Meurs no Musk, Pows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

VOL. XXIX

JOHN C. BUNDY, EDITOR AND

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STATE SECULARIZATION.

A Plan of Procedure Decided Upon and a Movement Toward a National Organization.

THE TEMPORARY ORGANIZATION-THE PROVISIONAL COMMITTEE-WHAT IT 18 TO DO. AND HOW TO DO IT.

A conference of persons from various parts of the country was held at the Grand Pacific hotel, on Monday, November 15th, at 3 p. M. It was called to order by Mr. H. L. Green, of New York. Rev. Charles Craven, pastor of the Unitarian church in Toledo, was elected chairman, and a call of the roll showed the following ladies and gentlemen to be

PRESENT:

F. A. Wickelman, Chicago; J. B. Beale, Chicago; John Zellweger, Chicago; A. G. Humphrey, Galesburg, Ill.; Louis Wilhelm, Chicago; Samuel Brook, Alliance, O; John C. Bundy, Chicago; Lucien Prince, Worcester, Mass.; Rev. G. E. Gordon, paster of the church of the Redeemer, Milwaukee; Rev. George Chainey, Evansville, Ind.; Rev. Jenk L. Jones, Chicago; B.F. Underwood, Boston; E. C. Fisher, Chicago; Z E. Shedd Fremont, Neb.; Samuel Perke, gChicago; G. B. Fleming, Angola, Ind.; Mrs. A. Coulter, Chicago; Mrs. Amelia W. Bare, Milwaukee; Mrs. P. A. Schermerhorn, Chicago; Arthur Bate, Milwaukee; B. O C. Campbell, Chicago, G. H. Walser, Le Mar, Mo.; Mrs. G. H Walser, Le Mar, Mo.; Reuben Daily, Jeffer-sonville, Ind.; F. A. Kerns, Wyoming, Ill.; P. H. Philbrick, Iowa City, Iowa; Alonzo Lucky, Rantoul, Ill; Thomas B. Jeffrey, Chicago; A. J. Grover, Chicago; J. B. Young, Marion. Iowa; J. H. Strong, Des Moines, Iowa; E. Colby, Jr., Buckingham, Id.; J. C. Lutz, Gardener, Id.; Prof. V. B. Denslow, LL D. Chicago; H. L. Green, Salamanca N. Y., Rev. Charles Craven, Toledo, O; R C. Spencer, Milwaukee: R. Peterson, Dallas, Tex.: J. A. Freeman: Millington, Ill.; John A. Miller, Paducah, Kv.; Mrs. John Miller, Paducah, Ky.; Cole W. Waterman, Water-man, Ind; G. A. Guymar, Chicago; J. Packard, Bloomington, Itt. When order was fully obtained,

PROF. DENSLOW

was called to the floor, and he proceeded to explain the purpose of the gathering. He said that an informal conference had been held in the forenoon, and a policy was decided up in as being better than the one first agreed upon. It was agreed that this should be the first recognized conference, and the end to be attained was the best method of secularizing the Scate. The first question would naturally be: "Is this meeting in favor of secularization of the State?" By that phrase was meant substantially the same thing, but more minutely, as was meant by "secularization of the State" one hundred years ago. It meant the discontinuance of all purely religious ceremonies or observances in legislatur s or other public bodies; of the use of all purely religious theological books in schools; of the exemption from the taxation of church property, and the legal observance of any particular day as sacred. If the society was in favor of such secularization of the State, how was it to be best promoted? Was it to be by organization? And if so, should the organization be national, state, local, or all three? If the time had come for organization, were there enough persons present to inaugurate the movement? It involved changes in the legislation of thirty-seven states, and in a national congress; the end simed at was legislative, judical, and national; it was a great question, and it must have the assent of nearly thirty millions of people. To obtain that, the friends of the

movement must be not only sincere. but calculating and politic; they must count their forces before they enter the battle. To go in with too few would be to show simply the weakness of the effort. Many people supposed that the principle of the secularization of the State was adopted when the government was established. It was the undoubted intention of the founders to establish such government, and the object of this movement was to complete that idea. If all the intelligent people of the country could be enlisted in the movement, its friends would have a vast army to call upon. There were many in the orthodox and evargelical churches who would assist to accomplish the result, if the platform were broad enough to admit them, and if the movement was understood to be independent of any theological bias, and was not aimed at the life or welfare of the church. Rev. Dr. Spear was such a gentleman; The New York Independent was such a paper. Ten or a dozen such could be counted among clergymen, journalists, lawyers and other profe-sional men. The The speaker offered the following

FOR DISCUSSION: Resolved, That this meeting favors the complete secularization of the State.

Resolved, That while much organized work

may be necessary to this end, the elements which may be brought to co-operate in such work are so diverse and widely diffused, and many of them of such divergent religious and political views, that we deem it important at present to form such a provisional organization for correspondence and initiatory work as shall lead to the ultimate crystallization and union of all the elements in the most effective manner. To this end we therefore recommend the appointment by this meeting of a committee on correspor dence, a committee on national address, and a committee on finance.

The first resolution was adopted. On the second, Mr. Spencer, of Milwaukee, speke at some length, explaining

WHAT THE ORGANIZATION SOUGHT TO AC-COMPLISH.

It did not wish to overturn anything good in society, and there was nothing in the movement to frighten any conservative church member. It was possible for immigration, with its strong religious ideas, to become so strong ultin a ely as to enforce on the American people its ideas, taking advantage of the liberty of action here to accomplish that end. The thorough ele-mentary education of every child should be attended to, and the church should be thoroughly separated from the State; then there would be tolerance, and the rights of all in their religious views secured. The movement should be national, and he thought it one of the most important in which the American people could engage.

Mr. Reuben Daily, of Jeffersonville, Ind. wanted an organization; he wanted some action taken which should give the liberals some impulse to work in their homes. But he did not want the movement to fall into the hands of men whose names were a sociated with freeloveism and obscenity in the mails. And further he saw the power of the church and the bigotry-

Mr. Spencer arose to a point of order. The meeting was not called to attack the church, but to devise some means of secularizing the State.

The chair ruled the point well taken. Mr. Daily conceded the object, and said what he wanted was some kind of a tangible organization, to meet in some other place at some other time, so that liberals might have some objective point to work forward to.

Mr. Coulter wanted the object to be secularization, and that alone, and he wanted that point well defined.

Rev. G. E. Gordon, of Milwaukee, took the same view, and he hoped the address and public utterances would make that plain. It was not a question for liberals; it was for everybody, orthodox, as well as lib-eral. [Cheers.] He knew an elegant Episcopal gentleman, a doctor of divinity connected with a theological seminary, who had almost a manuson the subject of the separation of Church and State, Rev. Dr. Spear, the eminent Corgregational minister of Brooklyn, was working earnestly in the same cause. The speater knew, and he supposed that all those present knew of instauces where magistrates in assigning children deprived of their natural protectors, to a school, sent them to a purely sectarian school to receive a sectarian education. This ought not to be. But a reform could not be accomplished without the aid of orthodox people, and they ought to be invited and gladly received. [Cheers].

Mr. Daily returned to the charge and began to go for the Church and the Bulle again, when Mr. Spencer called him to order. The chair decided that the speaker was

going outs de the call in his remarks. Mr. Green spoke of Mr. Daily's high standing among liberals, but he thought Mr. Daily was going beyond the subject under dis-

cussion.

Mr Daily saw the point, and kept within the prescribed bounds.

Mr. B. F. Underwood thought the plan should be to skall to join in the secularization of the State, and it should be understood that the orthodox people in aiding in that, were not doing anything to weaken their churches. All should be treated courteously, and there should be nothing said

which would offend them. [Cheers.] He thought a "national" organization might sound pompous at present, and he did not know but that for the first three months there should be correspondence and the issue of addresses, and then a large organization. He believed this would be better. He wanted the orthodox people to be invited to join, and to be treated courteously, and he would work cordially with them. [Cheers.] After some further discussion, the resolu-

tion was adopted. The chair appointed as

A COMMITTEE ON CORRESPONDENCE AND PROVISIONAL ORGANIZATION

B. F. Underwood, of Massachusetts; R. C. Spencer, of Wisconsin, and Prof. Van Buren Denslow, of Illinois. The chair announced that he would take

further time before appointing the committee on finance.

The committee on correspondence was asked to prepare an address also. The meeting took a recess for supper and

reassembled at 8 o'clock, when Prof. Dens-

low read THE FOLLOWING REPORT:

The committee on correspondence and organization respectfully report that more time than is afforded by the duration of this conference will be necessary for the preparation of a satisfactory and effective ad dress to the people of the United States upon the subjects which have here been under discussion, and we therefore ask the authority of this conference to prepare and issue in its name, at the earliest convenient opportunity, an address to the people, embodying the following points:

1. A succinct statement of the history of the principles of secularization of the state, of the effort of the founders of our institutions to incorporate the principle in our federal and state governments, and of its various claims as a princip o upon the assent and co-operation of all the people of the United States, regardless of creed or theolog-

2. A statement of the principle of secularization of the state as one promotive of the welfare, progress and happiness of each and every class of our people, in harmony with sound morals, and as affording special relief to each and every class of thinkers whose views may not be largely assented to

3. A clear exposure of the injustice and impolicy of connecting religious officers and functions with either legislation, the administration of justice, the punishment of crime, the education of youth in our public schools, or with any other State function, and the like impolicy and injustice of exempting religious property or persons from

any of the duties or burdens of the State. 4. A clear exposition of the political, social, moral and religious advantages which will ensue in this country from perfecting and completing that principle of State secularization which formed a leading motive on the part of the founders of our republic, and which they sought to embody in all our constitutions, and did include in them to the extent to which the principle was then understood.

5. This address shall be so drawn as to commend the principle of State secularization to all persons who rightly apprehend the nature of our institutions, regardless of nationality, party affiliation, and religious or theological views.

CONCERNING ORGANIZATION, this committee reports the chief objects towards which its correspondence shall be

directed, to be: 1. To call out and publish through the public press and such other channels as shall offer, the views of all classes of per-

sons concerning State secularization. 2. To stimulate the formation and cooperation of local organizations in every town and neighborhood in the United Stares, where possible, which, whatever may be their other objects, co-operate with this committee in promoting State secularization either by circulating documents, col-lecting audiences for lecturers, or contribut-

ing to its funds. 3. To draw out from leading minds whose opinions concerning ways and means of organizing are entitled to respect, their best views as to the proper mode to be pursued in effecting permanent organizations, whether national, State, or local, and the relation in which the national should stand to the State and local organizations, if such relation should be deemed expedient.

