?

M. A. CLANCY.
Washington, D. C., Oct. 24, 1880.

phenomena transcend the limit of human power, and are, therefore, spiritual in origin.

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?

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 dangerous 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 juggler tosses his butcher knives.

Herbert Spencer defines science as organized 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 appropriate species or 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 human agency; in short, furnish a handbook of Spiritualism, which shall be a guide to the novice and student, and enable them to know the comparative value of the facts which they discover.

By such means only does it seem to me 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 all reforms must pass. Despising 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 any intelligent person, and then the dissecting 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.

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, unbiassed 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, I 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 heaven say:

"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 blessed 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!"

I saw them dividing in great heat. This division began in the churches. It commenced in the Presbyterian Society and went through the various religious denominations in its progress, and closed. Those 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 split entered Society of Friends, it raged in as high degree as in any I had before discovered. 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, inasmuch as it set the country in an uproar for a length of time. Then it entered politics 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 Monarchical power arose, took the government of the United States, established a National Religion, and made all the people tributary to support 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 forefathers. Thou seest what is coming to thy native land, for all its iniquities and the

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 therefore we attempt a 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 consistent 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 confirms it), that impressions coming thus to human beings as recipients, through the machinery of human brains, are always liable to be tintured 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 commit to 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 looseness 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 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 hanging of

"Wherein Philosophers Need Religion."

To the Editor of the Religio-Philosophical Journal:

From a perusal of several editorial articles 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 methods 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 phenomena, 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 of 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 material 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 lowest, can contribute to the solution of the

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 injection of the spiritual element, the Church of the Future will be free, creeds, with abundant culture and suited to the every want of the human mind, soul and body.

Religio-Philosophical Journal

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

Terms of Subscription in Advance. One copy one year, \$2.50. " " 6 mos., \$1.25. Clubs of five, yearly subscribers, sent in at one time, \$10.00.

As the postage has to be prepaid by the publisher, we have heretofore charged fifteen cents per year extra therefor. Hereafter we shall make no charge to the subscriber for postage.

REMITTANCES should be made by Money Order, Registered Letter or Draft on New York. Do not in any case send checks on local banks.

All letters and communications should be addressed, and all remittances made payable to, JOHN C. BUNDY, CHICAGO, ILL.

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

LOCATION: 93 and 94 LaSalle St., Northwest corner of LaSalle and Washington Sts.

CHICAGO, ILL., November 13, 1880.

The Fools Not All Dead.

A fellow 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.

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.

A large audience gathered in Music Hall last evening to listen to the Rev. A. A. Waite's explanation of the "Scientific Support of Spiritualism."

ard an explainable phenomena of Spiritualism. Mr. Waite concluded with an exposé of second sight, which proved one of the most interesting features of his lecture.

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

Mr. W. Irving Bishop, who made a bigger sensation in Boston than Elder Waite has yet produced, has come over recently in England with the confession that there are genuine spirit phenomena after all.

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."

Do what you can during the coming winter in your own neighborhood to make Spiritualism, Liberalism and general intellectual culture the leading social force.

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 run after, as the exclusive vehicle of spiritual aid.

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 most literal sense of that word, from their formation.

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.

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.

All that large class of Protestants, who like Baird in America, and Guizot and Thiers in France, and Bismarck 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 there in the working of American institutions, there has been a drop or two of leakage from the otherwise taut and stanch

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.

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.

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.

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.

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 fifty millions of the American people can wish to succeed in its aims.

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.

Let us call the attention of the Government and the movement to the series of shameful disasters which have befallen our cause, beginning with Dr. Slade, who was the prince of the memorialist faction, and whose defence of him cost such a heavy sacrifice on the part of the Spiritualists.

"Know all men, that spiritual manifestations exhibited in violation of spiritual law are spiritually, and therefore morally, bad and repulsive of true Spiritualism rather than helpful. As Spiritualists, our work is to find out the spiritual laws, and teach how to act in accordance with them, and this the law of England does not interfere with in the least. When it does so, then Spiritualists will rise up as one man, and make their voice heard on behalf of such liberties of conscience. No government on earth could prevent people from exercising spirit-communication, for the elements of it are in every man's bosom, and the angel world and the invisible world are under the immediate control of God, and more inviolable 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 sances, 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 repulsive 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 it is not your duty as well as your pleasure to induce your friends to partake of the benefits you are receiving?

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONICAL PHILOSOPHY.

The Lost Found.

BY DR. D. AMBROSE JAVIS.

I've number'd rolling years, Ellen, With sunbeams and with frost, Since desolation claimed my heart...

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 asked of Heaven where Ellen was, And Heaven heard my prayer!

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

MESSAGES HEARD CLAIRAUDI-ENTLY.

Given Through the Mediumship of Mrs. Clara A. Robinson, No. 2826 Michigan Avenue.

Tell Dr. Duke 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 Milwaukee, 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 we dreamt of in our philosophy.

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 was I, and in many times, have I been in spirit life again in the form that I might atone there for my rash, wicked act.

