

# RELIGIO PHILOSOPHICAL JOURNAL

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ROMANCE AND GENERAL REFORM

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

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**CONTENTS**

- FIRST PAGE.—Philosophic Lyceum, the Church of the Future, A Symposium of Views of Various Public Teachers Concerning the Better Organization of Thoughtful People for Co-operative Effort.
- SECOND PAGE.—Saviors and its People as Independently Described by Many Psychometers. Mrs. Esperance and Her Exponente. Spiritualism and Psychometry.
- THIRD PAGE.—Woman and the Household. Book Reviews. Wm. Denton to J. M. Peebles. Spirits Appearing on Screens. Miscellaneous Advertisements.
- FOURTH PAGE.—Spiritualists and Swedenborgians. Do not misunderstand Mr. Sargent's New Work. Good Miscellaneous Documents. Laborers in the Spiritualistic Vineyard and Other Items of Interest. Philosophic Lyceum, the Church of the future, Continued from the eighth page.
- FIFTH PAGE.—Brooklyn (N. Y.) Spiritual Fraternity. Business Notices. Miscellaneous Advertisements. Agents for the Religio-Philosophical Journal.
- SIXTH PAGE.—Threecore. One Way to Prevent Labor Strikes. Information Wanted. Table-Tipping. Revival of the Remarkable Phenomenon in Knoxville, Ind. Thoughts Concerning Jews of Nazareth and Primitive Christianity. The Devil. Message to the Editor from spirit-Henry C. Wright, through the Mediumship of Mrs. A. C. T. Hawkes. Items of Interest from Sydney, Australia. Letter from Brooklyn, N. Y. Home for Mediums. A Faithful Heretic. Another Lecturer in the Field. Notes and Extracts.
- SEVENTH PAGE.—List of Prominent Books for sale at the Office of the Religio-Philosophical Journal. Miscellaneous Advertisements.
- EIGHTH PAGE.—Philosophic Lyceum, the Church of the Future Continued from the 1st page. Miscellaneous Advertisements.

**PHILOSOPHIC LYCEUMS—THE "CHURCH OF THE FUTURE."**

A Symposium of Views of Various Public Teachers Concerning the Better Organization of Thoughtful People for Co-operative Effort.

Responses Appreciative and Critical from H. W. Thomas, D. D., Methodist; B. F. Underwood, Materialist; Mrs. E. H. Britten, Spiritualist; Otto Wettstein, Materialist; Samuel Watson, D. D., for 38 years a Methodist; Prof. J. R. Buchanan, Dr. Eugene Crowell, Prof. Henry Kiddle, A. J. King, S. R. Nichols, Geo. A. Fuller, Dr. G. H. Geer, Wm. M. Lockwood, H. J. Horn, Emerson Murray, Giles B. Stebbins, Mrs. H. M. Poole, Dr. A. B. Spinney, C. D. Lakey, and A. B. French, Spiritualists.

In several recent editorials in the JOURNAL, including two entitled, "Wherein Philosophers Need Religion," and "The Field that is White with the Harvest," the JOURNAL has called attention to a clear and definite plan of local organization, designed to be set in operation in every neighborhood. The chief object of this plan is to do away wholly with creed as the basis of social co-operation and union, and to substitute a comprehensive and philosophic gratification, through one organization, of the various wants and tastes which now seek their proper aliment in the church, the theatre, the club, the opera, the concert hall, the lecture course, the college, the masonic lodge, the art gallery, the ball-room, the evening literary sociable, the investigating spirit-seance and the school of philosophy.

Usually the work of organizing men into co-operating societies, has begun from the egotistic desire to glorify some supposed truth, with which its founders were identified, which in reality fades in the light of a fuller and wiser philosophy, into a mere half truth or total error.

We recognize the fact that in the narrower and feebler condition of the human mind, when even isolated conceptions and partial truths were too immense for its grasp, these sectarian organizations dedicated to one idea, and that often an error, were necessary. They still exist and wield great social power, partly because they have heretofore been the only channels through which men might learn anything of immortality, duty, social regard, moral helpfulness, sympathy, æsthetic beauty, the unity and brotherhood of man and his capacities for growth. But under the guidance of the spirit of modern criticism, the mass of enlightened and cultured persons are discovering that the superstitions on which the Church is founded, are too largely pervaded by ignorance, exaggeration and distortion to admit of educated and honest persons giving them any countenance, however good the intent and work of church-going people may in many respects be.

Under these circumstances we propose a social platform on which men of science, artists, agnostics, christians, liberals, unitarians and trinitarians, men of high church, low church and no church, truth seekers and pleasure seekers, materialists, spiritualists and transcendentalists, the fashionable and the eccentric, rich and poor, the talented and the untrifling, those who think deeply and those who have no time to think, shall all find that which will attract, improve and elevate them. We pro-

pose a church more catholic than the catholic, broad as the world, entertaining as the drama and luminous as civilization. It shall cover the scope of human nature, by furnishing to the multitude, the following nutritious soul-food, viz.:

1. Praise of all known worth, and especially of all accessible and imitable human worth. This is the true WORSHIP.
2. Elucidation of all known truth: SCIENCE.
3. The presentation and illustration of beauty, whether in Statue, Painting, Poem, Drama, or Music: ART.
4. Co operation in mutual helpfulness and duty: LOVE OR HUMANITY.
5. The investigation of the unknown—the narrowing but perpetual domain which science still leaves sacredly dedicated to mystery: RELIGION.
6. The scientific study of Immortality: SPIRITUALISM.
7. The discussion of the doubtful: PHILOSOPHY.

In all this basis no one is called on to believe anything, or even to know anything as the condition of admission. There is no confession of sin and no recognition of its existence. There is no sense of human responsibility and no hint of divine punishment. There is simply a saving of all the social forces which have made worship exalting and lovable, and an omission of those that have made it cruel, and with these are combined the grand forces which have moved the world, viz., science, art, human kindness, a becoming sense of life's great mysteries, and provision, as far as it may be made, for their solution. That it is infinitely easier to get a vast number of people to act together than to think alike, is shown by our last Presidential election, in which 50,000,000 people were induced to act in one or the other of two or three parties, though in each of these great parties, probably, no two persons thought exactly alike on all the questions involved.

To this general platform, somewhat differently expressed, many friends who are widely known for their activity and influence, have responded.

Mrs. Emma Hardinge-Britten writes from New York:

"I have only time to say I most heartily concur in your views. I will give my best attention to the subject and try to see how far I can write, or be inspired to write, something useful in the same direction. I think some such effort might be successful here."

Rev. Samuel Watson writes from Memphis:

Your powerful editorial on "The Field that is White with the Harvest," has been received and read several times with profound interest. It is the most important subject that can engage the attention and hearty co-operation of Spiritualists at the present time. I most cordially approve, and will earnestly advocate the plan at the forthcoming Convention of Spiritualists and Liberals for the State of Texas, to be held at Waco on the 25th inst.

Dr. Eugene Crowell writes from Brooklyn, N. Y.:

The conception is a grand one, but the question which immediately presents itself is, is it possible to unite the diverse and even antagonistic elements whose combined and sustained efforts would be necessary to practically realize the idea? At present, at least, I am afraid the answer must be in the negative. The minds that are the most active and influential in the great dissenting and reformatory movement, are of all shades of opinion, and of diverse intellectual tendencies and capacities. True, all are working for the accomplishment of the same object, the dethronement of ignorance and error, and the establishment of the truth; but each is working in his own way, and too often intolerant of the opinions of others, who pursue different methods for the accomplishment of the same object. You would have to deal with materialistic, agnostic, religious and spiritual minds, and the majority of them, like most other reformers, are intensely individual, and are not constituted of the materials from which to organize such bodies as would be necessary to impel and direct such a movement.

[Answer: All these classes meet, without collision, in the theaters for amusement, at the polls for good government, in the commercial marts for trade, and wherever anything is to be gained, without reciting a creed. This suffices. Keep the creed out and there is nothing to prevent their meeting. —Ed.]

I believe it would be a hopeless task to endeavor to persuade them to sink their individualism and subdue their intensity of feeling and conviction, to the degree which would be necessary to insure that harmony and unity of action without which failure would inevitably ensue.

[Answer: Mankind are coming to learn that the greater the diversity in their intellectual wares, the greater the frequency and profit of exchanging them.—Ed.]

You contemplate uniting the forces of at least four different camps for the accomplishment of a common object. You can offer no material rewards or inducements—

[Answer: Neither does the theater.—Ed.] no spoils of victory—

[Answer: Is there no victory in making life enjoyable?—Ed.]

all you can propose as an inducement, is the approval of their consciences, the satisfaction of having discharged a duty, and this satisfaction they already enjoy.

[Answer: We propose rather a mode of association which will gratify all the social wants of human nature which lie outside the family.—Ed.]

It appears to me that what you can offer is insufficient, or would be in their estimation, to compensate them for the restraint which a common union would impose upon them.

[Answer: The common union imposes no restraint, except that of accepting the programme of entertainment and instruction agreed to by the officers whom they elect.—Ed.]

On the other hand, no harm can result from judicious attempts to inaugurate such a movement. The scheme is an admirable one.

[Answer: Nothing is admirable unless it is truly adapted to the wants of human nature. If it is admirable it is practicable.—Ed.]

and all liberal and intelligent minds will so view it, but you do not desire to launch it without a fair prospect of success, and this I am afraid, it would not achieve.

[Answer: Why not? Every community that is helping to sustain a lecture course, church, art exhibition and even a minstrel show, is running after the same thing by piecemeal, which we propose in comprehensive system, and is paying for it dearly.—Ed.]

I am sorry to differ with you, but I trust you will credit me with the sincerest and most fraternal motives in expressing my views thus freely. I may be entirely wrong; this is for you to decide. I will only add that should you attempt to realize the scheme, I shall watch its progress with interest, and it will have my best wishes for its success. The idea is in advance of the times, I think, and the only question with me in view of this fact is, is there a probability of its success under the most favorable circumstances?

[Answer: We have the profoundest respect and regard for our personal friend Dr. Crowell; we thank him for his honest, candid criticism, and feel sure of always having his best wishes.—Ed.]

Mr. A. J. King says:

Your editorial, "The Field that is White with the Harvest," was duly received. It does not meet my ideas of the requirements of the times. It lacks vitality, soul, definite important principles, differentiated from other organizations, to make a living, growing thing that the world can see, study, admire, accept and embrace. It must have power to appoint its accredited teachers, and expel for gross immoralities, else it will be always loaded down with filth. I have little faith that there are enough to be found who can unite on a practical platform to make an organization that will have the elements of stability in it. Most all are afraid of a creed, and that some one will not have the liberty to raise the devil and be compelled to stop immoralities or seek association outside of Spiritualists, that they will have nothing to do with an organization of vital, moral and religious principles.

Mr. King appears to hold that an organization without a creed, is like a body without a soul. Perhaps as a general principle this is true. Even a railway corporation has a creed, viz., that running a railway is a good way to make money. Every farmer sows and reaps according to a creed. This only proves that organizations may have great vitality without resting on ignorance. For the great mass of mankind a creed founded on some theory of the future life, as Mr. King will probably concede, a creed founded on ignorance. Whatever the creed may be, it is a hard thing to disprove, and hence a good standard for the presumptuous and the cunning, along with the credulous and the duped, to rally around. While our proposed colleges of philosophy would formulate no express creed, yet they would imply a creed something like this.