4. When it shall appear to this committee that the further work aimed at by this conference requires a more consummate plan of organization, and that the materials for a sufficiently comprehensive erganization will be at the disposal of this conference when convened, this committee ask power to convene this conference, and in convening the same to invite also such other suitable persons and organizations as may have evinced a desire to cooperate in its purposes with the view of extending or perfecting such organization as will best promote the object.

Inasmuch as the finance committee to be appointed by this conference will probably have no time to report during the present session, therefore we respectfully suggest that this conference instruct the chair to appoint a finance committee of seven persons, whose chairman and treasurer shall be chosen by the committee, and whose treasurer shall be treasure: of this provistonal organization. Said committee on organization shall incur no expenses without the sanction of the finance committee through its chairman, nor unless there are funds in the treasury for their payment; and the secretary of the provisional organization shall receive such compensation out of the funds to be raised by the finance committee, and when the same shall be raised, as said finance committee may deem proper, and shall work under the instruction of the committee on correspondence.

THE REPORT WAS DISCUSSED

at considerable length. Mr. Daily did not like it because there was nothing in it. He did not think it radical enough. He feared the movement would fail on that account, and he wanted

to see more liberalism expressed in it. Mr. Underwood and others opposed his view strongly. The aim was to secure the co-operation of orthodox people. The move-ment never could win without it; and unbelievers had no more right to force their heterodox views on believers in this issue than the believers had to force their orthodox views on unbelievers [Cheers.] "It was a question of the secularization of the State, purely and simply, and not of orthodoxy and heterodoxy, ori belief and unbe-

After some further discussion the report was adopted. Mr. A. J. Grover presented the following, which, after discussion, was adopted. It is

a definition of WHAT IS MEANT BY STATE SECULARIZA-

TION:

By state secularization we mean:

1. That acts of religious worship, including bible reading, enforced as an act of worship, shall cease in legislatures, prisons, and public schools, and institutions sustained by taxation.

2. That no property shall be exempted from taxation and no persons from contributing their just share to the burdens of the State on account of their being used or engaged in religious efforts.

3. That all laws enforcing observance of

one day above another upon feligious grounds shall be repealed.

4. That all laws requiring judicial oaths to be in any religious form or limiting the admissibility of persons to testify, hold office, sit on a jury, or perform any other civil function because of any lack of relig-

ious belief, be repealed. The chair announced, as

THE FINANCE COMMITTEE: Rubert G. Ingersoll, Washington: John C. Bundy, Chicago; Lucien Prince, Worcester, Mass; Prof. P. H. Philbrick, Iowa City Iowa; J. C. Lutz, Gardner, Ill.; Z Shedd Fremont, Neb.; G. H. Walser, Lamar, Mo.; G. B. Fleming, Angola, Ind. The commit-tee organized by electing Mr. Ingersoll pres-

ident, and Mr. Bundy treasurer. THE CLOSE.

The secretary announced that he had received a number of letters from gentlemen in sympathy with the movement, and sug-

gested that they be printed. Mr. Grover moved that when the committee call the next conference they announce the place of meeting as Chicago, but after some discussion it was thought best to leave that to the committee.

After some further discussion the conference adjourned sine die.

Christian Spiritualism.

A REPLY TO HUDSON TUTTLE BY HENRY KIDDLE.

The article from the pen of Mr. Tuttle which appeared in your issue of the 6th inst., is, I am glad to perceive, written in a calm and fraternal spirit; and to the general tenor of it no one. I think, will greatly object. I hope, however, I may be pardoned, if I say I am puzzled to perceive the logical connection of its many assertions with the subject which it is designed to elu-

Of course, we are seeking for the truth but if any of us expect to find absolute, unconditional truth-truth that has never filtered through any finite mind, we shall be disappointed. Truth must come to us through individual consciousness, or individual intellect, or not at all. The scientist's boasted "facts" are, after all, only the result of individual observation, and are conditioned by the limitations of the man's faculties; and when we pass from the simple facts of observation, the "person's views of the truth" are all we find to invite our consideration, of court our acceptance. Do not let us be too vain of our ability to grasp the truth, for we may be puzzled by Pilate's jeering question: "What is Truth?"

When modern Spiritualists present what they call "our facts," let them not be surprised if the facts known to ancient and Christian Spiritualists are compared with them, and found to be really the same, under different names, or slightly modified by difterent cond tions. People should look beyoud names, and not think that things are new, simply because they have been newly labeled. When they get any "new wine, it is certainly well to put it into good, sound casks; but to transfer the good old wine into their new casks, might spoil its flavor. Solomon was not very far wrong when he said

There is nothing new under the sun." Brother Tuttle should not insinuate that the opinions of the persons whom he names (myself among them) are due to the fact that they have "come out of the church;" for as

to myself it is not a fact, as I never belonged to any church, either as a member or. preacher. My opinions as to Christ and Christian are based upon the "facts" derived from spirit communication, which I suppose to be the foundation of Spiritualism, not the fac's obtained by my own experience alone, but confirmed by scores of others, both capable and unbiased.

Brother Tuttle's views of Spiritualism, whether as philosophy, science or religion, must be based upon (1) what he has received from spirit communication, direct or indirect, or (2) what he has wrought out of his individual consciousness or intuition. Such facts as he has learned by intuition or observation, he has reasoned upon, and has deduced from them certain views which he regards as truth; those which he has obtained through communication from other minds, either in or out of the flesh, he has also reasoned upon, and made deductions therefrom which he also regards as truth. To him, for the present, this is the truth; but in a few years, doubtless, he will smile at these feeble guesses at the truth, just as the man looks back upon and smiles at the notions of his childhood. Thanks to spirit teaching, we know that we are, while on earth, living our years of infancy, placed in a kind of kindergarten, catching a few ideas to serve as the substratum for future culture. Don't let us be proud of our knowledge of the truth.

Now as to Spiritualism, is it any more, per se, than the fact that there are spirits—the surviving personalities of human beingsand that they can and do communicate with us? Does not the belief in those two things make a person a Spiritualist, whether he acknowledges it or not? When we come to theory, philosophy or religious teaching—to speculation on the nature of spirit, the human soul, the spirit life, the relation of spirit to matter, the rationals of the spirit manifestations, we find many discordant views; and we must agree to differ. Dogmatism is out of the question, for we our own satisfaction. Are the views of Brother Tuttle Spiritualism, exclusively, or those of Mrs. Britten? Then is my friend, Dr. Buchanan, not a Spiritualist; nor Dr. Crowell or Dr. Peebles, or Dr. Brittan; nor am I. For myself I make no claims, except to be a pupil of the most elementary class; but will you rule out such life long workers and thinkers as those mentioned, because their views are not yours? "Force the recognition of your facts' on the world by all means, but discriminate between facts and individual views. Nor is it fair to insinuate that all who use the term 'Christian Spiritalism" are merely striving to win the favor of the churches. It is not true, as far as I am concerned; nor do I believe it to be true in the case of the o hers mentioned. For myself, I need scarc-ly say, I care nothing for the churches. The churches have abandoned the very Spiritualism which constitutes the foundation of Christianity. Their teaching is a perverted, corrupt Christianity, not the Christianity of Christ and his apostles. They are "teaching for doctrine the commandments of men." The Spiritu-alism which St. Paul described under the title of "spiritual gifts," did not differ from the Spiritualism which is now called Chris-I think it is better understood in these days; but both are essentially the

Christian Spiritualism recognizes a communion with pure spirits that come acting in harmony with the divine will, such harmony being the essential condition of spiritual purity and progress, as Jesus, in common with every other Messiah, or Christ, has most clearly taught. Christian Spiritnalists do not narrow their principles to any one personality. They recognize both principle and personality. The former is universal, and based on divine law, call it Christ, or "Divine Arabula." It has been personified variously, in divers times and places, in Spitana, called Zarethustra (Zoroaster), or the Messiah, Gautama, called Buddha, or the enlightened, and Jesus called the Curist or Messiah, the sent of God. In each case the personal name is to be distinguished from the official or functional title, which has the same import, signifying the high-est order of spiritual influence: for every Messiah seems to have had a spirit influx. which may be called divine, since it emanated from the exalted spheres of purity and love-that is, from spirit intelligences far advanced in spirit life. This high "sphere" has been called in spirit communications the "Christ sphere," from which influence will ever descend upon all whose lives in any degree affinitize with it. Spiritualists, I think, generally believe in

spirit progression and spirit affinity; hence the idea of spheres or grades, and communi-on between spirits of like spheres. What is called Christian Spiritualism, recognizes a communion with an exalted, not a denased sphere; although it recognizes all spirits as subject to the benificent law of progression, and equally entitled to our affectionate regard and assistance. But in contrast with Christian Spiritualism is that intercourse with low, unprogressed, deceiving spirits which in all ages has more or less, been discountenance 1 and condemned. We see much of it in these days, and it has, to many, made Spiritualism loathsome and shocking. I believe that the cause at present requires that this distinction should be made, use what terms we may; so that the world may see that we do not favor s recery, necromancy, divination, occultism or black magic,or voudou sm, any more than we favor

Continued on Righth Page.

Sideros and its People as Independently Described by Many Psychometers.

BY PROF. WM. DENTON. fcontinued.] [Copyright Scenzed.]

SIDEROS DEAD.

At an early period of our investigations Bideros was

seen in its dead stage.

"I see a deep, narrow valley; It is very barren. I do not see the slightest sign of vegetation. In the valley is a very deep lake not more than half a mile across. The atmosphere is very thin, This is a dead world; the water is not fit to drink. The valley is a deep crevice 50 miles long and half a mile wide. There are a great many crevices like this that branch into each other without order. It very seldom rains here. The sun is very hot; it has a more red appearance than it has to us. I come to chaos suddenly; I am lost."