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

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 circumstances...

Mr. E. Meyer writes: To say that I entirely approve of your method of dealing with impostors of all kinds, expresses my sentiments but feebly...

Oddities.

Having for years enjoyed (I) the reputation of being "eccentric," "strange," "queer," and "odd," I am inspired by my experience to write a chapter on oddities. Probably but few "can see ourselves as others see us," and are thereby involved in "moody a blunder," yet I think that much of the difference existing between odd people...

It has been, and is even now, thought by thousands that Spiritualists have a "queer" belief, yet when we analyze the matter, the apparently immense difference is in the fact that Spiritualists believe what they say, that "there are angels hovering around" while the others sing it, but pretend not to believe it.

It is more odd to kindly acknowledge an introduction, than to utter "thanks" to meet you, when the latter is a falsehood? Which is the most peculiar to practice what you preach, and vice versa, or to preach what you do not practice...

Is it not odd that so many church people who accept Spiritualism in private, should deny their knowledge of spirit friends, when they would think it the acme of oddity, to deny their earthly friends, from the window of an oddity parlor?

"One sees the truth thro' this tube so tall, As he gazed with a puzzled frown. 'Good gracious! and highly-tightly! The light is enough to blind 'em, in the mite of a mite!' exclaims the scientist, looking at each other from different ends of the microscope, the scientist exclaims:

A Strange Occurrence.

A very extraordinary story having gained currency in this section, of the country that Mr. George Manser, a very respectable and well-to-do farmer, residing near the village of Roskill...

Stebbins's Last Book. To the Editor of the Religio-Philosophical Journal. The merits of this work can hardly be over-estimated. From preface to finish, it is brimming with clear and philosophic sense and spirituality.

The merits of this work can hardly be over-estimated. From preface to finish, it is brimming with clear and philosophic sense and spirituality. The clear and happy way in which the spiritual idea is contrasted with the material, the broad views and charitable spirit which characterize the whole book...

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 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 'Yolanda' was seized I am as certain 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 'Yolanda,' I entered immediately 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 impossible for the medium and the form to be one and the same, because in one or two seconds she would have either walked or crawled out of the cabinet...

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.

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 resurrected body, sufficiently substantial to perform all the functions of this world, while demonstrating the reality of the next.

Charles B. Merrill, of 306 Race St., Cincinnati, Ohio, writes: I am a reader of your valuable paper, and have been one for "thirty some 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 impetuous buyers, and inquiring minds. I do not consider myself capable of judging of its merits, but this much I do know, that I have derived more solid information upon the subject of "Modern Spiritualism" from your journal, than from all the investigations I have been able to make in other ways.

David Weeks, of Wauson, Ohio, writes: I felt rather hard towards you, and thought I would not tell you how much I value your paper. I think yet you were ungrateful to me by rejecting my article in disdainful silence. I once wrote Bro. Jones a long article; he gathered the strong points and published them. I have them pasted in my memorandum book.

This good brother is like many another who has sent us manuscripts, 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.

Materializations at Mr. Herne'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 sances, at Mr. and Mrs. Herne's old residence, 2, Bedford Row, Strand, W.C.

At our next sances we were blessed by the appearance of our loved relatives showing themselves most clearly. "John King" materialized splendidly, and sat on my lap at my side, his dandy fallowing 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.

Charles B. Merrill, of 306 Race St., Cincinnati, Ohio, writes: I am a reader of your valuable paper, and have been one for "thirty some 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 impetuous buyers, and inquiring minds.

Charles B. Merrill, of 306 Race St., Cincinnati, Ohio, writes: I am a reader of your valuable paper, and have been one for "thirty some 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 impetuous buyers, and inquiring minds.

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 precincts of the spiritual temple.

Signs of the Times.

I have not much desire to go to church here, and have not been, although I have had several invitations. I once thought church-going was to go to all the churches, and to do so was 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.

Just as sure as right conquers might, so sure shall be proven that not all the worthy are inside the pallings 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 unimpaired, and whose scientific investigations cannot be refuted.

TICONDEROGA.

A Weird Legend of the Last Century. Dean Stanley tells the following story in Fraser's Magazine: In the middle of the last century the chief of the Campbell's of Inverawe had been giving an entertainment at his castle on the banks of the Awe.

Dean Stanley tells the following story in Fraser's Magazine: In the middle of the last century the chief of the Campbell's of Inverawe had been giving an entertainment 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, who took a moment and gathered his hair, demanding admission.

Notes and Extracts. The world was not created piecemeal, and independent in its parts, and then put together 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 remote, in every part; a kind of family likeness which shows their origin.

Every medium should earn a living by honest labor; the world "support" them and balance their minds by the wholesome effect of practical duties. Mediums are ruined, mediumistically and morally, by having nothing to do but to 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.

Every medium should earn a living by honest labor; the world "support" them and balance their minds by the wholesome effect of practical duties. Mediums are ruined, mediumistically and morally, by having nothing to do but to 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.