1. The praise of all known good exalts those who praise. Hence worship or eulogy elevates; dispraise and slander depress. But no worship can be intelligent and really exalting unless men know whom they praise.

2. Science unfolds the relation of cause

and effect between actions and their consequences, and hence is the only key to the right apprehension of duty. To follow unverified assumption is to be misled by ignorance. Hence the best way to make men good is to make them wise.

3. The sense of beauty is the perception, from the æsthetic side of the harmonies of nature and of duty, as philosophy or wisdom is the perception of the same facts from the intellectual side. The sense of beauty is the passion for these harmonies, and hence art compels us to love the good in both nature and life as philosophy compels us to see it.

4. Love of humanity is the recognition of the true harmony which exists between passion and virtue, or the desire to reign and the desire to serve, to use and to be of use.

5. However rapid or great the progress of science, something will always be left to mystery—and the sum of the unknown mysteries will always be religion. Before these all true men will uncover, but none will allow them to be made the means of priestly rule and assumption by men who know as little of them as ourselves.

6. Immortality, if it is a truth, will become known to us by scientific evidence. It should therefore be the subject of investigation and proof by competent observers, and not of dogmatism or imposition by impudence and craft. The latter is the church method, the former the spiritual.

7. Men are made modest and tolerant only by continual criticism and contradiction. While criticism is the opposite of praise, as philosophy antagonizes worship, we believe in both, and advise the employment of both in upbuilding the philosophic temple.

Some implied creed of this kind, will doubtless underlie all co-operation. Each local "lyceum," or "college of philosophy," or "circle for spiritual and ethical culture," or whatever else it chooses to call itself, will formulate this creed for itself, if it desires. But we think the resolve to act together is better, because more easily kept, than the agreement to think alike. If any wish to retain a moral censorship over members, or exclusion on moral grounds in the choice of members, or to require subscription in advance to certain articles of faith, or to limit its membership as certain secret societies do, to the healthy and well-to-do, let them do so. Its penalty or reward for doing so will be that its success will depend on its good judgment. We are inclined to think that Mr. King will, on more mature reflection, and many of his objections greatly lessened, if not wholly dissipated.

Mr. S. B. Nichols, of Brooklyn, N. Y., an experienced Spiritualist and efficient organizer, says, "I like your article on organization."

George A. Fuller, a well-known New England lecturer, discusses the plan clearly and appreciatively. Such are the men to set it in operation. He says:

Without organized and systematic effort, Liberalism cannot compete with the thoroughly trained and organized forces of superstition. Long ago the church perceived that strength lay, not so much, in numbers as in a thorough system of organization. They seized hold of this fact, and organizing upon a religious basis, established a church rooted deep in the sympathies of man's religious nature. Spiritualists and Liberals have been slow to learn this important lesson, taught them by the churches. It seems as though nature, whom all Liberals claim to revere and love, would teach them the necessity of organizing for mutual improvement, and for the protection of individual rights; but the majority of Liberals have come from under the shadow of the church, and on the principle of the old adage, "The burnt child dreads the fire," they keep aloof from every form of organization, for fear it may fetter the soul that "fain would be free." Coming, as they do, out from under the dark clouds of superstition, their eyes are blinded by the dazzling light of freedom. Their minds have become embittered towards the church; her rites and ceremonies, once held to be sacred, now appear to be foolish and childish in the extreme. Conscious of the fact that they once were slaves to dogmas, they have come to believe that organization is synonymous to stagnation, crystallization and mental death.

Yet in spite of these drawbacks, the Liberals have made many attempts at organizing their scattered forces. Nearly all these attempts have proved abortive. Nearly all our state associations have fallen into shapeless wrecks, or, with a few exceptions, still lie toke out a precarious existence. Our local societies are not more firmly established than the State associations.

I have been a student of organization, and have always claimed that the reason of failure in these different efforts, was the lack of a system suited to the wants and requirements of the great body of liberals. As Spiritualists we have been wont to make our organizations sectarian. In the platform of principles, we have generally adopted, we have debarred all from our ranks who do not believe in spirit-communication. We claim that our religion is for all humanity, yet we have not been willing to fraternize with all classes of liberals. In this direction we have made a sad mistake. If Spiritualism teaches us anything, it is the brotherhood of mankind. Recognizing this primal fact, why not seek to unite for mutual improvement, and for purposes alike demanded by all classes of liberals? A religious basis for organization, I believe to be not only a demand, but an absolute requirement. But this need deter no one from uniting with us, for even the most radical liberal will admit the necessity of religious culture.

The "six practical purposes" of organization as elucidated in the editorial entitled "The Field that is White with the Harvest," in the JOURNAL of Nov. 6th, if adopted by the liberals of America, would be promotive of great good. The plan is simple, practical and efficient.

Culture is a demand of liberalism. Through a careful study of science, we may learn the best methods of moral, spiritual and intellectual culture. As we improve our faculties, we throw open those interior door-ways that shut out from us a knowledge of the Infinite. Thus through a study of science in any of its departments, the aspirational portion of our nature soars away into the limitless sea of truth. The soul of man is not satisfied unless it may constantly reach out after the Infinite Over Soul. If we would seek the perpetuity of an organization, we must recognize the necessity of a religious basis. You do well to make provision for this in the first of the "practical purposes" by stating that the investigation of science is a perpetual study of the Infinite.

Man's social requirements have generally been overlooked by the founders of different systems of organization; you have not lost sight of the fact that man is a social as well as moral being. In the second, third and fourth of your "practical purposes," you make provisions for man's social culture and improvement. Entertainments that enlarge and refine the senses, and develop a higher moral standard, are healthful in their nature, and are, or should be, made aids in man's intellectual and moral advancement.

The fifth of the "practical purposes" might come under the general head of the first. The psycho-physiological sciences, clairvoyance, mesmerism, psychology and spirit communication, are all the legitimate results of the circle. I think that more time should be given to a careful investigation and classification of the phenomena of Spiritualism. The JOURNAL is doing a good work in that direction, and organizations having for one of these "practical purposes" the investigation of psychic or physical phenomena, would be the means of establishing beyond all controversy the fact of intercommunication between the two worlds.

The sixth proposition would simply make our platforms absolutely free for the expression of thought. No speaker should ever be restricted upon a liberal platform, so long as he keeps within the bounds of decency, and does not indulge in malicious personalities.

As a whole I think your plan of "practical purposes" for organized effort, is not only plausible, but is also just suited to the requirements of the present condition of liberalism. The great body of liberals are not content with their present condition, for they feel their weakness in spite of their numbers. They feel the need, every day, of associated effort, and an organization of this nature alone can satisfy the growing wants of the enlightened masses.

The following letter is from a Materialist, (Mr. Otto Wettstein, of Rochelle, Illinois,) of known intelligence and character. It breathes a spirit of candor and conscientious liberality, which shows on its face that between scientific Materialists and critical sensitive Spiritualists there is no Chinese wall.

Your editorial, "The Field that is White with the Harvest," is at hand, and was read with great interest. Your remarks and appeal are timely, broad and practical, and, if resulting in the great end you have in view, they will do a great deal towards the moral and social elevation of the vast multitudes who have now said their last farewell to old orthodoxy.

What we most need, as you say, is organization, a concentration and working together of the large and daily increasing liberal element in every community, for the purposes you specify; and also to press to the better classes in the church that liberals indeed have something better and nobler to offer in place of old theology. Let us convince the world that, while opposing the churches, we combat old superstitions, old dogmas and impossible theories only, and not the great moral forces of the world, whether found within the church or without. Let us convince our Christian friends that we can and mean to be honest, virtuous and progressive, *without religion*; that

Continued on Eighth Page.

**Sideros and its People as Independently Described by Many Psychometers.**

BY PROF. WM. DENTON.

(CONTINUED.)

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"From the meridian of its unfolding those of its children whom we call dead and the living, were one great family, mingling together, born out of one form into a more perfect one; all watching the process of change—never invisible for one moment, but all the process seen and understood; visible and invisible united till all were visible.

"I see a time when the whole planet seems to me to send out what look like silver white cords, all interlacing, until a network seems to have grown out of the planet, attaching it to a material environment, that is the outgrowth of Sideros. These are invisible, but to me material connections with a new world, that is absorbing the aged one. It looks like a vast belt of silver hued elements that corresponds to water; and the immortal children of Sideros can traverse it as freely as we do our oceans. This girdle seems to wholly absorb the planet's life, and it goes to dust, just like a dead body. Previous to this breaking up there is no drop of moisture upon it or in it.

"After the meridian of growth is passed, Sideros seems to be so closely related to its new world, that I can see a constant intercourse or communion between them. There is no frightful monster, death there, who steals the most lovely of all home treasures, Death is but birth into another life, which is visible; there is no invisible life. Those who lay aside one form, take on another that is immediately visible.

"At the death of Sideros I cannot feel that any real death occurs. The world that is built out of the old one is so blended with the used up one, that nothing remains of the old but fragments. It is impossible to describe the harmony that seems to reign, even where there is nothing to be seen but a mass of ashes, where was once a world. I feel lifted into such communion with its counterpart, that I want to turn away from death and explore that best sphere that looks so attractive, just beyond that silver-hued net work which holds Sideros, or bridges the space between it and some new world.

"I see that Sideros grows smaller and smaller, as the new world unfolds. I can see it as but an opaque ball, something like the moon, quite as silvery-white, completely girdled by a most perfect world, that seems transparent and free from gross matter."

"A few days after receiving this communication I obtained the following from Mrs. Field, after requesting her to describe to me, if she could, the condition of Sideros and its people in the 'last days.' She knew nothing of the previous communication from Mrs. K., and I can only account for the harmony between the two descriptions, by assuming that they both visited Sideros at similar stages in its history.

"I go back to the latter days of Sideros, but before the people had left it. Toward the last the physical system was frail, and the people seem like spirits clothed with a thin garment. They lived till they exhausted all the vital forces of earth and air, till the world lost its magnetic and internal life forces, that held it together. There were very few living on it toward the last. They hardly knew the difference when they exchanged conditions from what we call material to the spiritual. They seem as if they had but a slight covering that made the spirit tangible.

"I see no commerce or business carried on, as I did before. The climate is genial and the people seem to subsist largely on what the earth spontaneously produces. The spiritual predominates, so that they need but little food. They are sustained largely by magnetic conditions. At the last I do not believe they have any bodies to bury. It seems as if they lived to an immense age; some seem to be hundreds of years old. They put on spirituality as naturally and easily as we put on a garment.

"There is an absence of all crime, all sin; punishment is unnecessary; there are no conditions that require it, all are transparent. I see an expression of love such as I never had an idea of before; all care for one another. I sense no family ties; all are brothers and sisters. They stretch out their hands to strangers as much as friends. How beautiful this world would be, could we be as they are.

"They live almost entirely in the open air; they hardly need their dwellings at all. Clothing is simply for beauty. Their fabrics are fine and beautiful; they have reached perfection in that line.