After the extinction of the human race on Sideros, a few rodents were left and some insects, which laid their eggs in mushrooms, these, with the scrubby brushes, grasses mosses and lichen, constitued the only forms of vegetaion. Rain fell very seldom and only in the winter; the ocean was no more, there was not even a sea, but a few small salt lakes still existed. The rock at last became so rotten and fell in such quantity that these were buried and all vegetation perished. Long it existed in this dead condition, crevices going down deeper and deeper and becoming constantly wider. For some time it would seem as if the process had stopped and then it would'recommence apparently and continue with great rapidity. At last some of the crevices deepen so that immense masses become loose and fall, and as the planet revolves on its axis, an irregular motion is produced. "Great masses give way and drop, and strike the main body once in a while and and shiver it; some of them become satellites, others go off a little while and come back with a crash.' It was at length broken into myriads of pieces; some, however, were 2 or 300 miles in diameter. After it had been thus broken up, the psychometer obtained the impression of rapid motion and intense heat. "Every time they go around the sun, pieces fall into it. Some of the pieces become intensely hot, but do not melt; others turn into gas. I think the pieces go round on a track very similar to that of the planet, but they cover a great space, hundreds of thousands of miles long, longer than it is wide. They are not regular, but in clouds, with almost empty spaces between."

METEORIC FRAGMENTS OF SIDEROS.

With the Colorado meteorite, Mrs. Denton appears to have met with one of those clouds, composed of fragments of Sideros:

"I seem to be among a great number of small bodies. It is like a globe, but the bodies are loose and in motion, revolving on their axes, while the mass revolves.

"I do not see how any one could escape from the rest I can see though that some of them stray off; the mos the collected mass changes. I can see them form a tail and curve around. There are three divisions to the tail, toward the end. I should think these might be seen from the earth. Some of the bodies seem to be in a molten state, like large drops. There is intense electrical action here, and electrical connection with other hodies in apace."

Such clouds of meteors would probably appear to us as comets; the large masses forming what astronomers call the nucleus.

With the Ovifak, specimen, Mr. Cridge, at an early period of our investigations, landed on one of the large

"I get a feeling now of intense darkness: I seem to be on a globe that is very dark; I cannot see; it is cold too. I think I am on a small globe or a fragment of a globe; it is very dark and rocky. It seems to be falling very rapidly; it goes with terrific force. By going before it a little way I can see stars. It has no atmosphere that I can feel. It is getting warm and a blaze shoots from it; I cannot imagine the cause. It is very light round here now. by the fire proceeding from itself. It seems hot enough to burn everything but rocks up; a kind of vapor rises from it; some part of it burns.

"It is not large; not more than 100 miles across; but it is lengthened out, where the flame streams up from it. It passes near the sun and becomes terribly hot; it is almost white with heat, and yet it does not seem as if the heat of the sun produced it. It is going from the sun now and is moving more slowly. It seems to be in some kind of an atmosphere and meets with great opposition; it cracks all up, and there is little except the very heart that is

"I think this was a piece of a world that separated from the mass. It did not go very fast for a long time, it gathered force as it passed on. When it got away from the gravitation of the planet it moved very rapidly."

He goes back to the mass-from which it was separated and says:

"This world is quite large; some pieces went one way and some another. It seems as if one sun attracted them one way and our sun another."

It does not seem conceivable that any other sun could have drawn fragments from a body revolving in or near the path of Sideros, and yet the psychometer saw, I have no doubt what had that appearance to him. In another examination he saw a similar appearance. Jupiter, may have been so intensely heated at that time as to have the appearance of a sun, and this may be the sun to which he refers.

"One that went another way had a zizzag track. There are cracks nearly entirely through this world. It sometimes turns one way and sometimes another. After it goes a certain distance, it makes a pitch; the sun must rise slowly to the zenith and set in five minutes; I cannot see the cause."

From this examination it appears that the body he first came in contact with had left the track of the November. meteors and been drawn by the influence of the sun much nearer to that body, but its increased velocity, by increasing its centrifugal force, had prevented its precipitation upon it. The blaze shooting from it, which he observed, was probably electrical; such a body must be a revolving magnet of immense power, and it is not surprising that light and heat should have been generated, when it flew toward the sun with greatly increased velocity. Other psychometers have noticed flames connected with these flying meteors, for which they could see no apparent

The irregularity in the motion of the large body was doubtless caused by the loss of a portion, which had destroyed its equilibrium.

Mrs. Eager, with a fragment of another Ovifak specimen, unknown to her, obtained the following:

"I do not seem to see through my eyes, but through my forehead. This makes me feel as if I was going through space at a very rapid rate. I see something like a blaze; it has all colors; I cannot imagine what makes it. It looks as if fire is coming out of it. I am on some body; but it is dark, except where I see the flames. It seems like night to me. There is an immense quantity of rock and metal here. Oh, but it is so far away from this earth!

"I do not understand it. It seems just as though

there were, creat bodies of vapor and smoke rising. The whole place is lit up by flashes. I thus get glimpses of the place I am on, but it looks dismal. A great space is covered with great masses of rock, that look as if they had been dropped down. Great jagged masses lie in great confusion, as if there had been a terrible commotion and breaking up; it is chaos. No mortal ever lived in this place. The body I am on is in motion and I go with it.

"Why this is something that has been thrown off, I do not see a tree, nor any indication of life whatever; I am sure there is none. This must be a long time ago."

The two Ovifak specimens are identical in appearance, and are without doubt portions of the same meteorite. There is a great similarity in these two examinations. Mr. Cridge is on a globe or fragment of a globe that is very dark and moving very rapidly. Mrs. Eager is on some body that is dark, so that it seems like night to her, and she seems to be going through space with it at a very rapid rate. He sees "a blaze" shoot from it, for which he says, "I cannot imagine the cause;" she sees "something like a blaze" and says "I can not imagine what makes it." He says the body is very rocky, and she sees that a great space is covered with great masses of rock; and lastly, he says, "a kind of vapor rises from it," and she sees "great bodies of vapor and smoke rising."

On another occasion with the same specimen as the last, Mr. Cridge obtains very similar sensations and observes similar phenomena.

"I get a sense of light and heat with this; I am on a fragment of a planet, perhaps a hundred miles through. It turns over with a jerk. There are many others round this. There is a large fragment around which it revolves irregularly. The larger may be 500 or 600 miles through. but masses strike on it and break it smaller. There seems to be no order here; fragments revolve around others and then drop on them and smash. I have a sense of intense heat and brightness. I see bodies come together, and they ought to make a noise sufficient to deafen one, but I hear nothing. [In consequence, doubtless of the absence of an atmosphere.] How rapidly they fall; terrifically fast; there is no air to stop them; their falling heats them, however. Pieces fall in entirely different directions, one toward one sun and another toward another sun. They change their form as they fall and are surrounded by vapor. Little ones not more than a few feet across fall in the same way; still it does not seem like falling to me; they just shoot along. Some of the large ones are hundreds of miles long—a great blaze of light; they must be

Mrs. Denton with the Colorado meteorite saw myriads of meteoric bodies and at last a shower, as they fell to the

"There are places in space that are thick with meteors, clusters of them, some larger and some smaller; and in some the particles are larger than others. It looks like air thickened with little bodies. They are all in motion, but their motion seems to be irregular. The earth seems to pass through the clusters or very near them. Their motion is not governed by the earth. They must intercept the light that comes to the earth when they are in line; they must throw a shadow. There are two or three very large clusters extending as far as I can see and other smaller ones. The light of the sun must be very much dimmed at times by these. I cannot see that the clusters are round, but there are centres in the clusters that are rounded. From where I am the largest particles look as large as my fist. Some of them are angular, some are no more than dust. In some places it looks like thick dust: Some reflect a good deal of light.

"There was a large shower when this meteorite fell. I am watching it now. They fall very thick and fast. Some larger than this fell too. Now that I am among them I see some as large as my head."

Meteoric clouds may have produced some of the "dark days" that have at times occurred.

Mrs. Dr. Chase of Swampscott tried a fragment of the Colorado meteorite, having no knowledge of the specimen; she had pever examined a specimen psychometrically before.

" * * I am on a mass in epace, moving with a wavy or wabbling motion; it is not circular in form; above that is a kind of vapor connected with it. Every little while something shoots out from. it, sudden like light-

ITo be Continued.

"RELIGIOUS OUTLOOK IN AMERICA."

Spiritualism, etc., by O. B. Frothingham.

At a Convention of the Free Religious Association in New York, Oct. 14th, 1873, Mr. Frothingham gave the opening discourse on the religious outlook in this country, from which we extract what he said of Spiritualism and of science. Now that this eminent man has devoted himself to study, and announced that he shall not preach or lecture in future, his past utterances assume a new interest and value. It will be noticed that he had not reached that condition of inner twilight so scientifically gained by his successor in New York, Felix Adler, and does not consider the hope of immortality irrational. Mr. Frothingham does not evolve toward darkness and black night.

SPIRITUALISM AND ITS PECULIARITIES.

Religion in America embraces a vast number of people who are neither Romanists nor Protestants, nor Christians of any defined name, but who, in business, politics, society, literature, journalism, represent the intellectual force of the American mind. First of all must be mentioned the Spiritualists. Spiritualism is rapidly becoming a distinct form of religion. It is not of a piece. There are different schools of it—a school of Necromancy and a school that is devoted to Truth. It has different philosophies—a philosophy of instinct, which legitimates passion, sanctifies appetite, and encourages the low kind of individualism that seeks development through the generous indulgence of what it calls nature; and a philosophy of faith which lays great stress on the moral and spiritual intuitions, and indulges the brightest hopes for man, on the ground of culture and charity. The lower school, though loud and vehement is rapidly sinking in esteem and declining in hement, is rapidly sinking in esteem, and declining in influence. The higher is gaining in strength and in dignity. The old Spiritualism grows the calmer, the more intellectual it becomes, the clearer its views, the loftier its range of aspirations. As scholars, thinkers, teachers, come to profess it, it takes on a noble character, and exerts a wide influence through the upper classes of society statistics. Its existence as a fact in the religious world, and a fact of vast moment, is unquestionable. In his private journal of the year 1856, Theodore Parker, an impartial and keen observer of the signs of the times, wrote: "It seems now more likely that Spiritualism will become the religion of America than in 156 it did that Christianity would become the religion of the Roman Empire, or in 856 that Mohammedanism would be that of the Arabian populations. 1. It has more evidence for its wonders than any historic form of religion hitherto. 2. It is throughout democratic, with no hierachy. but inspiration open to all. 3. It does not claim to be a finality; it is not a punctum stans, but a punctum fluens. 4. It admits all the truths of morality and religion in all the world's sects."