Every medium should earn a living by honest labor; the world "support" them and balance their minds by the wholesome effect of practical duties. Mediums are ruined, mediumistically and morally, by having nothing to do but to 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.

A Secularized State Makes a Vigorous Church.

It has long been the boast of all protestant denominations and of many American Catholics, that religion had found its most intense and vital development, its freest and most influential sphere of action, only when it was completely divorced from the State.

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.

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.

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.

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,

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.

practice. But their desire would be overthrown by their success. Their own petard would holst them the moment it were fired.

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.

If chaplains are to be maintained by political means in congress, in State legislatures, 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 the Bible is to be read in the public schools, why not the learned arguments to prove the Bible uninspired, or the eloquent arraignment which have been made of the book as obsecro, 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 class of people are invited to worship God, why can they not show equal deference to the philosophic sentiment of the people, by publicly appointing a day for the discussion of 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 infidels and atheists come to rule.

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 blunders of men who are ignorant of the causes which have made religion so powerful in America, or Protestantism so useful and so respected.

Mr. W. Yeates in an address published in the Medium and Daybreak, says: Our conjuring exhibitors imitate the spiritual phenomena, and so sound 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 Belshazzar's Feast.

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

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 city:

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.

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 contradicted each other.

"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.

Withdrawal of Auxiliary Liberal Leagues. To the Editor of the Religio-Philosophical Journal: The following communications explain themselves: H. L. G.

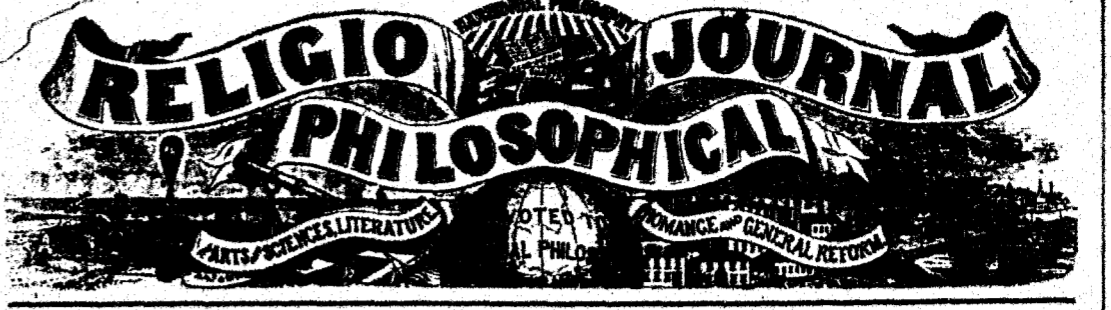
H. L. GREEN, Dear Sir: Your circular in regard to L. L. is at hand. I have brought the matter before the League here, and we have resolved (unanimously) to withdraw from the National Liberal League. We shall remain as an independent association for the present.

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:

Resolved, That we hereby surrender our charter to the National Liberal League. Resolved, That we maintain an independent organization until a national organization is effected, founded upon such principles as all Liberals can unite upon and tending only toward State secularization.

G. B. FLEMING, Sec. L. L. No. 201. HOSKORNS'S ACID PHOSPHATE in the restoration of weakened energy and impaired vitality is wonderfully successful.

TARRANT'S SELTZER WATER WORTH REMEMBERING. That TARRANT'S SELTZER WATER represents in each bottle thirty to forty glasses of sparkling Seltzer Water, containing all the virtues of the celebrated German Spring.



Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing. JOHN C. BUNNY, Editor and Publisher. CHICAGO, NOV., 1880. (\$2.50 IN ADVANCE. SINGLE COPIES, FIVE CTS.)

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 criticizing 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.

WRITERS FOR THE RELIGIO-PHILOSOPHICAL JOURNAL. The JOURNAL points with pride to its large list of varied and advanced contributors, the most instructive and satisfactory corps of writers, on their line of topics, now to be found associated with any weekly journal in the world.

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.—Samuel Watson, D. D., 36 years a Methodist Minister and now a Spiritualist.

LIBERALS OF ALL SHADES OF BELIEF, who desire to keep pace with the advanced thought of the day and to study the Science and Philosophy of Spiritualism, will find the JOURNAL a fair, candid and trustworthy channel of information.

REGULAR TERMS OF SUBSCRIPTION STRICTLY IN ADVANCE. One copy, one year, \$2 50. One copy, six months, \$1 50. Clubs of five, yearly subscribers, sent in at one time, and an extra copy to the getter up of the club, \$10 00. Special Terms of Subscription Until January 1st, 1881. One copy, twelve weeks, \$1 00. One copy, fifteen months, \$3 00. Five copies, one year, names to be all sent in at one time, \$11 50. Ten copies, one year, names to be all sent in at one time, \$23 30. SPECIMEN COPY FREE. REMITTANCES should be made by Money Order, Registered Letter or Draft on New York, payable to JOHN C. BUNNY, Chicago, Illinois.