"Two men have attracted my attention for some time. Their hair is white as the driven snow and as fine as silk-floss. Light from overhead seems to make a halo round their heads. The beard is unclipped, wavy and beautiful. One is half reclining on the ground, that is covered, not with grass, but what looks like moss. They are discussing pleasantly something about the stars and planets. The one who stands leans upon a staff. They are extremely old, yet their faces are without a wrinkle.

"I get into sympathy with a time of elemental commotion; I think it must be after all human life was extinct. I get a curious feeling of spent life-substance, whose richness or life is gone. The earth as it disintegrates throws off matter in its revolution. There is not vitally enough to hold it, and fragments fly off into space. The elements seem to be at war. I have a sensation of freeing and then of burning. This whole world is in a desolate, uninhabitable condition. There is no spiritual atmosphere; that is gone.

"I think for a long time before this was destroyed, it was entirely destitute of living beings. I never saw anything that seemed so like a corpse; it has spent all its force and died. Yet there is an internal force, that seems to be gaseous, that sends fragments out with explosions.

"Before its destruction I see what looks like the arch of a rainbow. It is another world peopled with those who have left this and who have watched it with great interest. I see them looking down from this arch, where they are perfectly secure, and watching with great interest the destruction of Sideros. Their attraction is cut off from it, and not a soul feels a heart-throb as it goes to its fate."

"Subsequent to this last examination of Mrs. Fields I received the following from Mrs. Kimball. It contains strange statements, and yet, much of it is in harmony with what I have obtained from other sensitives. I am inclined to think that the whole of it refers to the spiritual land of Sideros, though the sensitive did not think she was in the Siderian spirit home in the earlier part of the examination.

"There was a time, when Sideros had reached its zenith of growth, that its atmosphere was so rare, spirit who had dwelt upon it, came and went at pleasure. They required no preparation, nor conditions made for them as spirits do here. They consorted with spirits who had material bodies and sustained all the relations of life.

"I see some women who have spirit companions and men who have spirit wives. They live in two worlds at the same time, for they can be visible or invisible at pleasure. Children are born of these people of the highest type; they are almost, yes, even more refined in some

instances than spirit children. I see them in the beautiful gardens everywhere; they sing and dance, as though brim-full of joy; such lovely, joyous faces and forms I never saw, even among spirits here, so refined and perfect are they.

"The place where I see this seems to be a belt extending across the planet; it is all like a garden of fruits, flowers and the most artistic architecture; and everything seems common to all. There are no isolated homes, nor families, but all mingle in the most harmonious manner.

"They do not live upon the grains and coarser kinds of food, that the more material people do. There are fruits that contain all the nutritive qualities required, and they absorb nutrition from the atmosphere too.

"I see what look like rivers of a strange character that flow from the heavens over one immense building. They flow all the time, looking like a golden-colored mist, and those who are there seem to absorb the material and require no other food. I think this is a community or brotherhood, where all are wise and cultured, men and women. Many of them are those who can be invisible when they wish; I think they all can.

"There seem to be all the grades of unfolding human life on the planet, even at this time; and these people do not seem to be able to mingle freely with other and grosser portions of it, though I see they do it to a certain extent.

"I think this portion of Sideros was a part that did not die or disintegrate, for I see that these people knew of the disintegration of some portion of it, talked about it and welcomed those who were attracted to them from such portion. I see some who have just come among them. How unlike they are and how strangely they feel in such company, but all receive them so lovingly and kindly, that they soon feel at home. I think that all of the planet on both sides of this belt in the centre of Sideros, was destroyed. I hear, or sense, what is being taught, by one of the wise men, in a beautiful, flower-embowered, circular temple, to many who have recently arrived among them, and seem to be ignorant of all the causes of their sudden change to such a country. It looks to me as though some sudden explosion or disruption had then occurred upon the planet, whereby thousands had been destroyed, as we say, who all went to this new home. I sense this in the teacher's answers. The students, or these people, whom I can see and mingle freely with, are the same persons I saw before. A dreadful eruption occurred where they lived, to the extreme west of here, and brought here thousands.

"I feel that this belt I see sends off some force that naturally causes these eruptions. It looks as though a new world was forming out of the old one. I see maps that show a perfect belt of light all around the planet, which is immortal.

"I now see that many of those recently changed people seem sad and ill, mentally; and I hear the most delightful music, that seems to make them forget it, and all manifest the deepest interest in their new home.

"I now see that these people get a kind of cereal about the color of wheat, but softer, quite juicy when bruised, and like a fruit. There are many homes prepared for them, all very beautiful, where the most refined mingle freely with all. These who have recently arrived cannot make themselves invisible, but will grow to be able to visit many worlds, as easily as they do the one where I now am.

"I see some teachers in the flower-embowered temple, I spoke of, who have just come. I saw them at first as a star-like light, only more material. There are three of them and one is a woman. The light seemed to proceed from where the solar plexus is in the body. The form unfolded from that, no medium being in sight, unless a number of persons that I see in a group near them are so. This group is composed of men and women of most distinguished appearance. I feel much attracted to one I have seen before; a gentle looking man who has light hair, and a long beard, wavy and fine as a child's. I see him conferring with two others, and then, putting his hand to his brain, he seems to dissolve like a flash, and I see that strange star-like light float away to the west.

"I now see that the strange belt has been forming even from the birth of man upon Sideros, but it was invisible, till it arrived at about the zenith of its development, when it became visible to many of those who possessed the same qualities. I look back to the formation of that strange belt and see it was the outgrowth of both visible and invisible elements. Spirits and mortals worked together upon it, till the result was obtained that I see.

"I now see that grand man, who has returned, and with him there is a female, who is the most exquisite creature I ever had a conception of. She has a babe in her arms, and they both sparkle all over, as though covered with gems, except that the light is like that which fire-flies emit. Both are enveloped in some soft lace or tulle, that the man takes from his form, but I do not see where he hid it: Oh, she is so sweet and modest-looking! just my ideal of a woman. She comes to this place to teach those recently arrived and demonstrate to their young minds the beauty of motherhood. She tells them her beauty and strength came through motherhood, and unfolds the perfect law of this condition to them. As she stands before them, I see some element passing from her to some women in the audience, and it seems to comfort them as they absorb it.

"I now go to another part of this belt of Sideros, that is not quite so beautiful or pleasant. I enter a similar building and see many young men, almost all are so. It looks like a school, but the men appear sullen and discontented. In the centre is a raised platform, where several people stand, that look like old professors, who are to teach the people. I see some more moving about among the young men too, as though they were getting them into groups and talking to them. Some of them look very sad and I feel they have been separated from families, friends and all familiar scenes. These receive the greatest amount of attention; beautiful women go to them and talk, and they are soon comforted. I hear one told that he will soon know how to find his friends and bring them to that place, where there is room for all. Now I see that several have arrived since I came here; indeed many are coming out of the atmosphere, just as I saw them before, and the whole air is filled with sympathy and love which the superior spirits bring; so that all seem to be made glad by it; even the sullen ones are interested and their ugly faces are brightened. These souls are new arrivals too.

"I hear one old professor telling of whole continents being disintegrated, until all the gross shell is gone and the pure kernel alone is left. I hear him say that this will occur till the new lands will be all that is left. These will be the home of all the people. One man asks where the beautiful ones came from, who seem to burst out of the atmosphere. He is told they are those who had unfolded powers—that enabled them to live in all worlds. When you have grown to understand how, you will visit other cities. He points to what look like brilliant stars in the sky, and seems to say 'there are some of the worlds from which the teachers come.'

"The dresses worn by some there were magnificent; no sharp colors, but all the tints in nature combined; all with bright sparks, like jewels, on them. I hear one ask where those go who become invisible, and they are told

'they have homes on yonder planets.' As I look at them, they seem to shoot out rays of light, just as though they had a heart, and at every beat this was the result. They are large, much larger than ours. There are many pictures used in teaching here.

(To be Continued.)

**Mrs. Esperance and Her "Exposure."**

To the Editor of the Religio-Philosophical Journal:

Your remarks in No. 7 of the RELIGIO-PHILOSOPHICAL JOURNAL, on the "Exposure" of the celebrated materializing medium, Mrs. Esperance, in England—by which remarks you have, in my opinion, come very near the vein of truth, if not exactly struck it—prompt me to give you below the translation of an article by Mr. Christian Reimers, in the latest number of *Licht, mehr Licht* (Light more Light), on the same subject. Mr. Reimers, the widely known English Spiritualist one of the few promoters of our cause, who has been unusually favored with extraordinary chances for the observation of the great phenomenon of materialization, is a gentleman, who by his many years of experience and his innate critical sense, as well as by his genuine enthusiasm for the truths of Spiritualism, is equally deserving of our implicit confidence. He gives a condensed description of three séances he attended at Mrs. Esperance's, as it seems (after her so called exposure), which will not fail to be read with interest by all to whom truth is dear. He writes:

"When I on the 3rd of August greeted Mrs. Esperance in the séance room, the welcome the amiable medium gave me, was not a little disturbed by discovering that she bore her left arm in a bandage—having it dislocated a short time ago by a slip and fall.

"Various experiences of mine in regard to physical dispositions, made me rather doubtful of her success, she being a quasi-invalid; but her very injury on the contrary proved to be an excellent test in the course of three remarkable séances. The physician, who had the care of her arm, was sitting near me in the same circle of about fifteen persons, and was as curious as myself of the appearance of Yola da. Mrs. E. took her seat in the cabinet, in a cheerful mood, the cabinet being divided into three compartments by delicate partitions of illusion and arranged in such a manner as to absolutely exclude the possibility of secret entrances or machinery. The light could be regulated from the faintest to the strongest degree without disturbing the circle—a most important arrangement. I would here suggest, by the way, in the interest of similar experiments, that an equal distribution of a soft light would seem to be an essential condition, and to take particular care to tone down the source of light in such a way that no sharp, or even dazzling ray, may escape from it.

"After a splendid prayer by one of the members and some gentle singing, Yolanda stepped out from the opposite end of the cabinet, after we had heard a moment before the medium talk in her compartment. She first stepped up to the physician and then to me, stretching out her two bare and well formed arms towards me, and then distributing fresh roses and other flowers among the circle, to the number of about twenty-seven.

"As I have long ago passed beyond the first period of sensation, I reviewed the apparition carefully and quietly and discovered many things which reminded me of the medium, which, as in many similar cases, particularly at the commencement of a materializing séance, gave me the impression of that "Psyche" having, as it were, not yet completely been evolved from her mesial chrysalis. Whoever in such cases is able to suppress his doubts till the end of the séance, and to grasp his doubt instead of grasping the figure, will often entirely forget this first impression. The figure of the Polish lady, which, after the retirement of Yolanda, appeared in the middle compartment, without, however, stepping out, bore almost the blaze of the full light, and was very imposing, all her masculine features showing distinctly. Then came a figure which was recognized by one of the lady-sitters, which seemed quite credible to me, although I have not yet had any similar test; but the grandest and most impressive scene of the evening was the dematerialization of Yolanda, which now followed."

"Having risen from my seat, I became convinced that the figure was standing isolated from the cabinet and partially within the semi-circle, and was acting like a living being. By degrees this statue sank under her garments, sometimes suddenly several inches, as if the skeleton were irregularly yielding to the process. Our singing took more and more a solemn, half-suppressed tone, while the slowly vanishing figure left only a whitish glow visible on the carpet, growing darker and darker, until the last trace disappeared, melting like a layer of ice on a black cloth!