That is strong testimony from one who was not himself technically a Spiritualist. By the truths of

Now. Spiritualism has nothing in common with either Romanism or Protestantism, in any recognized form. The Christian theology it rejects entirely, whether its doctrines be taken as a system or singly, one by one. The scheme of salvation it has no concern with; the drama of redemption it never attends. It has a horror of priests and priestcraft; the idea of a church as depository of the divine life and the source of inspiration is utterly foreign to its modes of thought. It discards the authority of the Bible, sinks the claims of Jesus to the level of plain human ity, is indifferent to the accepted version of Christian history, distrusts the records of ecclesiastical pens believes in development as opposed to fall, in progress as opposed to conversion, in character as opposed to regeneration, in human sufficiency as against human depravity, in natural goodness as against supernatural grace, in universal reason as against partial inspiration, in ultimate beatitude for all as against ultimate beatitude for a few. In a word, it takes a new departure and follows a new path toward a new goal.

And this it does necessarily in obedience to it first principle, in accordance with its inevitable logic. This it does for all who receive it, whether they have left the churches or not, by whatever names they still call themselves, whatever they may still persist in thinking themselves. This it does within the bosom of Christian communions innum-

For the peculiarity of Spiritualism is that it has broken down the wall of separation between this world and the next. In so doing it has made both worlds cordially one; it has called into view one spiritual universe; it has revealed the fact that peace be tween earth and heaven, the mortal and the immortal, the human and the divine, the creature and the Creator, the sinner and the saint, is not something to be effected, but something already made, something established in the constitution of things, established from the beginning. This revelation revolutionizes religious faith, effects a complete transformation in the character of religious ideas—in fact, makes religion in every sense a new thing. Religion hitherto has been and still is regarded as a device for reconciling the here and the hereafter-for making communication between heaven and earth possible. Now the first word spoken by Spiritualism declares that the unity never was broken, and consequently that all devices for restoring it may be dropped as unnecessary. The priest is an impertinence; the church is an institution without an object; the Bible is a noble collection of human literature, not the record of a special revelation; creeds and conféssions take their place with other party manifestoes. Mediation of every kind is dispensed with, summarily, as being outworn machinery that cumbers the engine-room.

SPIRITUALISM OUTSIDE OF CHRISTIANITY.

Thus Spiritualism is not another form of Christianity. It is another thing. It has nothing in common with Christianity. It has no connection with it. The two systems do not understand one another. They may seem to co-exist in the minds of many unsuspecting people who are church members, and the fancy perhaps, all the devouter church members, for the new and beautiful faith they cherish, but the intrinsic incompatibility of the two schemes becomes manifest the moment account is made of the mind's contents. Spiritualism is perpetually taking people out of the churches. We do not hear of its bringing any in. It has already demoralized orthodox Pro-testantism beyond repair. If it has exerted less effect on Romanism, it is merely because Romanism does allow intercourse between this world and the other, and therefore seems to grant all that Spiritualists desire; namely, evidence of personal immortality. But when it is understood, as it must be soon and ought to be immediately, that Romanism does not grant in any degree what Spiritualists desire: that it concedes no cordial sympathy between the two worlds, but leaves the moral gulf between them as wide as ever. and as hopeless of overcoming except by the Mediator's help; when it comes to be felt that the intercourse Rome allows is an intercourse purely of condescension, patronage, pity and grace—a privilege accorded to the saints below by the saints above—that the wait is not broken down, but overleaped by the celestial angels for certain ecclesiastical purposes— Spiritualism will effect the same demoralization in the religion of the Romanist that it has effected in the religion of the Protestant.

Spiritualism lets the soul of a man out of a cage. The freed bird, unaccustomed by long confinement to the use of its wings, flutters freely at first, and per-haps drops helpless to the ground. The air and space bewilder it; but the wings in a little time will recover their strength, and then the creature will revel in the width that appals it, and fly toward the sun it

POWERS IN LEAGUE WITH SPIRITUALISM.

In unavowed league with the general purpose and drift of Spiritualism are other powers, less conscious their mission, less compact in their array, but in their tendency no less significant, to which a word

The first in importance is literature, which, in its different forms, gives expression to the mind of the age. Whether literature be the power it is reputed to be, we need not undertake to judge; but as a demonstration of the actually existing state of thought it is of vast significance. It is a popular confession of faith, which, if it could be interpreted, as of course it cannot be clearly, would be decisive of the people's faith. One thing literature attests by its very existence, and that is faith in the capacity of the human mind. Where this faith does not exist, literature is impossible. There have been ages when there was LQ literature, when no books were written but books of piety, which constitute a small department of literature, but which taken by themselves would not deserve the name. Literature in the modern sense of the term is not a Christian product. The revival of letters was Greek and Roman, not Catholic or Protestant. The models of literature are pagan; the spirit of literature is pagan. Its soul is the soul of liberty. In an atmosphere that is not of liberty it cannot breathe. Literature brooks no restriction, endures no dictation, resents the inspection of authority, demands the right to print and speak its full thought.

This faith in the natural human mind assumes the validity of the mind's passport to all the realms of thought. Literature acknowledges no privileged classes, admits no specially inspired books, disregards the warning high boards that are set up over the gates of theological systems, but walks with bold step in the ways which faith alone once trod.

Is it any marvel, then, that both Romanism and Protestantism contemplate with no great favor the increasing dominion of literature? It certainly is not on their side, and the essential spirit of it is in antagonism with theirs. Literature bears no distinc-tively religious character; it merely reflects the minds that make it. If they are religious, it is; if they are unreligious, so is it. But whether religious, unreligious or irreligious, it asserts its own validity as a product of the human mind. If unreligious, it makes no duct of the human mind. If unreligious, it makes no apology; if irreligious, it goes into no humiliation; if religious, it accepts no bonds and confesses no allegiance. That literature has departed from orthodoxy is evident. Its faith is in freedom. Above all it dislikes tradition. Its laws are not clerical or priestly. No doubt certain great beliefs underlie all literature properly so-called. It may not be easy to say what they are; but it is easy to say what they are not. They are not beliefs in special revelation that put it in a subordinate position, in the depravity of the natural heart, or the inadequacy of the natural reason, or the less than worthlessness of the sentiment, fancy, the less than worthlessness of the sentiment, fancy, imagination, inventiveness, which are the staple of its own resources. It does not believe in the facts of a his worship will also be full and adequate fall or the need of a regeneration. Its sympathies are as glorous in spirit as it is clear in truth.

religion and morality. Parker meant the essential truths, the divine rule of the world, the immortal development of man, the supremacy of moral law, and the meral oneness of the human race. That prophecy was made nearly twenty years ago. Mark what twenty years have done toward its fulfilment. pel; but literature itself is a stubborn protest against such conversion. Literature is at present the more tremendous fact of the two, and if either is to be converted by the other, it is the Gospel that is likely to be converted to literature; and in a singular fashion, too, if such books as "Gates Ajar" and the "Prince of the House of David" are samples.

Were literature simply to voice the gospel it would lose its character as literature, for its voices are multi-tudinous. Technically, Dickens was not a Christian, Thackeray was not a Christian, though both were great lights in literature. If Dr. Simpson's prayer were granted, literature would be forced to abandon the only principle that gives it existence; namely, faith in the human mind, that principle which is the ground of a philosophy, and the substance of a faith at the same time. To destroy it would be to destroy the central belief of the modern world, a belief that has hardly yet begun its course. That literature is not, in many respects, what it is desirable it should be in owing to the condition in which the human be, is owing to the condition in which the human mind at present is. But that condition will be improved only when the faith in it becomes nobler; certainly not when it declined altogether. The contribution that literature makes to the religion of the future may be small enough; but it at all events makes this one in book, magazine; newspaper, work of history, work of philosophy, work of fiction, in poem, essay, letter, which the reading world devours.

SCIENCE AND THE RELIGION OF THE FUTURE.

Another factor in the religion of the future is science. Not that the results of scientific investiga-tion are yet widely diffused or firmly established; not that scientific doctrines are popularly received, or scientific books generally studied—scientific men wish they were—not that the professed teachers of science are so numerous, or so highly revered. Science is as yet in its infancy, and has no system to put forward as distinctively its own. Scientific men disagree among themselves, and dispute among themselves, as vehemently as the unscientific do. There is no church or creed of science, but there is a feeling abroad that the method of science is the true method, and it is felt that the method of science is opposed to the method of theology; that while theology starts with the assumption of truth, science seeks truth in the region of fact; and from this feeling arises an uneasy spirit of scepticism which makes people who know nothing about science distrustful of religion. The scepticism is in the air, an intangible thing, many-colored, many-shaped, but for that very reason all the more pervading and powerful. Science prevails thus far rather by the apprehension it causes than by the blow it

Science by its method is directly opposed to theology. Its primary assumptions are fatal to theology's usual pretensions. The "Christian" theology starts with the position that Nature is crooked, distorted, evil. Science starts with the position that Nature is the solid work of truth, and must be studied in order to find truth. The Protestant, theology, laying down to find truth. The Protestant theology lays down with emphasis that the mind that studies Nature is not an adequate organ. Science lays down with equal emphasis that the mind which studies Nature is a perfect organ, the appointed organ—in fact, the only organ conceivable. On these very opposite founda-tions similar structures cannot be built. The relig-ion of science must be a very different thing from the religion of either Romanism or Protestantism.

Then outside of Spiritualism, outside of literature, outside of science, is an immense mass of active mind, wholly unorganized as yet, which is groping about after faith, but not groping in the direction of professed Christianity, groping rather in every other direction, in order to avoid that. It may not be religious, but certainly it is not Christian, and it is not k shorp of Nature will make it so. It proposes the wildest vaga. ries of faith, but its effort is to reconcile the facts of the world with faith of any kind. It is loosely fancied that Christendom, with its various communions, covers modern society. But not two-thirds of the people of the United States profess any religion whatever. And of these two thirds a very large proportion is composed of people who merely profess, who, for one or another reason, call themselves by a religious name, but are at heart of no creed and no character. If Christendom were sifted, and only wheat gathered into the barns, it would be very apparent that whatever the religion of America might be, it was not that.