"This almost indescribable event was repeated on three evenings, and will to all who witness it, remain unforgettable through their lives.

"The next day a friend of mine arrived from Hamburg, (as if the spirits had made some secret arrangement), Mr. W. Oxley from Manchester, with a friend of his, and now, I could hope for the greatest success, a hope in which I was not disappointed. On a previous demand of the spirits, some fresh and pure earth and a glass bottle were already in the room, and after Yolanda had made her appearance, she stepped up to me and led me into the center of the circle and bade me kneel down beside her. As the light was very weak, she directed my hand to the paper with fresh earth, and I, understanding her signs, filled the empty bottle with this earth. She then poured water upon it, and after having shown me back to my seat, she covered the bottle with a veil and retired into the cabinet. Soon after we saw something stir under the veil, which was now removed by Yolanda, and a plant, which she bore to Mr. Oxley, illumined by the full light, caused our highest astonishment. The root was in the bottle. The green, fresh leaves showed no flower. Mr. Oxley put his plant close before him: the light was again toned down considerably, but after a few minutes, turned up again, when, lo! a splendid full blown flower, as big as a fist, shown upon us!

"In fact, it was almost necessary to have this plant from the fairy-realm photographed, in order to convince us that we had not been the dupes of a magic dream! From the wealth of these three evenings, I can only relate a few more incidents, although it is painful to omit so many others. A rose was presented to Mr. Oxley, which he had upon his breast between coat and vest. At the close of the séance he took that rose out and now he found

**THREE ROSES ON ONE STEM.**

"The third and last evening commenced with a manifestation, which made a deep impression on all of us, and upon me in particular. A lady, who sat at my side told me that her son, a cadet of the navy, who had been drowned half a year ago, appeared to her in these séances, usually towards the end of them. To-night she had come with the mental wish (not uttered to anybody except me), that he might show himself first. The curtain soon opened and a young fellow in the garb of a sailor, stepped boldly out; the mother rose from her seat, and we saw both meet in an ardent embrace, after which they separated. It was a highly impressive moment to all, and the mother resumed her seat near me, silent, but with visible emotion. Besides other miraculous proofs of inexplicable powers, we saw the medium and the materialized spirit at the same time and the dematerialization of Yolanda as before, deeply impressed our eyes and minds.

"The mediumship of Mrs. Esperance is particularly distinguished by the highly interesting circumstance, that during most of the manifestations her normal condition does not seem to be altered. While the sitters in the expectation of a new figure, are intensely gazing at the cabinet, the medium is heard talking herself, too, and expressing her astonishment, 'Who may this spirit be? It is quite foreign to me!' Of course under such circumstances, a doubter can only look at the figures as 'assistants,' but when such an 'accomplice' before the eyes of all, dissolves into nothing, is dematerialized, I should think the doubt ought to melt away too!

"I feel that my description gives but a faint echo of what I experience, but the main object I had in view

was to give the facts confirming the previous reports, and to throw light upon the event of the day, the unmasking of Mrs. Esperance, and to contribute to the confirmation of her wonderful gift for materialization. CHRISTIAN REIMERS.

London Sept. 25th, 1880."

This short, but graphic and impressive testimony of a gentleman, who has undoubtedly claims to our full confidence, relieves me from adding any remarks of my own, except that we ought to be extremely careful before we incur an unwise exposure, have been found test-proof by competent judges. In the case of Mrs. Esperance, the so-called exposure was apparently a complete one, the materialized spirit being caught and held for a moment "bodily," but nevertheless it was no exposure in the sense of the skeptics, but rather a convincing proof of the genuineness of the miraculous process, since other eye witnesses, such as Dr. G. Langsdorf, testify to the fact, that Yolanda had both her arms bare to the shoulders, while the medium a moment after found senseless in the cabinet, wore a black dress with close fitting sleeves. Our knowledge of the secret laws containing the wonderful process of materialization, has not passed yet beyond the A B C! Let us sit on the school bench before ascending the bench of the judge! DR. G. BLOEDEL.

Brooklyn, Oct. 31st, 1880.

**Spiritualism and Psychometry.**

BY WILLIAM DENTON.

Out of the 28 persons who have independently visited Sideros, when examining aerolites for me, at least 20 of these are mediums for spiritual manifestation, and several of them are among our most satisfactory mediums. I think it probable that nearly all our mediums for mental manifestations are psychometers. Several of them have told me that they cannot at all times distinguish between what they obtain psychometrically and what they get directly from the Spirit-world.

It is well that such a fact as this should be known. It explains much that has perplexed many mediums and many persons who have undertaken to investigate Spiritualism through mediums. An acquaintance of mine visited a medium at Lake Pleasant, during the last camping meeting. He was a perfect stranger to her, yet she described many of his departed friends and gave their names accurately. But what amazed him was that she saw and perfectly described a relative, whom he subsequently found to be alive and well. The medium was quite sure that he was dead. A knowledge of psychometry would, I think, have cleared up the mystery. The presence of the man enabled the medium to see his friends just as the fossil bone of a mastodon enables a psychometer to see the animals that existed here when it was alive. Such mistakes as that medium made have discouraged many investigators.

From the fact that mediums are generally good psychometers, there are no people in the world who are as well qualified by nature for scientific investigations. They hold the keys of knowledge in their hands, though but few know how to use them. This requires study; it requires a knowledge of what scientific men and women have already done in the elucidation of nature's secrets; it requires time, and for the best use of the psychometric powers, it requires freedom from care. Few are able and at the same time willing to give these. Yet some, succeeding remarkably well in some directions, by the use of their superior faculties, they not infrequently undertake to do too much and to do it too rapidly. Having made geology a matter of especial study for the last 40 years, I know something about the development, physical and organic, of our planet; and when I compare the statements of mediums in reference to matters concerning the geologic history of our globe with the actual facts as known to the geologists, I find them as a rule and almost without exception, sadly defective. The grand reason is not because these persons cannot obtain the necessary knowledge by their superior powers, but because they cannot or will not take time enough and give labor enough to accomplish the result.

I distrust all spiritual oracles, who undertake to answer all questions and drive away the last cloud from the intellectual sky. Their answers are generally much worse than none, because they lead people to trust in many cases statements that have no foundation whatsoever in fact. The same persons, however, with patience and by labor might surpass all scientists that our planet has yet seen.

I have met men and women, not a few recently, in the course of my psychometric investigations, who by their deep insight into the heart of nature have astonished me, accustomed as I am to somewhat similar revelations. Some of them were aged; one nearly eighty; some were quite young; one, a girl of 13. If the young sensitive could be properly trained we should see astronomy and geology, within the next 25 years, that would almost infinitely surpass all that have been written, and that are likely to be written by our present methods, for a thousand years.

A few days ago I called upon a medium located in Boston, and though the specimen, with which I tested him was unseen by him, and merely held in his hand, he plucked out the heart of it in a very short time, with an ability that was astonishing, and to a person, not conversant with psychometry or the spiritual powers of sensitives, would have probably seemed miraculous. He followed back the history of the specimen, described the changes through which it had passed during a long period of time, and all this with a readiness and accuracy such, that it seemed to me if the specimen had been able to reason, remember and write, it could not have told its story better.

Such persons as he should devote their lives to the development of natural science. When we become wise enough, the superior sensitives among us will be relieved of the necessity of struggling for bread, for that very struggle unites them in a great measure for the exercise of their special powers. Indeed, I trust yet to see a successful movement inaugurated that will result eventually in relieving all who are disposed to render a fair equivalent to society for what they receive, from the terrible struggle for existence that obtains now almost everywhere.

The future of Spiritualism we might paint in glowing colors and be guilty of exaggeration. The unseen powers are determined to carry on their work, and cause the truth to triumph. The present astronomical cycle is almost completed. A fierce warfare is going on between the powers of light and darkness. Truth must conquer. Falsehood must die, but alas for those who do not ally themselves with the higher powers. Sickness, accidents, sudden deaths, political, social and religious struggles are imminent. Those who bind themselves to earth and to the sphere of its lowest emanations, must succumb to the new wave of light sweeping down from higher spheres. Rejoice, oh every faithful worker, your redemption draweth nigh; but weep and howl all ye against whose lives the hand of the recording angel writes the awful mystic sentence, "Mene, Mene, Tekel, Upharasin," thou art weighed in the balance and found wanting. Now is a judgment day. We have reached one of the great crises in the earth's history, and ere a few more years, have rolled away, a mighty change will have taken place in the governments and theologies of the world. Spiritualism has taken a grand step: forward and upward. As in the past it has commanded its blessed work of showing the true unity of true science and true religion; so in the immediate future will it continue yet more efficaciously its blessed work. The science of coming days will be in perfect accord with a rational and soul uplifting religion, which in its turn will be linked in the bonds of a perpetual marriage to enlightened scientific facts. Astronomy, geology, chemistry, physiology, botany, and every department of science, will blend sweetly and usefully with that religion whose creed and commandment will consist of the Arabian and Judean Golden Rule.—J. W. Colville.



Religio-Philosophical Journal

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

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Spiritualists and Swedenborgians.

To the Editor of the Religio-Philosophical Journal. Many thanks for your article in the JOURNAL of Oct. 2nd, in reply to my note asking, "In what estimation are Emanuel Swedenborg and his teachings held by modern Spiritualists?"

One hundred and thirty-seven years ago the world was startled with the revelations which Swedenborg began to give out. The church was enveloped in the black clouds of superstition, bigotry and persecution. I know that it will hold to that which is false, but every candid mind must admit that the changes which have come to pass in the world are due to the influence of Swedenborg's message.

Let your light so shine before men, that they seeing your good works may glorify their Father in heaven. St. Louis, Mo. Oct. 27th, 1890. We cheerfully give place to the above well-expressed views of our correspondent.

Dr. Beyer writes: "The report of the Lord's personal appearance before the Assessor, I heard from his own mouth when he was an old man. He said that he saw Him sitting in purple and in majestic splendor near his bed, whilst He gave him commission what to do."

Does our correspondent accept this as literally true? To us it seems more rational to suppose that either Swedenborg was under an hallucination, or that some ambitious and psychologizing spirit, finding he was a medium for spirit intercourse, tried to make him believe that it was Jehovah himself who had rebuked him in regard to his eating.

"That the Lord Jesus Christ is the only God of heaven and earth; the Father, Son and Holy Spirit in a glorified human form; a Being of infinite love, wisdom and power; our Creator, Redeemer and Regenerator, who came on earth by taking upon himself our human nature, through which He combated the powers of evil, and having conquered them, He keeps them in subjection, and man thereby in spiritual freedom, thus making salvation possible to all."

It is the glory of Spiritualism that it has an elective affinity with all truth, come whence it may; and that it teaches us at the same time to question the assertions of all seers, mediums and spirits, whether they preface their dicta with a "Thus saith the Lord," or with some less pretentious announcement.

These Spiritualists make a great mistake who, because a so-called "control" calls himself Bacon, Swedenborg, Mages, or Parker, accept his sayings as if they had any authority over those of any reasoning, well-instructed man or woman.

Our reason was given us to detect and assimilate the truth; not to accept the fallible utterances of finite beings, whether mortals or spirits, as wholly authoritative.

cho-physical facts of the body and soul of man when at his best? Do not misunderstand.