CONCLUSION.

The religious outlook in America is therefore uncertain and dim; but for what has been said, a few points may be presented as clear:-

1. Religion in America will be neither Romanist nor Protestant. It will not be "Christian" in any recognized sense of the term.

2. The religion of America will be scientific-that is, will rest on a foundation of solid facts, not on a foundation of tradition.

3. Religion in America will be unsectarian, undogmatical, unecclesiastical; not a matter of denomination or party any more, but a matter of free opinion, vindicating itself by its intrinsic worth.

4. Religion in America will be practical, not merely in the ordinary sense of doing good, but in the grander sense of being humane, being a part of human society, a constituent element in the community's daily

5. Again, and above all, religion in America will be free. Its spirit will be the spirit of liberty. It will consecrate the human mind to its high uses of discovering the truth, and will count as fellow-workers all truth seekers, in any and every field—literary, scientific, philosophical—careless how they call themselves, incurious as to what name they are baptized in admitting, welcoming, claiming the utmost liberty of discussion and definition; knowing no distinction of persons, professions, or races; hospitable to Greek, Roman, Persian, Hindu, Mussulman, Jew; hospitable also to the professors of no faith whatever, only asking that the mind shall be set toward what is sincerely regarded as true. This spirit of liberty will be in the new religion that the spirit of faith was in the old. Liberty is the very soul of religion. Religion is liberty, the freedom of the soul, the mind's emancipation from narrow thoughts. It is a help toward this condition of liberty that the Free Religious Association by heap arganized. It illustrates the ous Association has been organized. It illustrates the liberty as well as it can; it institutes it as well as it is able.

That man will be less religious as he grows older I cannot believe. That he will be less religious under liberty seems to my mind impossible. As the human mind enlarges, its ideas multiply and expand, its hopes gain in grandeur, its vision becomes transcendent. Knowledge broadens the world, intelligence reveals the laws by which it is conducted, culture extends the relationship of being and multiplies the bonds of sympathy. The better creation is understood, the clearer its divinity is recognized, the more faithfully is its order venerated, the more profoundly faithfully is its order venerated, the more profoundly are its beauty and goodness adored. The perfectly free, that is the perfectly enlightened, the perfectly normal man will worship in a temple of thought as much grander than St. Peter's, as St. Peter's is grander than a Methodist chapel. He will lift up an aspiration that makes the litany of the church seem cold and broken. He will bend before a Deity as much superior to that of Christendom, as that is to a Pacific Islander's idol. The larger the mind, the larger the Deity, the sweeter the hope. The poet larger the Deity, the sweeter the hope. The poet said: "An honest man's the noblest work of God." The philosopher replies: "An honest God's the noblest work of man." Give us, then, the honest man, and we will have the honest Deity. Give us the man of integrity, the whole man round and complete, and his worship will also be full and adequate, a worship

Woman and the Household.

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

In the long run all godly sorrow pays; There is no belter thing than righteous pain; The sleepless nights, the awful thoracrow end days, Bring sure reward to cort red soul and brain, Unmeaning joys enervate in the end, But sorrow yields a glorious dividend In the long run.

In the long run all hidden things are known; The eye of Truth will penetrate the night, Ard, good or ill, thy secret shall be known, However well 'tis guarded from the light, All the unspoken molives of the breast Are fathomed by the years and stand confest In the log run.

In the long run all love is paid by love, Though undervalued by the hearts of earth; The great eter al Government above Keep strict account and will redeem its worth, Give thy love fre ly; do not count the cost; So beautiful a thing was never lost In the long run.—[Ella Wheeler.

Another of the noblest and bravest of women has entered upon immortal life, ripe in years and crowned with achievements. No better summary of these can be given than the following from the New York Herald. Half a score of years ago this same paper treated with scorn and contumely the very movements which it now commends, and which Mrs. Mott was equally wise and zealous in advocating. "Truly, in the long run," justice and truth are vin-

dicated: "Lucretia Coffin, destined afterward as Lucretia Mott to be widely known on both sides of the Atlantic as one of the most tireless and successful of 'philanthropic workers, was born in January, 1793, on the island of Nantucket, being descended on both sides from a long line of Quaker ancestry. She received her education partly in Boston, partly in the Friend's Boarding School in Duchess county, N. Y., and herself began teaching at the early age of lifteen. In 1809 she removed with her parents to Philadel-phia, which was from that time forth her home, and was married to James Mott in 1811. Her active interest in both the antislavery cause and that of woman's work and wages, dates back to her school days, long before any organized effort was made in either cause, and she was one of the few efficient agitators of each to whom the early organization in each case is largely owing. In 1818 she became a recognized minister in the Sec ety of Friends. Years afterward her el quent speech, her clear and cogent reasoning and powerful appeals to the conscience became known to a continually wid-ening public as she pleaded for the freedom of the slave, and later for fuller opportunities and equal justice to her sex. In 1827, when the separation of the Society of Friends into two distinct religious bodies occurred, she identified herself with the Hicksite or Unitarian branch. But whatever question may have been raised as to her religious creed there never was or could be any as to the beautiful and practical Christianity of her life. In 1833 she was one of those who took an active part in the first anti-slavery convention, which was held in Philadelphia, and which organized the American Anti-Slavery Society. The next year she was one of those who formed the Philadelphia Female Anti-Slavery Society, and was one of its most active executive members. She addressed many leelings in the succeeding years. How only throughout the North, but in many of the slave States, and was several times among those who were attacked by mobs gathered in the interests of slavery. A characteristic and well authenticated anecdote is told of her on one of these occasions, when she bade one of her friends, who had his hands full in protecting the ladies of his own party, to go his way without taking trouble for her. "But who will protect you?" he answered. "This gentleman will," she replied, laying her hand lightly on the arm of one of the ringleaders of the mob who were crowding to assault them. The man looked at her for a moment as if struck dumb, but justified her bold confidence and ready wit by piloting her safely out of the melee. In 1840 she and several other women were sent as delegates by the Pennsylvania Society to a World's Anti-Slavery Convention held in London. Massachusetts also had included several women in its delega-tion. The refusal of the convention to admit these delegates to seats and the indignation aroused by its action, caused the publication of the first English and French woman's rights journals, and the calling of the first woman's convention in America. It was held in Seneca Falls, N. Y., in 1848, and James Mott, the husband of Lucretia Mott, presided. The husband and wife were as one throughout on all questions of public interest or philanthropic effort. The cause

after the name of the quiet Quaker preacher has become only a memory.' In a recent issue of Appleton's Journal, the question of the rights of women has been discussed from the stand-point of history and philosophy in a most interesting manner. One by one journals as well as individuals abandon conservative positions and acknowledge the course of events when they can no longer do otherwise. It is only a short time since one of the most ponder-ous of the orthodox ministers of Boston, Rev. Nehemiah Adams, gave his blessing upon Miss Willard as she entered his pulpit to lecture upon temperance. Forty years previously he strongly denounced women engaged in reform work, and lamented the danger to which society was subjected from those who endeavored to make this world a better place. But to return to the Journal.

of temperance and that of universal peace

also engaged her time and sympathies in a

great degree. But after the anti-slavery

movement that of the education and em-

ployment of her own sex claimed her strong-

est interest. She was one of the first to

move actively in the promotion of the med-

ical education of women and in the founding

the Woman's Medical College of Pennsyl-

vania. Her cordial sympathy and co-opera-

tion never failed its professors, students or

trustees, and her lovely face and earnest

greeting were among the greatest attractions of its annual receptions on the even-

ing of Commencement Day. Mrs. Mott was decidedly under the middle height, and very

slight and frail in figure, but she had an ex-traordinarily noble and beautiful head and

face, and retained—although she lived far beyond her eightieth year—the beauty not only of expression, but in a wonderful de-gree, that of outline and delicate complex-

ion. While accomplishing so much of public good, Mrs. Mott was equally faithful and well beloved in the circle of her own home

and friends. Altogether she was one of the

most remarkable women of her time, and

her work has been of the efficient character

which must continue to bear good fruit long

man custom that the husband acquired a clear title to his wife and all her property at the time of marriage, or afterward acquired. Neither could either alienate property without the other's consent. In fact,

erty without the other's consent. In fact, both had equal rights.

But with the Norman conquest things greatly changed. Feudalism was introduced into England, force usurped fairness, and only those who could do military duty became important to the state. Woman descended in the scale, to become a creature only, a mother, if possible, of male children. Marriage lost its sanctity. It came to pass that those customs which began in oppression of the wife graw to be upheld as necession of the wife, grew to be upheld as neces-sary for the protection of her honor. And many of our habits in life originated in that barbarous system when hordes of rapacious marauders chased each other across fair domains to their respective strongholds, and women were playthings for hours of idle dalliance. Since the American revolution, a change has gradually taken place. The writer believes that weakness of mind was predicated upon weakness of body, and so woman was given only such training as justified and increased that opinion. He believes that the old feudal conception of marriage, viz., that to allow two supreme wills in the household would tend to produce family dissentions and legal complexities is a mistake. He quotes partnerships and societies as instances of independent wills of two or more persons acting harmoniously, by the means of mutual concessions and restrictions. The advance upon the old method of regarding woman, is to have those restrictions mutual, and not on one side. The value of the paper ends with this summary, his propositions are not of so much interest.

Within a few weeks a gigantic swindle has been unearthed in Boston, under the name of The Ladies' Deposit Company. Mrs. Howe, as president, guaranteed to pay eight per cent. per month premium, and over a million of dollars were invested. The bubble burst, and now a hue and cry follows about the ignorance of women. Pitiably ignorant, they are as a rule in regard to find ances. The fact is, so few women have a dollar to call their own, that they are not taught how to take care of money. Instruction in the practical methods of business and its principles would give much added power. And it will come. But is ignor-ance worse than gambling? A large num-ber of the depositors were business men, under cover of some friendly woman's name. In some cases these wives and sisters knew nothing about the affair until their names appeared in the papers as plaintiffs for the recovery of deposits; they are chagrined, but what does that matter? The male heads of the family, who knew they were engaged in shady dealings, but who trusted to their own shrewdness to withdraw their funds before failure came, are under cover, and the public calls their "protected" relatives fools. Investigation discloses that Mrs. Howe and her cashier were the tools of men who will probably be exposed and punished.