A friend encloses to us William Howitt's letter of May 9th, 1874, from Rome to the Medium and Daybreak, of London, wherein he takes ground strongly against the formation of the British National Association of Spiritualists and against the organization of Spiritualism.

If the human mind is so narrow that only men who are Spiritualists can cooperate in these organizations, or if when formed they are to be perverted for their comprehensive scope, then our suggestion is a failure in advance of its trial.

Do we expect that in every society that shall form all the ideal results, dwelt upon in this and previous issues of the JOURNAL, will be visibly achieved? By no means.

Let us now form organizations whose objects shall be, the praise of what and whom we know; the elucidation of the truths we know; the enjoyment of the arts we know; the performance of the duties we know; the investigation into the psychological phenomena, about which we know something and want to know more;

The contest of the "Rev." prestidigitateur and soul-saver, A. A. Waite, mountebank and servant of Jesus Christ, with a pseudo-medium known as Warren, alias Warren Lincoln, at Boston, recently illustrates one of the disadvantages from which Spiritualism suffers.

If the Spiritualists of the country had any authoritative mode of utterance, they would say that test sittings before public audiences should be confined to the class of mediums whose mode of manifestation is

such as to preclude both imitation and fraud. No cabinet sittings would be tolerated or sanctioned. So long as Lincoln or Warren, or whoever he might be, occupied himself with ringing bells in the dark, removing handcuffs or disengaging his wrists from cords, Mr. Waite could not only equal but surpass him.

Mr. Sargent's New Work.

We have now for sale Mr. Epes Sargent's new volume, "The Scientific Basis of Spiritualism." It forms a handsome duodecimo of 372 pages in long primer type, with a rich appendix of some twenty pages in briefer.

All the assailants of Spiritualism, whose objections are of any account, are here fairly and squarely answered; and the absurdity of raising esthetic or religious objections to an absolute fact of nature is clearly but temperately exposed.

The President has appointed a day of National Thanksgiving—a custom which no doubt agrees with the President's convictions, and which he assumes to agree with those of the people.

Thanks to the many friends who have so promptly forwarded clubs of subscribers. Mr. A. B. French spent part of a day with us last week on his way to the meeting at Paw Paw, Mich.

You cannot afford to do without the new books advertised in this paper. "The Scientific Basis of Spiritualism," by Epes Sargent, and Zöllner's "Transcendental Physics," are absolute necessities to every one who desires to be well grounded on the scientific evidence of spirit phenomena.

The offer to send the JOURNAL broadcast at the merely nominal price of thirty cents for twelve weeks to new trial subscribers is enthusiastically received by our old subscribers, and we look for an immense increase of readers.

Continued from Eighth Page.

When it finds in the books of Mahometans, Jews or Christians, that it is debasing for men to worship any object or thing before or in preference to the great truth; that to work honestly and faithfully in our respective callings six days in the seven and to rest on the seventh, devoting it "to a perpetual study of the Infinite," is a good plan; that to honor and respect our parents and superiors each in their department; that to abstain from murder, fornication and adultery, theft, covetousness and falsehood, beneficial to the human race;

In conclusion, then, I would cordially approve the project suggested by the JOURNAL, for general adoption by Spiritualists and all liberal minded persons.

I have read with much interest and satisfaction, recent editorials in the JOURNAL on organization, their breadth and liberality, the acquaintance which they reveal with the actual needs of Liberals, and the platform submitted as the basis of local organizations which all classes of liberal thinkers can join to secure "the social advantages of a church, the dramatic and artistic interest of a theatre, the scientific and practical instruction of a college, the co-operative helpfulness of masonry, and the investigating and debating spirit of a class in philosophy."

You have, I notice, called attention to the meeting that is to be held in Chicago on the 15th, for the organization of a new league for State secularization. Every society, I think, that is in sympathy with the purpose of this movement, and that shall adopt the "demands of liberalism," should be made an auxiliary of the National organization.

Prof. Joseph Rodes Buchanan, M. D., of New York City, whose name is familiar to all Spiritualists and free thinkers by his contributions to the liberal press, lectures, etc., writes under date of Nov. 10th as follows:

Allow me to express my hearty commendation of the practical suggestions contained in your editorial, "The Field that is White with the Harvest." They are very similar to my own suggestions in last Sunday's discourse on the "practical measures demanded by a true Christianity."

Your article, "The Field," etc., has the right ring and must help to create a strong sentiment in favor of union. I will write an article on the subject.

The name of Giles B. Stebbins, has been prominently identified with liberty and reform for the past forty years. He did heroic service in the old anti-slavery days, and is widely known as an author and lecturer, as our regular readers well know. He writes as follows:

I have carefully read the comprehensive and suggestive editorial in the JOURNAL of Nov. 6th, "The Field that is White with the Harvest." It is indeed a need of the hour that there be unity of effort and aim, and the strong bond of social unity among the host going "out of the old superstitions into the new light, joy and liberty of a healthy and vigorous manhood."

humble beginning—weak to-day but strong in the coming day.

Yet I would suggest an addition and a modification. You speak of the social advantages of a church, but we must not pass by or underrate the power and advantages of a church as a means of religious and spiritual culture—a power which is great, and an advantage which, even under the blight of sectarianism, is sometimes of priceless value.

Let the growth of natural religion and the higher culture and finer insight of the spiritual faculties, be the leading and central idea and aim, and then have the varied range and the orderly liberty of thought and speech for all, which you propose.

Your RELIGIO-PHILOSOPHICAL JOURNAL is devoted to the spread and upbuilding of the spiritual philosophy, and of natural religion, yet you want the truth, and so any fair and honest person, orthodox or materialist, can have a word in your columns. I would have these organizations which you propose, devoted to the same idea, yet animated by the same spirit.

I like the editorial, "The Field that is White with the Harvest," but to our minds you have made one omission, the works of the Harmonical Philosophy deserve consideration—the philosophy itself. It would be well to call attention to this last, best philosophy, which organizes such efforts as you describe in its practice.

This completes our symposium. It is just such a collection of encouragement and dissent, of words of cheer and of objection, as the world's progress. Those who object are wise on the side of caution. Those who urge are wise on the side of energy. In a large sense, we agree with both. We know that there are all the objections which have been stated by the objectors. We know that many of them are true, and all of them are forcible. But we also know that before the world lies a future of greater power, broader culture, wiser priesthoods and more instructive temples than have ever hitherto been known—less pagan, more pure.

Brooklyn (N. Y.) Spiritual Fraternity.

The announcement that Col. Wm. Heston is to give a lecture for our Fraternity this evening, brought out a large and cultivated audience, who listened to the able and instructive lecture of Col. H. with the greatest attention.

His lecture abounded with a large array of facts, proving that "unseen forces" had a vast and controlling influence in human life. He applied these facts to show the magnetic influences that one person had upon another, and claimed that mind reading seemed clear and probable, and that a spirit can be seen or felt, was not any more improbable than the facts of mesmerism and psychology were a quarter of a century ago.

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

A goodly number of the spiritual mediums will be present, through whom investigators may have ample opportunity of demonstrating the fact of immortality of the soul. The following, among others, are expected: Mrs. A. L. Johnson, Waco, independent clairvoyant; George E. Search, of Wichita, Kan., independent clairvoyant; Mrs. J. J. Talbot, of the world-renowned clairvoyant; Mrs. J. J. Talbot, of the world-renowned clairvoyant; Mrs. J. J. Talbot, of the world-renowned clairvoyant.

"This philosophy is a wonderful encouragement of individuality. It enables you to see dangers and evade them; to see the weapons striking before invisible to you—into your soul and character, and enabling you to dodge them. It enables you to detect social vampires, and to hunt or destroy them.

them, for we all have a power of isolation and defence.

"I cannot compete with a giant, but I can hide or run away. I cannot overcome the influence of a Caesar or a Napoleon, but I can tell him to go to the devil, and can resist his influence without being consumed like a snail in the sun. I can apply this philosophy to making friends, to holding men at arms length, and to using it as a dexterous weapon of offence and defence.

On motion of Judge P. P. Good, the thanks of our Fraternity was tendered Col. Heston for this able and instructive lecture, and his manuscript requested for publication.

Short addresses were made by Fred Haslam, Judge P. P. Good, Mrs. Hope Whipple, and W. C. Bowen. Mr. Bowen spoke in the highest terms of the new books issued from the spiritual press this week, Espe Sargent's "Scientific Basis of Spiritualism," and Prof. Zöllner's "Transcendental Physics," and urged upon all to purchase and read such books.

Deacon D. M. Cole will give our next lecture, Friday evening, Nov. 19th, on "The Signs of a True Church," and on the evening of Nov. 26th, Dr. Henry Slade is to be with us and give us some of his interesting personal experiences.

Mrs. Maud E. Lord is located at 49 South Elizabeth street, where she is giving public sances four nights in the week. Mrs. Lord is probably the best medium for dark circle manifestations that ever visited Chicago. She has hosts of friends in the West who will welcome her return with delight.

Our thanks are due to the following for sending clubs of new subscribers: A. C. Douglas, Bement, Ill.; L. R. Slade, Princeton, Wis.; A. S. Avery, Morris, N. Y.; Wm. Dinning, Waukegan, Ill.; Dr. H. Warren, Cedar Rapids, Iowa; Rufus Cate, Ann Arbor, Mich.; A. J. Davis, Grand Crossing Ill.; J. W. Scally, M. D., Atascosa, Tex.; Julius Hill, Sidney, Neb.; F. N. Blackman, Tomah, Wis.

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

A goodly number of the spiritual mediums will be present, through whom investigators may have ample opportunity of demonstrating the fact of immortality of the soul. The following, among others, are expected: Mrs. A. L. Johnson, Waco, independent clairvoyant; George E. Search, of Wichita, Kan., independent clairvoyant; Mrs. J. J. Talbot, of the world-renowned clairvoyant; Mrs. J. J. Talbot, of the world-renowned clairvoyant; Mrs. J. J. Talbot, of the world-renowned clairvoyant.

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Spiritual Meetings in Brooklyn and New York.

BROOKLYN, N. Y.—Conference Meetings every Friday evening, in Fraternity hall, corner of Fulton St. and Gallatin place.

BROOKLYN EASTERN DISTRICT FRATERNITY meets every Sunday evening, at 7:45 P. M., in Latham Hall, 50 St. near Grand. D. M. COLE, President.

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

NEW YORK CITY.—The Harmonical Association. Free Public Services every Sunday morning, at 11 o'clock, in Block Medical Hall, No. 11 East Fourth St., near Fifth Ave. Discourse every Sunday morning at 11 o'clock, by Andrew Jackson Davis.

NEW YORK.—Harvard Rooms, Reservoir Square, 6th avenue. Sunday Religious Services, in which the Doctor and his assistants, George Henry Smith, M.D., Mrs. Emma Hardinge-Britten will give a brief course in the history and philosophy of Spiritualism.

Spiritual Convention at Binghamton New York.

The fourth annual meeting of the Susquehanna Valley Spiritual Association, will be held at Lacey's Hall, Binghamton, N. Y., November 12th, 13th and 14th (Friday, Saturday and Sunday). 1880. Mrs. Annie Colby, of St. Louis, Mo., Mrs. Abby W. Burdick, of New York City, and Mrs. J. H. Cowen, of Fredonia, N. Y., are engaged as speakers.

Passed to Spirit-Life. Passed to Spirit-Life, at Albion, Iowa, Oct. 24th, 1880. LORNA JANELLA, daughter of Henry M. and Sallie J. Beeson, aged 15; ears and 10 days. HENRY M. BEESON.

Passed to Spirit-Life. Passed to Spirit-Life, at Albion, Iowa, Oct. 24th, 1880. LORNA JANELLA, daughter of Henry M. and Sallie J. Beeson, aged 15; ears and 10 days. HENRY M. BEESON.

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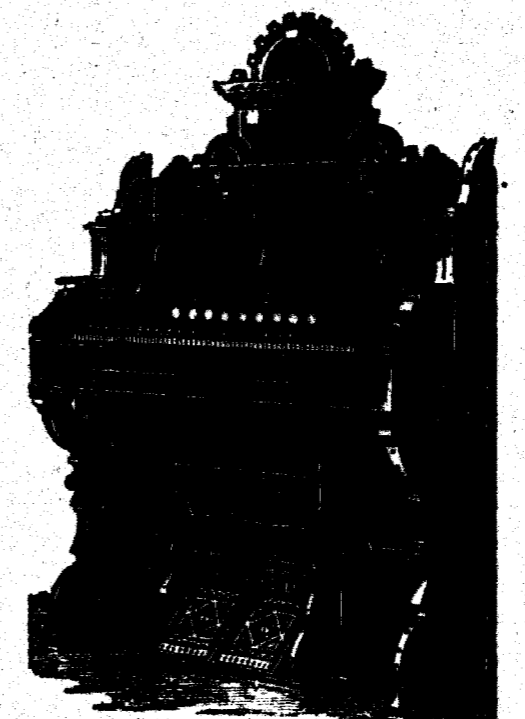
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Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Threescore.

BY G. H. CALVERT.

I am not old, and will not be; I daily grow, and joys are piled About my life, as when a child I bloomed into Eternity.

The quick perennial rose is mine As much as in my woful youth;— Nay, more; for gleams of gathered truth Their essences on my temples shine.

Life is no unending endless swathe, Our clay-clad bodies erect to hold; 'Tis flame that kindles worlds untold, A fire whose warmest pulse is faith.

One Way to Prevent Labor Strikes. There is one branch of the silk industry in which it may confidently be said that America leads the world.

One of the pleasantest and most noteworthy features in connection with the work of the Cheney Brothers is not merely the importance they have made in silk machinery, but their practical solution of the question of the pleasant and equitable relation between capital and labor.

How much richer than the many of any one religion is that of these common truths of justice, mercy and faith, responded to each other from nation to nation, around the globe, and through the ages, in the same and wider and grander blending in one symphony, where diverse races are the singers, and all humanity the choir.

Information Wanted.

To the Editor of the Religio-Philosophical Journal: You will be conferring a great favor on me by stating your opinion on the following case, which I will briefly refer to before you.

On a previous occasion, I had noticed that she would pause in her conversation, while presumably under control, at such times as the servant answered the front door bell.

It cannot be justly affirmed to be evidence of fraud if a medium uses the senses, or seems to use them, in the trance, as observation of the best trance speakers shows; who will, for instance, pause in the midst of a discourse when a disturbance occurs in the congregation, their own senses being quickened on such occasions by the spirit in control, or the latter impelling the subject to act as circumstances demand.

TABLE-TIPPING.

Revival of the Remarkable Phenomenon in Evansville, Ind.

It has been some time since matters seemingly supernatural in the spiritualistic way have agitated Evansville people, but indications are now pointing in that direction.

At Mr. Williams's séance on Saturday night, the front ring was placed on the arm of a gentleman who had never sat in a circle before, while he held the medium tightly by the hand.

Thoughts concerning Jesus of Nazareth and Primitive Christianity.

BY S. D. RAY.

In my last communication to the JOURNAL I promised in my next to give the answer (as written by John F. Smith's spirit-band last spring) to the following question:

"Is there such a spirit in the Spirit-world as Jesus Christ, and how are we to understand his relationship to the Divine?"

"In connection with the present dispensation, Jesus is represented as being a very benignant and justic, while he who claims to be more than a brother to all humanity—the spirit guardian of the earth through this now terminating cycle, surrounded by an innumerable company of angels who constitute the Christ-sphere."

"As to the divine mind, God signifies the infinite good, and to be the good, would of course imply an all-powerful life rounded entirely out in virtue. Jesus is the center of spirit world to-day in connection with this planet, but Jesus is not infallible more than other souls will ever be, nor can his divinity be beyond that which other souls will attain through the instrument of love and justice, which is the basis of all power."

"When tidal waves are rolled upon shore, many in number, it would take very close observation to tell which one rolled the highest, and it will be much more difficult to detect the center of the earth's rotation than at any time in the past; and you will find many false and deceptive, who will endeavor in vain to thwart the designs of the good and earnest workers in this great truth."

"As you will always find that where there is an opportunity to rise high on a tidal wave of life, there will also be an opportunity to fall, correspondingly low, the same power working in opposite directions will have a tendency to lower you if you misapply these sacred gifts."

The Devil.

The following is an extract from an address by Mrs. Emma Hardinge-Britten on this subject, "Why does not God kill the Devil?"

pressed with the form of matter, and being attracted to materiality or earth. It departed or fell from its latent innocence and began to acquire a knowledge of good and evil.

Message to the Editor from spirit Henry C. Wright, through the Mediumship of Mrs. A. O. T. Hawkes.

We are glad to hear from our brother, and are much pleased that he is working as he is. We are doing all that we can to stir up the thinkers to the point where they can put forth all their energies to bring about a liberal and rational platform, where common sense may rule.

The darkened minds must give way before the more liberal and just control of true discipline. All your plans are well conceived, and from your present stand point, will work out most perfectly and reasonable result.

Items of Interest from Sydney, Australia.

To the Editor of the Religio-Philosophical Journal: This is mail day, so I will embrace the opportunity to give you a brief epitome of our local free thought and Spiritualistic affairs.

There is a great deal of Spiritualism here privately, and among many of the so-called leading families, but these people are not honest in the matter; they are afraid of the public eye.

I do not know what Mr. Tyerman's movements are; unfortunately he was burnt out of the Victoria Theatre, and has had to hold forth since in a small hall, which is not as large as the capabilities of the lecturer.

The clerical body are trying to reorganize a defunct society, which was known as the Lower Day Observance Society, and the Libera will shortly start an opposition movement with every prospect of pronounced success.

Letter from Brooklyn, N. Y.

To the Editor of the Religio-Philosophical Journal: The outlook for the spiritual cause in Brooklyn, N. Y. is bright, and encourages the Society of Fraternity, both Conferences and Children's Lyceum are well attended, and evince an activity befitting the fall and winter campaign in behalf of Spiritualism.

Home for Mediums.

Suggestions having been made from time to time in the public prints, both by mortals and the invisible, to the effect that a home for mediums whose labors in the cause of truth have not been sufficiently rewarded to secure them from want in their declining years—would it not be well to look to it that they should be the care of collecting contributions, and to this end have the whole matter delegated to a score of well-known, competent public men and women, to first decide upon its necessity and feasibility, and then to appoint a duly qualified treasurer to receive the offerings that might be given?

A BAPTIST "HERETIC."

He Tells His Congregation What He Thinks About Religion, and then Resigns.

[Special Telegram to Chicago Times.] WAUWATOSA, Wis., Nov. 1.—Rev. H. L. Kutchn, the pastor of the First Baptist church of this city, has resigned, and last evening gave his farewell address.

I believe in the doctrines essential to salvation. I believe the scriptures and the revelation of the Lord will be the only rule, and not absolutely infallible. I believe that the Old Testament is merely a history and in a great deal of it there is no need for any inspiration. I don't believe God wants us to entirely exercise faith where there is a possibility of knowing. Men are inspired now, as well as in Old Testament times.

Another Lecturer in the Field.

To the Editor of the Religio-Philosophical Journal: The time has arrived at which I deem it necessary for me to make an announcement to the friends of our cause, that I have consecrated my time and energies to ours, the holiest of all causes, and ask the sympathy and support of all those claiming to be held in the same common bond of fraternal and universal brotherhood.

Judging from my feelings or "the burden of soul" my theme will be "the higher senses, or the science, the philosophy and the spirituality of Spiritualism." I judge, as the result of some visits to small towns and rural districts, that while Spiritualism has been rapidly on the increase in the cities, there has been an evident falling off in these places where the visits of our periodicals and lecturers have been discontinued.

My P. O. address will be in care of L. L. Darrow, Coldwater, Mich.

J. Buchner writes: I can't think of doing without the JOURNAL; it is of the deepest interest to me. The very best exponent of all truth. It exposes all frauds when discovered.

Notes and Extracts.

Men talk of "dangerous truths," as if it could be that truth is ever dangerous or unsafe! 'Tis only we and our impure hearts that are at fault; Nettles touched timorously sting to the quick; but grasp them with a will, and they are harmless as sweet beds of balm.

Are dangerous; of them, my soul beware! Look to it that they cheat thee not with shams, And flustering epigrams of lower grade, When the supreme good is in thy grasp, Or may be for the reaching after it.

"Creeds, Empires, systems, rot with age, But the great people's ever youthful; And it shall write our future's page, To our humanity more truthful; The gentlest heart hath tender cords, To wake at the name of brother; And time comes, when time to form words, We shall not speak to sting each other."

A writer has said: "Creeds are the stones with which we build the walls of our lower walls of separation between each other to divide the brotherhood and sisterhood of humanity and engender hatred and strife."

It is recorded of Jesus that shortly before his crucifixion "he entered into the temple, and drove out the money-changers with a whip of small cords." If the same process were now to be repeated, and the money element, together with all the "vested interests" in ecclesiastical edifices and society superstructures, were extirpated, the path of the truthseeker would be cleared from many an obstructive barrier.

The world is now waking up and anxiously calling for light! More light! Knowledge is the birthright of every human spirit embodied in earth and man, and we owe to those, who, possessing the knowledge of truth, refuse to trade upon the credulity of their less instructed fellows, for assuredly, it will eventually recoil upon the heads of those who continue to perpetrate such an enormity. The withholding of a known truth is equivalent to the proclamation of a lie.

Transcendental Physics.

An Account of Experimental Investigations from the Scientific Treatise of JOHANN CARL FRIEDRICH ZOLLNER, Professor of Physical Astronomy at the University of Leipzig...

Translated from the German, with a Preface and Appendices, by CHARLES CARLETON MASSEY, Of Lincoln's Inn, London, England, Barrister-at-Law.

CONTENTS.

Author's Preface. Author's Dedication to Mr. William Crookes, F. R. S. Chap. I.—Gauss and Kant's Theory of Space. The Practical Application of the Theory in Experiments with Hour-Glasses...

After Dogmatic Theology, WHAT?

Materialism, or a Spiritual Philosophy and Natural Religion. BY GILES B. STEBINS, DETROIT, MICH., Editor and Compiler of "Chapters from the Bible of the Ages," and "Fleets of the Life Beyond and Within."

THE RISE AND PROGRESS OF Spiritualism in England.