Dr. Henry Slade.

To the Editor of the Religio-Philosophical Journal: The return of Dr. Slade to this city after an absence of several years, brings forcibly to mind the first interview I ever had with him, and as some of the manifestations on that occasion were of a character differing in some respects from any I have yet seen described, I propose, with your consent, to give your readers a brief account of what

Dr. Slade came to this city. I think from Kalamazoo, Mich., in June 1870.\ I was introduced to him on a Sunday at our meeting in Apollo Hall, and with only this acquaintance, called on him the next day at his rooms in St. Marks Place. He was occupying the first, or parlor floor, of a large house, and on this occasion the doors (if there were any) between the front and back parlors were wide open, giving us the advantage of the full light from four large windows, and as this was about 10 o'clock on a clear morning in the month of June, it will be readily understood that there was full light

enough. There was no one visibly present during the interview except the medium and myself. The table at which we were seated, was quite large and nearly square. The doctor took a slate of ordinary size on which he placed a small bit of pencil, and then held it under the corner of the table by the frame of one end, directing me to hold the other end. We soon heard the sound of the pencil writing, and waiting until the noise ceased, the medium tried to draw the slate from under the table, but was resisted by some invisible power. Thinking I might be holding it back, he requested me to "let go the slate," which I did. After a little time he succeeded in drawing the slate out until it was nearly all visible, when it was suddenly jerked from his hand and restored to its original place. After some remonstrance with the spirits and a little coaxing, he was allowed to remove it, and on the side that was next the table was found written in a plain hand a characteristic communication signed by the full name of my father!

After carefully washing the slate the experiment was tried again in a similar manner. The result was a communication covering the whole of one side of the slate, and addressing me as "Dear Brother," and requesting me to tell the writer's husband a great many things in regard to herself. This was signed by the full name, middle letter and all, of my youngest brother's deceased wife!

Atter some further very interesting, but not unusual phenomena, I addressed the spirits familiarly, as though they had been visibly present before me, thanking them and expressing my gratitude for what they had done for me, and asking them if they would not kindly write upon the slate while I should hold it before my eyes, remarking at the same time that such a test was not necessary to me as I was not a skeptic, but that it was something I should be very glad to be able to tell to the world and especially to my skeptical friends. The answer to this request was two raps. I then asked, "Do you mean by that signal that you will try?" The immediate answer was three emphatic raps. I then turned my back to the table and to the medium, and held the slate at a convenient distance before me and awaited the result. Within a few seconds the little pencil was moved by some invisible agency and wrote with a moderate degree of rapidity this sentence: "A. Farns-worth is well and happy." On hearing the writing Dr. Slade rose from his chair, and leaning forward over the table, remarked, "That is something we do not often get." The name was one I did not recognize, yet the writer claimed with great persistency to be a relative and one who was once well The Angle Saxons, it seems, before the known to me. Failing either to identify Norman conquest, regarded the marriage the spirit, or to get any further information,

and the second second

tie as something sacred; the parties were partners, without the legal suppression of the wife. There was no trace of the old Rothe communication purporting to come from his wife, I explained the circumstances above narrated and asked him if he could think of any relative we had ever had whose first name began with A. Without hesitation he replied, "Yes, it was probably our oldest brother's first wife, whose name was Abigail." Of course, I had known her well when she was on earth, but she passed away many years ago and my brother had married again, so I had failed to recall her to mind. to mind.

I am aware that the phenomenon of a pencil writing without visible contact in plain view of the sitter, is not new to many investigators, and it may have been duplicated in the experience of others in the presence of Dr. Slade, but it is of very rare occurrence. In this instance, at least, it contained all the elements of a most perfect and convincing test of spirit power, if not of identity.

If others are induced to visit Dr. Slade in consequence of having read this narration, I wish to express the hope that they will not go with their minds made up to receive just such a test, or none at all, as such a determination might be prejudicial to their getting anything satisfactory. The state of mind of the investigator often has much influence upon the character of the manifestations, but I think that no candid, fairminded person can visit Dr. Slade without receiving something that will be convincing and satisfactory.

P. E. FARNSWORTH. 19 Park Place, New York city.

BOOK REVIEWS.

POLITICO-FINANCIAL ECONOMY ILLUSTRA TE.). Gold-Basis and Greenback Systems Con-trasted. Some secret history of financial legislation exposed. By J. G. Jaesson, Hockessin, Del. Octave pamphlet, 15 pages, price six cents. Mr. Jackson's name is already favorably

known to our readers as a contributor to the columns of the Journal. His views on the currency question may be inferred from the following extract from his pamphlet where he quotes Maeleod of Scotland:

"The simplest and most perfect form of currency is that which represents nothing but transferable debt, and of which the material is of no intrinsic value, such as paper. It is only when states have reached a high degree of civilization that, they adopt this perfect form; before they attain that, the material of it consists of something which has an intrinsic value, such as gold or silver. Which, fellow citizens, do we consider ourselves, a civilized and enlightened or a semi-civilized and semi-barbarous people who have no faith in their government, but must need carry about their persons a load of metal for a currency?"

In his preface Mr. Jackson says: * * * "It would appear to the patriotic student of history that the finances of the world have not generally been managed in the interests of the masses of the people, but in the interests of those who held the accumulated wealth; who, understanding better than the people how to organize and conduct financial plans and movements, have mostly managed them for their own aggrandizement as against the general welfare. It illustrates but a natural outgrowth of the selfshness of human nature that this should have been so. In a government such as ours is designed to be, 'by the people for the people,' the only remedy is for the people themselves to become students of munice, the delice to correct houry errors in the systems that have too long been held over them to their njury and oppression."

Those who are seeking information on this important vexed question of finance, will do well to procure Mr. Jackson's essay.

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Partial List of Magazines for December.

The Atlantic Monthly. (Houghton, Mifflin & Co., Boston, Mass.) Contents: Libel and its legal Remedy: All Saints' Eve; The Portrait of a Lady; The Later Writings of Mr. Mallock; The Romauce of Sunrise Rock; Children's Labor: A Problem: Gifford, I. The Closed Studio: II. Of Winter Nights; The Æsthetic Value of the Sense of Smell: Reminiscences of Washington; Gray, Collins and Beattie; The Transitional American Woman; Benjamin Peirce, Astronomer, Mathematician; Dr. Heidenhoff's Process, and other Novels; Mary Wollstonecraft; Progress and Poverty; Norton's Mediæval Church Building; The Memorial History of Boston; The Contributors' Club.

The Normal Teacher. (Sherrill & Holbrook, Danville, Ind.) Contents: The Normal School Question; Beauties of High-er Algebraic Equations; Editorial Notes; Notes and Queries; Department of Theory and Practice; Examination, College and Publisher's Departments.

Baldwin's Musical Review. (D. H. Baldwin & Co., Cincinnati, O.) This is a pamphlet of fifteen pages containing good musical selections and interesting literary matter.

The Western. (H. H. Morgan, St. Louis, Mo.) Contents for November and December: Civil Service Reform: Romance of Doubt; Francesca Evelyn; Doris and Amidon; John McCullough; The Legend of the Owl; Holbein and his Time; Companionship: Napoleon Bonaparte: Phantasy; Examinations; Current Notes; Book Reviews.

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Mesmerism Revivêd.

The experiments of Charcot in Paris, and of Heidenhain in Breslau, seem to have awakened quite an interest in the subject of hypnotism (from the Greek hupnos, sleep), which is merely another name for mesmerism. The great English monthly, The Nineteenth Century, has come out with an article on the subject, in which it claims for James Braid, of England, the credit of discovering the hypnotic process. A new generation has come up since the subject was discussed more than thirty-five years ago, and our-young physicians seem to regard it as something new. Dr. Henry P. Bowditch, who has been passing some time in Germany, described at a meeting of Boston physicians, Oct. 20th, the experiments he had witnessed with Heidenhain. The Popular Science Monthly for November also comes out with the article on the subject from the Nineteenth Century, and gives place to facts under the name of hypnotism, which it would have recoiled from under the name of mesmerism or Spiritualism. Meanwhile Heidenhain's book has been republished in New York. It is deficient in any thing new to mesmerism.

As far back as 1833 Mr. Epes Sargent entered upon those experiments in animal magnetism of which he gives an account in his "Scientific Basis." In 1843 James Braid of England, came out with what he called his hypnotic discovery. Hypnotism was merely a sort of somnambulic state which could be self-induced. Mr. Sargent says in regard to his own somnambule, while in the state of lucid somnambulic consciousness:

"That the subject, through some psychologizing power, independent of the mesmerizer, might have induced this state, is highly probable. We see, in the case of certain rance mediums, that by a sort of self-magnetization they may pass into a state of consciousness of which they carry no recollection back into the normal state; but the process ecollection by a second person, is to some subjects, ording to their idiosyncrasits, an important prerequis-

ite.
"Braid's theory that the phenomena in mesmerism de-nend on the physical and psychical condition of the patient, "Braid's theory that the pensoness are repeated by pend on the physical and psychical condition of the patient, and not at all on the volition or passes of the operator, may be true in much that it as res but is wrong in much that it denies or ignores. The sensitiveness of the patient to the undemonstrated volition of the operator (a fact have repeatedly tated), is a proof that there is an actual communication of will-force producing objective effects. This cannot be denied by any experienced student. Mr. Braid found that he could develop the measuric phenomens by causing a person to siteful, and simply directing his attention, by meass or the eyesight, to some particular object, as a lancet-case or a cork; but he fails to convince us that his his own unexpressed will hay not have been a factor in producing the result which he was expecting and unconsciously helping on."

To one acquainted with the great facts of Spiritualism, there is little in the phenomena of Hypnotism to excite surprise. They were all proved forty years ago. But possibly the experiments now going on in France and Germany may induce investigators to look a little further. Men of science will gradually find that they have made an immense mistake in repudiating and abusing our phenomena. If Spiritualism has ever been productive of mischief and fraud, it is because inexperienced inquirers have yielded a too ready credulity to persons professing to be medially gifted, but resorting for mercenacy ends to imposture and trick. What we want now is a Spiritualism freed from all that is delusive or chimerical, whether the impositions come from undeveloped spirits, from mediums, or from pretenders to mediumship. This is the great object for which we have been aiming and lighting, almost singlehanded. Will not those who are really in search of the unadulterated truth, do what they can to strengthen our hands by enlarging our circulation?

The idea that we undervalue the physical phenomena, is most unjust. We have always advocated their importance; only we have insisted upon a rigorous scientific method in testing them before they are accepted as fully verified. This has been done in the case of direct writing. That it the glory of God, that revelations and recan also be done in proving the objectivity, visibility and tangibility of the detached spirit-hand there cannot be a doubt. And in the spirit-hand lie the potentialities of the full-form manifestation. That the "scientific basis" will be enlarged as we proceed in careful investigation we have the fullest confidence; that full-form manifestations can be obtained in the presence of Henry Slade, under the most exacting test conditions, in a manner that shall render them as demonstrable and susceptible of scientific proof as independent state

represented in New York City by gentlemen whose wealth aggregates millions, and no better use could be made of a small portion of this wealth than to apply it toward experiments with Mr. Slade. We hope something will be done in this direction at once. If Mr. Slade will come to Chicago, we will see it is done here.

Lying for the Glory of God.

The Ave Maria, a Catholic journal of the monthly type, published at Notre Dame, Indiana, under the auspices of the University, announces on its title page that it is "devoted to the honor of the mother of God." Its advertisement also states that it has been "blessed by our late holy father, Pius IX, by his holiness, Pope Leo XIII. and encouraged by many eminent prelates. It further announces that it "combines the two great essentials of a popular Catholic periodical, viz., rational amusement and sound instruction." Instead of chromos organs or a copy of Chambers' Encyclopedia, this monthly announces that its subscribers shall enjoy certain spiritual advantages not shared in by others, viz., a perpetual daily mass and the special blessing of the Holy Father, which he has given "to all who as subscribers or in any other way further the interests of this periodical the object of which is to make our blessed mother better known and better loved."

Although the genealogy here laid out is not entirely clear, yet it seems to be apparent that the same excellent woman who is "Mother of God," is "our blessed mother," t. e., she is the blessed mother, both of the Rev. D. E. Hudson, who edits The Ave Maria, and also of mankind generally. We do not suppose the Rev. Mr. Hudson intends to claim any exclusive mode of conception for himself. We therefore infer that we are ourself a son of this same 'Our blessed mother," who is also the mother of Gcd. By this means we become by a clear Catholic authority which the Pope has blessed, the brother of God. We were not previously aware of so distinguished a pedigree, which, however, leaves one hiatus to be sapplied. If God is our brother, then God and we must have had the same fath-

We doubt whether this degree of anthro pomorphism is favorable to the cultivation of the highest reverence for God, ourselves or our mothers But as there is a promise of the Pope's blessing to all who shall "either as subscribers or in any other way further the interests of this periodical," we purpose to earn the papal benediction by warning the Ave Maria to tone down the character of its stupendous lies to the point where human credulity, will have some capacity to swallow them.

In the number for October 30th, there is a story entitled, "The Devil and Free Masonary," which is introduced with the following editorial endorsement.

The following striking narrative is authentic: before publishing it, the Semaine Religiouse of Grenobic collated and sitted all the proofs; a.d. Very Rev. Father Jandel, the Superior-General of the Dominicaus, related it to everal persons whose dep-saloss are in the hands of the editor.

It then proceeds to tell of a priest in Lyons, who had been preaching on the efficacy of the sign of the cross. A member of his congregation, who was a free mason, met him as he stepped out of the church, and challenged him to a trial test of the truth of the doctrine. His lodge met every night at a given number of a street named, and the mason is made to say "the devil himself usually presides at our meetings." The priest at first objected on the ground that he could not "lightly tempt God." The apprehension of pious people lest God, if he were tempted, might commit sin, is something very kind and delightful to every mind that has the least capacity for patronizing God or encouraging him to do as nearly right as he knows how. But after three days spent in prayer and conference with the archbishop and various theologians and obtaining their sanction, the priest accepted the gauge, and repaired on the evening of the third day to the residence of the free mason. The rest of the story we extract from the Ave Maria:

The latter had some difficulty in recognizing him as the religious had donned a lay dress, and nothing but a large cross hidden in his bosom betrayed the Dominican preacher of three days ago.

Together they went to the place of meeting, which proved to be a spacious hall furnished in the most inxurious manner and lit up as by the noonday sun. Most of the comfortable seats were already occupied, as the hour for the opening of the lodge was at hand.

Our two visitors stopped at the door, and they had hardly time to compose themselves and to still their beating hearts, when a tall human form suddenly made its appearance among the waiting brethren, who scarcely betrayed a sign of emotion at the customary diaboli-

trayed a sign of emotion at the customary diabolical apparition.
"There he is!" said the priest's masonic guide.

A founderclap could not have had a more startling effect! Instantly the lights were axinouslabel. A thunderclap could not have had a more startling effect! Instantly the lights were extinguished, the evil spirit disappeared, every article of furniture was torn from its place, and hurled against the occupants of the room, who rushed out in the street. The free mason dragged the priest through the darkness by a private door into the street, and aixnlessly hurried along. When he at last halted, this disciple of the devil threw himself at the feet of Father Jandel: and with tears in his eyes, and his trembling hands raised on high, he exclaimed: "Father, I believe! Pray for me! Help me! Henceforth I will be a true child of the Church."

The story is false and every decent educated man whether he be Catholic priest or not, knows it to be a lie. It is by means of this class of religious lies, told to promote ligions grow. They are not confined to any one denomination. Not long ago we listened to a lecture against the doctrine of Evolution by a Protestant Evangelical minister, in which he told a story of the class upon which Sundayschools are largely fed. In a certain island of the Pacific there were a class of beings between apes and men, to whom an evolutionist philosopher denied the possession of immortal souls. But a Christian missionary went to the island, converted them by the story of the cross. and when one of his converted ape-men was

writing, we have no doubt. Spiritualism is | dying, in that dramatic ecstasy in which zealous Evangelists always picture a Christian as dying, he took the philosopher to see the ape man die. The philosopher heard the man-like ape praise Jesus and glory in the entering shafts of death's archangel as they tore their quivering way into his palsied heart and clouded brain. Seeing all this the philosopher said, "My philosophy yields to your religion of experience."

> It is a peculiarity of these religious lies that the philosopher is always beaten in the discussion, though in real life nothing is so unprecedented as to see a philosopher beaten in debate by a clergyman. But apart from this fact there are four earmarks by which we brand the story as a religious romance got up to mislead young minds.

1. The evolutionists have been anxiously looking for the class of ape-like men or manlike ares, and in its absence at present, Hæckel and others have assumed such a class to have once existed. If found, it would aid the evolutionists, so conspicuously that the world would not be ignorant as it now is of its existence.

2. Evolutionists draw no line of distinc tion as to "souls" between apes and men. Whatever the one possess the other possesses in less degree. Therefore while the Christian world once denied to negroes and other lower races the possession of souls on account of their resemblance to apes, no philosopher and especially no evolutionist could do so.

3 To a philosopher the worship of a human being as God by the lower animals, would seem more appropriate than the like worship of one man by his fellow men. Therefore if he found an ape engaged on his death bed in any form of man-worship, instead of its having the effect on the philosopher's mind of inducing him to imitate the ape, he would be more likely to say that the more nearly the human being descended toward the ape in intelligence the more natural and philosophical it would be that he should believe a man to have created him.

4. If there is any one fact upon which philosophers are agreed, it is that a man's theological notions are worth most when he enjoys the best health. The hour of his death, like that of his birth, is one whose pain and mystery should preserve it sacred from all stage effects. Therefore a philosopher would never go to a dying man to discuss theology with a clergyman. Or if he did and the clergyman kept on with his chatter in the presence of death, the philosopher would say, "Stop! your empty gabble drowns the voice of the Great Teach-

Medium's Rights in San Francisco.

By a subscription paper which we have received from the First Spiritual Union of San Francisco, we learn that the City Council of that city are attempting by a city ordinance, to impose a tax of \$50 per quarter. or \$200 per year, on mediums, clairvoyants and seers, and that some of the Spiritualists of that city are raising funds for the defence of the mediums against the tax, on the ground that it violates the Constitution of California, which gives to all "religious bodies" the right to worship according to their religious beliefs and exempts

It is doubtful which is the more unscrupulous and mischievous, the passage and enforcement of such an ordinance, or the resistance of it on the grounds stated.

their ministers from taxation.

The ordinance is unjust and mischievous because it makes no distinction between mediums who are engaged in the strictly religious work of satisfying doubters of the reality of immortality, by bringing surviving relatives and friends into communication with the spirits of deceased loved ones. and those who are driving the strictly secular business of advising concerning mines, partnerships and business ventures. If the ordinance proposes to tax religious mediums, then it ought to tax ministers of Christian churches. If it proposes to tax mediums who give secular advice concerning health or business adventures, then it ought to tax lawyers, doctors and all others who give advice upon secular matters.

Evidently the passage of the ordinance has been brought about by the union of two parties, viz., those who would not persecute Spiritualism as a system of faith or knowledge, but are enraged at the humbugs, deceit and collusions that are perpetrated under its cover, of which San Francisco is full, and those who care nothing about humbugs, and know nothing about Spiritualism, but are willing to deliver a side blow at a species of belief which they regard, perhaps, as the "dreariest of all superstitions."

. Both these parties are equally sincere and equally short-sighted and unjust. Those who are aiming to suppress collusion, humbug and deceit in secular business should pass a law fining those who practice it, whether they purport to get their information from the palm of the hand, from the grounds in a tea cup, from the stars, from the spirits, from dreams, in answer to prayer, by divine revelation, or from law books, or to communicate it through false advertisements. The element to be punished is fraud, and to assume, as this city ordinance does, that all mediums, clairvoyants and seers, are frauds and should be taxed out of the State, is an exhibition of gross ignor-

But to assume on the other hand as the First Spiritual Union of San Francisco seem to, that the cloak of religion can be made to cover and protect everything secular and religious, honest and thieving, sincere and collusive, that is done by mediFrancisco, is as palpably absurd as to call a faro bank religion, by saying that the God of chance presides over it.