BY BENJAMIN COLEMAN. This pamphlet contains important facts connected with the early movement in England, with which the author was identified, and an account of some of the most remarkable of his personal experiences.

WITCHCRAFT OF NEW ENGLAND. MODERN SPIRITUALISM.

Just Issued. BY ALLEN PUTNAM, ESQ., Author of "Bible Marvel Workers," "Natty, a Spirit," "Memorism, Spiritualism, Witchcraft and Miracles," "Agassiz and Spiritualism," etc.

CONTENTS. Preface. References. Explanatory Note—Don'ts and Mather and Calef. Account of Margaret Rule. Definitions of Witchcraft. Commission of the Devil: Margaret assaulted by Specters Offered a Book, and plucked, fawned, and probed, and made her to draw, lifted, and saw a White Spirit, Rubber, Marrow, Visited by Spies, Prayed with, and Bristoned was small. Fowler charges Delirium Tremens. Affidavit of A. L. Calef, dated 1st of October, 1878. Character of Cotton Mather. Haven's Account of Mercy Short. R. B. H. GALEY. THOMAS HUTCHINSON. C. W. UPHAM. Margaret Jones. Winthrop's Account of her. Hutchinson's and Upham's. Our own. J. W. Crosby's Experience. Spirit of Prophecy. Spirit Child. Materialization. Convulsion. Spirit of a Boy. Materialization was executed. Erroneous Faith. Margaret's Case isolated. Epitaph. Ann Hibbins. Beach's Letter. Hutchinson's Account of Ann. Upham's. Her Will. Her Wit. Denomere's Her Harsh. Guessing. Her Possibilities. Her Character. Her Intuitive Powers. Her Illumination. Ann Cole. Hutchinson's Account. Whiting's. The Greenhamites. Representative Experiences. Elizabeth Knapp How affected. Long accustomed to see Spirits. Accused Mr. Willard. A Case of Spiritualism. More Family. Physical Manifestations. The Sailor Boy. Caleb Powell. Hazzard's Account of Lead. Mather's Account of John Stiles. Mrs. Morse accused. Hail's Report. Morse's Report. Hail's Report. Character. Faults of Historians. Marvels in Essex County. Ellakim Phelps. Goodwin Family. Hutchinson's Account. Character of the Children. Willard's Account. Philip Smith's Case. Upham's Account. Spirit Loss of Earth Language. Mather flattered. The Girl's Weight triplicated. Mather's Person shielded. Upham's Conclusion incredible. Hutchinson nonplussed. Justice to the Devil. Summary.

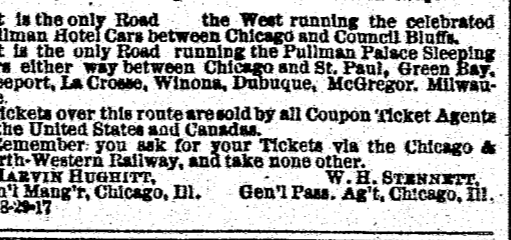
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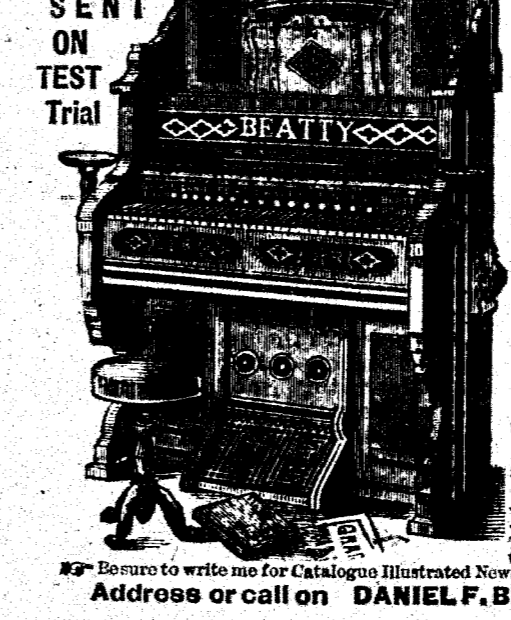
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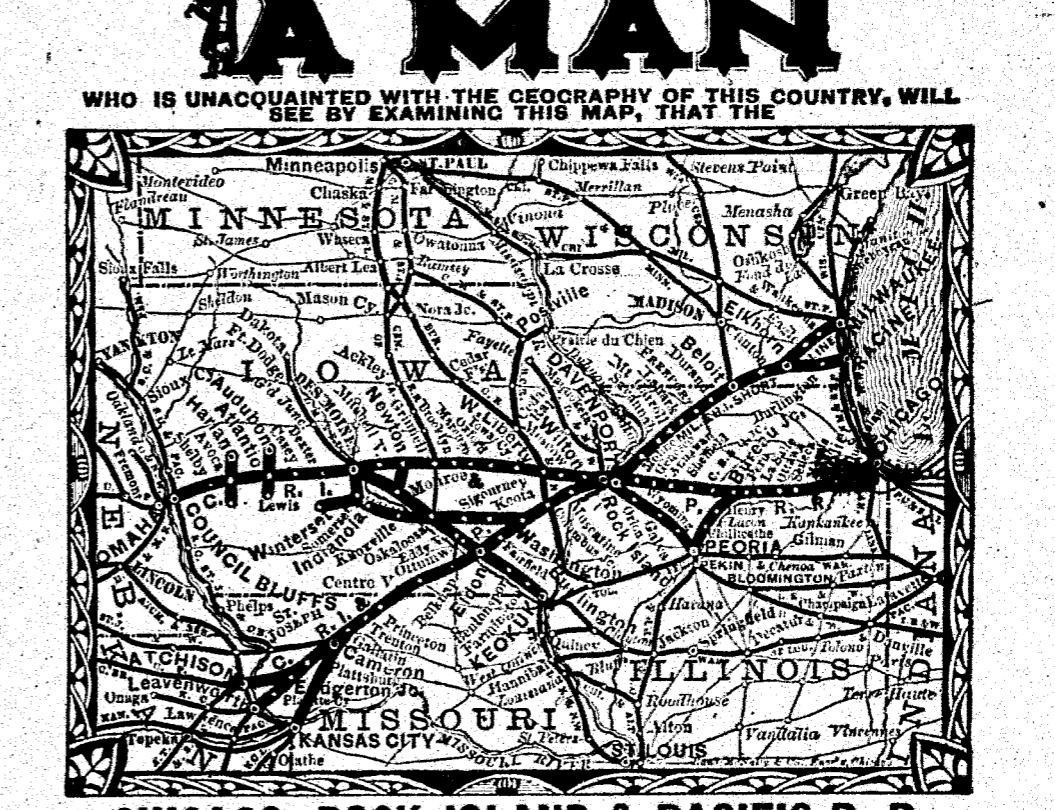
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we seek more morality, more goodness; seek to practice more charity and tolerance than are now found in the church; and the stale and absurd cry of the clergy, that with a spread of liberalism, the history of a French anarchy and riotous license would again be introduced, etc., will forever be silenced and branded as a monstrous lie!

Let us prove to the world that for theology we would substitute science—social, moral and natural; for churches—schools; for preachers—teachers; for the unknown—the known; for duties to God—duties to man; for happiness hereafter—happiness on earth; for theories—facts; for miracles—law; for fear—joy; for a gloomy, dreadful cynicism—social happiness; for a cheerless Sabbath of dry rot—a welcome Sunday of rest and healthy invigoration to the poor man and his family; for a false goodness prompted by an expected reward in heaven—a true goodness for its own sake; for a spurious virtue practiced only because restrained to do the opposite by the fear of "hell"—a virtue pure and unalloyed as the virgin gold not yet contaminated in the crucible of the alchemist.

Yes, let us organize, and thus carry out these great and benevolent aims of all true liberals; and the long hoped for "Utopian age" of a more universal and practical morality and its consequent condition of happiness, will, indeed, dawn upon a humanity, long enslaved by false theories and a sham philosophy of ethics.

Let us appeal to the rich men in the church to apply and devote their wealth and energy (now worse than wasted in teaching the masses, and to a true understanding of the great moral laws of nature; and then seek our prisons and houses of prostitution—which are now crowded with men and women, all having the regulation Christian belief—would not soon be depopulated and this vast number of unfortunate rescued to a long life of virtue and happiness.

Good but ignorant men of the *Inter Ocean* school often tell me they believed as I (being an atheist), they would just as soon steal or commit murder as not—to which I reply: My friend, if that be true, you lack indeed all requisites which a noble man should have, and are sadly ignorant of the first principles of a true morality, which consists simply in doing good for its own sake, and no reward outside of the innate gratification and happiness which always derive from doing good. Admit that you would take the life of your innocent little one, or rob your neighbor of his possessions, if you did not hope for heaven or fear hell, and you are in fact as a criminal as any that ever committed such a deed, and what is worse, a far greater—a coward! Go and hide your face in shame! You are unworthy and unsafe to be trusted to associate with people of an average morality, who hope not for heaven when doing good, and fear not hell.

And "mildly" can yet teach the church, if it will heed this simplest A B C of a scientific morality, based upon nature and law and, alone, making human life possible—and which, to its disgrace be it said, as yet it has never dared to recognize.

And honest and liberal laymen in the church—without necessarily withdrawing from it at first—would, I think, be the first to join such a glorious institution of practical reform. Spiritualists being the only class claiming to bring the olive branch of proof for an immortality, they also fervently hope for, and being ever ready and anxious to invite all classes to a participation in an earnest investigation of their claims and facts in their possession, they would here find—if anywhere—the serene haven of proof for a doctrine which the church has ever taught, but, alas! also virtually concedes that it can never be demonstrated.

And, as "truth is mighty and will prevail," and the Christian, Spiritualist and Materialist, all prompted by the same pure motives, and all meeting upon a broad platform of a fraternal brotherhood, seeking the truth and nothing but the truth, in a thorough and scientific analysis of their several beliefs, and all alike bold and fearless to abandon their pet doctrines if found unworthy of belief—who can doubt that by these methods, applied by intellectual and honest men, the chaff of falsehood would soon vanish with other superstitions of the past, and truth alone remain?

J. B. Young, Esq., attorney, of Marion, Iowa, writes:

You are in the right track. I will aid you all I can. Truly the harvest is plentiful.

Mr. Charles D. Lakey, publisher of the *American Builder* and other valuable periodicals, a gentleman of wide culture and experience, writes: "The 'Field that is White with the Harvest' has a good ring. Bravo!"

Rev. H. W. Thomas, D. D., writes that he likes the editorial, and will take up the subject in a sermon soon.

Dr. A. B. Spinney who, for several years as President of the Michigan State Association of Spiritualists and Liberalists, did effective service, and who is as competent to pass upon the merits of the subject as any man in the country, writes:

Your editorial upon the subject, "The Field that is White with the Harvest," just meets the demand of the hour, hits the nail upon the head, and should be read and acted upon by every Spiritualist, Liberalist, and lover of mental liberty and moral purity in the country. Such a platform, with such means of amusements and culture, would interest both old and young. Teach the masses upon all subjects at so small an expense, that all could become thoroughly educated. I shall be happy to cooperate with you in any way I can to put this project upon a successful and practical basis.

Dr. G. H. Geer, Spiritualist lecturer, writes from Glencoe, Minn.:

"The Field that is White for the Harvest," is timely and just suits my mind. The waiting, mournful sound coming from the sanctum of the *Inter-Ocean*, on the part of charity, is a fair specimen of those with which my ears are greeted in every village and country place. "No! virtue is not to be lightly regarded in a scramble for a sensible religion" but the powers of millions of intellects are waiting to be organized for effectual work. The time is at hand for colleges of philosophy, religion and science. There is danger of a nomadic liberalism resulting in superstition, if it be not prevented by a wise direction of our tendencies and capacities. The Savior now most needed, is he who can direct these mental forces. When I saw your plan of operation, my soul leaped for joy, it so met my desire, and the demand of the world. Such an organization would be, and is the coming church. Every where find a respectable number of the old minds anxious for such a move-

ment. I see in it the "morning gray" of a new era in religious history, which I hail with joy and outstretched arms. Let it come.

Mr. H. J. Horn, a gentleman of wealth and leisure, and whose wife is a superior medium, writes from Saratoga Springs, N. Y., as follows:

I read with much pleasure and with a deep interest your editorial of November 6th, embodying an idea of social and intellectual reunions among liberal and progressive people.

Your plan touches a chord that will vibrate with thousands of enlightened men and women, and will result upon a sentiment that is prevalent not only within, but outside of the spiritual ranks. Society, just now is permeated with a goodly number of practical, common-sense people, who (not being satisfied with theological hanks, and merely nominally associated with the church, or independent of it entirely) will readily perceive the utility and adaptability of the organizations you propose.

A reformatory movement in order to meet with success, should have a basis both broad and firm as those of the Pyramids of Egypt, and this is the characteristic of the plan you have outlined, viz as an adaptation of means to the various needs of humanity. If we penetrate deeply into the causes that have produced the world-wide acceptance of the doctrines of the Roman church, it will be seen that its basic elements were suited to the natural desires and requirements of the ages in which it flourished. Let us, then, apply a similar method, one that is inherent in the new philosophy, though on an ascending plane, and admirably adapted to our enlightened age.

The Protestant system, though freed from some of the errors of the past, is quite unfit to meet the requirements of the times, and still exercises a galling jurisdiction over the consciences of men.

Let us have no more exhortation, no protracted psychologic prayer meetings, no meaningless rituals, no Y. M. C. A. Associations that simply develop the negative side of character, but a confederation of all the elements necessary for instruction and amusement. Then the theological graduates who teach with mock humility the meanness, the unworthiness and depravity of man, will gravitate into some useful and honorable employment.

Mr. Wm. M. Lockwood, of Ripon, Wis., a Spiritualist and lecturer upon political economy and scientific topics, writes as follows:

An editorial in a recent number of the *Inter-Ocean*, manifests considerable mental anxiety, regret and disgust as to the tendency of the public mind towards liberalism as expounded by Swing, Thomas and Ingersoll.

Many well informed and active persons assume that in matters of religion, there is no such thing as evolution; that man's religious aspirations are to be forever satisfied by the unscholarly deductions and interpretations obtaining in the pagan past.

The power there is, in proclaiming the scripture as God's sacred law; even to those who doubt or disbelieve, in the proclamation, is alike visionary and momentary, depending much upon the credulity, ignorance and superstition of the auditor.

There is something in the human mind that demands proof and analysis, in the place of the assumption, and thus saith the Lord of modern theology. The orthodox church ought to honor the great teachers who are able to point out its mistakes, even though a great flood of individuals also can use these mistakes. Christians are only human after all; their mental vision and spiritual intuitions depend upon structure as much after they have joined the church as before, therefore they are as liable to make mistakes or to be mistaken, as any other class of people.

If "the young people of Chicago and the surrounding country do not stop where Dr. Thomas stops," regarding the truthfulness and integrity of the Bible, but reject the whole with a commiserating smile and repeat with zest and great satisfaction the great pagan's (Ingersoll's) jokes (?), it is because his jokes and sarcasms bring to view the greater paganism existing in orthodox methods of interpretation, belief and ideals of so called salvation. There is a growing sentiment that is by no means confined to the young people in and around Chicago, but extending into the church itself, that a belief in a personal God, a real, hell, an external form of worship in gilded fairs and temples, with a mouthing ceremony of external prayers and the constant agitation of the lower notes of human impulse, are only one remove, if that even, out of real paganism.

The parrot or phonograph that could only articulate hell and damnation, hell and damnation, would in all civilized society be cloistered out of sight and hearing, save, possibly, on rare occasions, to gratify a morbid curiosity. Of what use to science or society, is the thought of these articulate bipeds, that simply elaborate these low ideals without let or hindrance, and in the name of all that is ennobling to human character, what is there in all of this, that has a similitude to the religion consonant to man's spiritual nature?

After this external ideal of God and the orthodox church shall have passed away, for it surely will pass away, we shall yet have a subjective religion, a subjective ideal of Deity manifest in the various mutations of space. We shall have the Bible with all of its higher forms of inspiration, the beautiful philosophy of the Nazarene, Jesus made real because subjective (Emanuel) in our natures, the same inherent principle of spiritual growth, and an opportunity to learn some new *Te Deums* on the upper note of our thousand stringed harps. We shall have lecture bureaus that will send into our halls men of careful method of thought, who will instruct in every department of physical, mental and psychological science, illustrating their lectures with philosophical apparatus and the analogies to be found in physical nature. These lecturers will not dissent for three consecutive years in one locality upon forms of vertebrate life, or mollusca, or modes of motion, or the awful tribunal of the soul in the last days, but will be kept on the march giving from one to a series of three or four lectures in a place, thereby enabling every city and hamlet to have each year the deepest and best thought of a variety of well taught and disciplined minds.

These lectures, together with theatrical entertainments, concerts (both sacred and secular), exhibitions in art with accompanying explanations, will give unpleasant mental and intellectual friction and variety in method. The congregations will not so easily tire of their teachers and lecturers, and the money thus spent, will be spent in the interest of real education and scientific attainments. Where are there ten cities or villages that desire such a course of Sunday

lectures, and where are the men of thought, to preach this new gospel?

Mr. A. B. French, a veteran lecturer, writes thus from Clyde, O.:

I have glanced hastily over the articles of association you suggest. I can see nothing objectionable in them, and if practical work such as you suggest could be done, none would rejoice more than myself. My faith, however, is weak. Our people are peculiarly individualized, so much so they materialize the ego on every possible occasion. Some would object to it (if for no other reason), just because you have suggested it; others would have it more religious; others still less so. Much discussion will follow, and in the end, no doubt, some good be done.

We are now having the intense satisfaction of having furnished thought for the church, facts for the scientist, which each are enjoying, and at the same time ignoring the very hands that have fed them. We have saved the church, and are still guarding it from the sudden, rock of helms and materialism. The fact that the church gives us no credit, is wholly in keeping with her selfish history.

I have often asked myself whether we should ever maintain an organic existence in the world, and I have sometimes thought we cannot do so. This seems to be a marked period, one full of transition, full of dissolution. If from the tangled mass we have in our ranks, that have come hither out of the darkness and storm of the church, you can find enough unbroken threads to weave a better garment for us and our children, none can rejoice more than I will.

I wrote a very dear, personal friend (who has done enough to influence me to resume my public work), only a few days since, that I did not know where my place was. We had no effective organization. The church offered a thinker nothing but a dungeon. My themes were not in market for lecture bureaus, and all looked very uninviting. I received a very sensible reply, "To make my own place and be as independent as Swing." I have concluded to act on this advice till I can see a shelter large enough to cover me.

I need not remind you that the grave of a defunct spiritual society or liberal society, with sundry and diverse prefixes thereto, is to be found in many, very many cities and villages. State and national societies have gone out in darkness, and lyceums for the young have dissolved, and their flags and mottoes are the convenient refuge of "rats and mice." Even the impotent spider weaves his web in the silent and tenantless halls where this heaven-born institution once flourished. The church must not smile, however, or we will remind them that a Mohammedan mosque stands on the very soil once honored with the presence of their incarnate God.

To sum up these reflections, it seems to me that all organizations must and will be temporal, and yet any we may be able to maintain, I will aid. I don't think the past should discourage us, and I can conceive of no broader one than you suggest. The more a society recognizes the spiritual side of our natures, and the great universe around us, the better will it please me.

Mr. Bronson Murray, who has for thirty years been active in sustaining meetings for free discussion, and who is well known as a Spiritualist and gentleman of wealth and culture, writes from his home in New York City as follows:

I like the suggestion of the RELIGIO-PHILOSOPHICAL JOURNAL of Nov. 6th, under the caption, "The Field that is White with the Harvest." I believe it to be true that the people everywhere are languishing and yearning for just such sources of instruction and cultivation of the spirit of reverence. It may be, by some, objected to from fear of sectarian organization; but I do not regard the suggestion in that light. I am, and ever have been, an opposer of organization of Spiritualists as a sect, believing it fraught with the evils manifested by all sect organizations.

The gathering of neighbors, however, at stated times, for the purpose of mutual aid, society, improvement, search after knowledge, hygiene, social laws and psychology, and for the "perpetual study of the Infinite," as well as for amusement and the proper training of the young, is not at all in the nature of sectarianism. It admits the presence and the participation of all sects and creeds. It is very true that it will prove a factor in the propitiation of Spiritualism, so far as the same is true; but it will be the same as to every other true dogma, which can be classified as religious, and demonstrated. Such gatherings as the JOURNAL proposes are every way to be commended. By their very latitude and freedom, they would attract an extensive class of cultivated thinkers—well wishers of the race. They would prove one of the very best bulwarks against the spread of the political superstitions of paganism and protestantism. They would be the best guaranty that no absurdities of dogma or religious nonsense, shall become part of our constitution, and would be the surest protection for individuals against sectarian exclusiveness and arrogance, by furnishing a common place of meeting where the faith that is within each one can be set forth, and sustained by reason, if there be any. Should such associations become general through the union, the priesthood must soon discover the absolute necessity for confining its assertions within the bounds of modesty and of demonstrable facts.

The *Inter Ocean* never made a truer remark than that quoted by the RELIGIO-PHILOSOPHICAL JOURNAL: "The tendency of the public mind is towards a liberalism limitless in its meaning." It is to be limited by truth alone. It is that the public now seek after.



Track Work to Hand, Laws at the Kansas Shrine, Books neither Place nor Applause; the only Aids a Reading.

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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.

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 laws 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 remaining 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 trust 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 dissipate 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 persistent 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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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.

**PRESS COMMENTS.**

- \*\* Seems disposed to discuss questions in excellent temper and a spirit of toleration. \*\*
- 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.—*Pontiac (Ill.) Sentinel*.
- It is considered good authority on all matters relating to Spiritual Philosophy.—*Lewell (Mass.) Morning 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*.
- \*\* As an honest paper we commend it to those who wish to investigate what is known as Spiritualism.—*The National Citizen, Syracuse, N. Y.*
- \*\* The honesty and candor with which it is conducted are commendable. \*\* All persons who wish to keep posted in Spiritual Philosophy cannot do better than subscribe for this paper.—*Journal, 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 Aetna (Ill.) Banner*.
- 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, Holy, 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 "hits 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 Allegheny 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 COMMENTATIONS 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*.

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 right.—*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:

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