We think the noble, generous Spiritualists who constitute the Union will on reflection see the pertinence of our criticism and will so modify their demands as to commend them to that sense of justice which always wins when the great heart of the public is reached, and which will also win in the higher courts of California.

Mrs. Lord in Chicago.

At Mrs. Maud Lord's scances, now being held in this city, though the room is dark, the running evidences, which pervade the seance throughout, cannot but inspire confidence, while the tone and grace with which everything is done, compel absolute respect. It is not merely desirable that there should be evidences that spirits communicate with mortals, but before a medium can receive the cordial endorsement of those who have the interests of Spiritualism at heart, as a worker before mixed audiences, it should appear that the tone of the seances is free from elements which, apart from their genuineness, may excite disrespect by their coarseness. This is one of the motives which make us cautious in commending mediums for public work, even in cases in which we regard them as genuine. At Mrs. Lord's séances the proofs of spirit power are chiefly the multiplicity of spirit voices, whispering simultaneously to nearly every person in the circle at once, and the playing of numerous musical instruments in various parts of the room at the same time, with singularly rapid transits across the room, without collision or any sound of footfall on the floor, while the hands of every person in the room, except the medium, are interlocked in the circle, while every form in the room is motionless, while both the medium's feet are resting upon those of a member of the circle, and both her hands are engaged in a continuous pit-a-pat with each other to show that they can not be used in producing the manifestations, and that the medium herseif remains motionless in her chair. Moreover the medium's cheery and charming voice is constantly heard from the same central position, describing with great pith and readiness, as well as with becoming delicacy and sympathy, the spirit forms which she sees clairvoyantly in connection with the whispering voices that often wait upon nearly every sitter in the circle at

When the medium's feet are resting motionless upon those of a member of the circle, when her hands are detained by their patting motion more certainly as well as more politely than by cords or handcuffs, and when her voice is constantly engaged in introducing to her sitters, through her clairvoyant vision, the forms which speak to them, and of which they sometimes faintly see a few of the face features, shone upon by a sort of white cloud lamp that now and then forms for that purpose -one cannot but feel that the senses of hearing and touch are successfully substituted for that of sight in a manner to enable every sitter to know, as fully as if the room were lighted, exactly where the medium is, and that she has no part in the production of phenomena.

The fresh and piquant character of Mrs. Lord's description of the spirit forms must be heard to be appreciated. The laly exhibits an overflowing vitality, personal magnetism, and mental and physical grace. which would have made her a queen of the stage had she resorted to that field of effort. But a life on the stage would probably have rendered less attractive, or less natural, her happy vein of sympathy and tact. As it is her pretty tributes of kind words, find their way to all in the circle in language which is as floral as it is musical. In short. Mrs. Lord, apart from all her special powers, is a very charming woman, around whom the best of influences would naturally cluster by the elective and discriminating power of the great law of attraction.

As a sample of her style, we might say that Mrs. Lord informs a sitter in her circle that she sees by him four "persons, a little tiny sparkling child with blue eyes and golden hair, who calls him 'papa,' and says her name is Eva; a young woman in white, but with dark hair, and plain but real kind, good face and very loving, named Helensee! she is leaning against your knee and you feel her elbow on your shoulder and her fingers touching your hair; a little brother with an infirmity, crippled in his right foot, who calls himself George, and an elderly woman with straight, tall, thin form, high forehead, acquiline nose and white hair, who says, 'My darling son,' you hear her whispering those words." All these persons the sitter recognizes, in harmony with her description, in the whispering voices around him, or as kissing, fondling or touching him. This seemed to be repeated on every side. In one case, however, the spirit seemed to assume the name of a relative who, the sitter declared, did not exist. This is part of the mystery. Generally these interviews are maintained with happy serenity, very largely by the dignified tact and matter-of-fact tenor of Mrs. Lord's running comments. Sometimes the meetings are lively or even facetious. At others the soul opens its windows, and the flood of deep emotion, too deep for speech, finds vent in tears.

Perhaps another who has been waiting for some time, or for several visits without reward, at last hears the whispering voice of some familiar friend. While he is talkums or in the name of mediumship in San I ing aloud with the whispering visitor, Mrs.

Lord is expressing her great pleasure, in a manner sympathetic and tasteful.

Mrs. Lord's circles are among the very few dark seances to which skeptics may safely be taken by persons interested in Spiritualism, without fear of exciting either unbelief or disrespect.

Those who desire the best results, will do well to select their own company and engage Mrs. Lord to give a private scance at the residence of some member. She has three evenings each week, which we presume could be secured for such engagements. Herresidence is 49 South Elizabeth St.

State Secularization Conference.

We publish elsewhere a full account of the session, on Monday of last week, of the National Conference for the promotion of the secularization of the State. In view of the fact that a support much more comprehensive and catholic than has yet been had, or even invited, is essential to success, there was a very general and indeed nearly unanimous expression on the part of the members of the conference in favor of excluding all irrelevant and sectarian issues, and conducting the movement solely with an aim to secure the largest political support. Two or three persons, without very serious reflection, had assumed that the object of the movement was to carry on a crusade for the promotion of a particular class of religious views. They thought that while a pretence should be put forward, of a desire to procure certain constitutional and legislative changes, the chief duty of the organization would be to arouse such a concentration of hostility from many quarters, as would cause the prospect of the passage of these enactments to grow constantly and beautifully less. The idea that Protestant or Catholic Christians could have their own reasons for desiring complete and perfect State secularization, or that such had eyer, for their own reasons, had any hand in establishing State secularization in the degree in which it was perfected at the formation of the government, seemed to these gentlemen quite new. They assented, however, with a good grace to the broad plan and basis of co-operation proposed, and the conference dispersed in the best possible humor. with the result.

Those desirous of communicating with the Committee on Correspondence and Organization, for any of the purposes named in their report, may address R. C. Spencer, Milwaukee, Wis.; B. F. Underwood, Thorndike, Massachusetts; Van Buren Denslow, Chicago, Ill.; or its Secretary, H. L. Green, at Salamanca, N. Y.

Private Materializing Scance.

A correspondent of the London Globe of October 19th, communicates to it the following account of a materialization which occurred at a private house where no professional medium was present. "The sitters were four ladies and three gentlemen who sat around an oval table, the hands touching each other and resting palm downwards on the mahogany. Out of the seven, two (ladies) were believers in Spiritualism. the rest, including the writer, skeptics. The room had been darkened by the extinction of fire and gas and shuttering the windows. It was 10 o'clock at night. An hour passed away, during which time nothing unusual occurred beyond slight vibrations, and an occasional turning round of the table, which may be a turally accounted for-at least there was nothing to prove that spirits were the motive power; pushing a table is very human. However, an hour had passed away, songs being sung to wile away the tedium, and also because it is enjoined by the spiritualistic creed. At the end of that time a cold and perceptible chill was felt by all the sitters; more by some than by others. A cool wind was next felt sweeping over the hands, and one of the ladies began shivering and shaking to such an extent that the writer and another gentleman had some difficulty in retaining her hands in theirs. It then became visible to all that the room was full of gray masses (the size of a man's head), moving slowly in the air, fading and reappearing. They can only be described as having the appearance of faint smoke or pillars of vapor. The lady who had been siezed with the sudden shivering now became slightly hysterical. A large grey mass, settled, as near as one could judge in the dark, exactly in front of her. It then contracted gently, growing into an oval shape; and in another second or so the face of a sad-eyed woman was distinctly visible, white and luminous, upon a background of black, gazing across the table. It lasted long enough for those present to exclaim and describe its appearance. It faded and reappeared again, but less distinctly. Then fading altogether the grey mass seemed to slightly change its position and again grow large and luminous, till there appeared not a face, but the head of a large and heavy-featured man, a scowling face with deep-set eyes and a cruel mouth. The figure appeared three or four times, never staying long, but alway with the same expression. The lady before whom these faces appeared, or rather by whom she was to all appearance enveloped, saw nothing, only felt an intense coldness, her hands testifying the truth of her assertions. With the fading of this last head the meeting was broken up at twenty minutes past twelve at night."

If the discouragement which has resulted in England over the exposures and prosecutions of certain professional mediums, has the mere effect of causing wholesale denunciations of paid mediumship, it might do great harm. But'if in addition it causes

thousands of Spiritualists to set about inviting the phenomena in their homes, it may do great good. Circles of this kind are a thousand fold more satisfactory [than the average work of paid mediums can be. The development of home mediumship requires persistent, patient effort. Yet it will richly repaythe outlay.

Good Missionary Documents.

We have several thousand copies of the JOURNAL, the accumulation of the past three years, which we will send postage paid in assorted packages of ten copies for five cents, or one hundred copies for forty cents. Each one of these papers contains essays and information just as fresh and timely now as when published. Judicious. great good. We can sell them here at the same price and the amount received would be clear gain, whereas to send them as we propose, will absorb the entire receipts, but we prefer to send them out as messengers of light and hope. If our readers feel in the same way we shall be glad. We cannot undertake to fill orders for specific dates, nor to send complete volumes or consecutive issues. They are good for just what we say. missionary work! and are worth the price asked if only used as wrapping paper.

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

Mrs. C. W. Jay has remitted for the Jour-NAL and failed to give her address.

Thirty cents secures the reading of this paper to new trial subscribers for 12 weeks. On October 30th, Mrs. N. A. Blood, of St. Louis. Mo., passed to spirit life. She was a

devoted Spiritualist. W. G. Beach writes that J. Frank Baxter has been causing considerable excitement at Groton and Dryden, N. Y.

Mr. B. F. Underwood spent several days in the city last week and is now filling his numerous western engagements.

Mr. Thomas Lees, of Cleveland, has been on a flying visit East, where he met many representative Spiritualists. Bro. Lees says he comes home spiritually rejuvenated.

ATTENTION CORRESPONDENTS .-- Do not send us postage stamps of larger denominations than one, two, or three cents, and send these only for fractions of a dollar.

"Rum, its Cause and Cure," is the title of an excellent poem by Warren Sumner Barlow, which we would gladly republish but for its length.

We have received the Biennial Report of the Secretary of State to the Governor of Illinois-from October 1st, 1878, to Septem ber 30th, 1880. It is full of valuable information.

Miss Tillie H. Lees, well-known in Clevejoyable summer.

Dr. Grimes gave two lectures in Branch, Mich., on October 17th and 24th; also two before the Baptist Church at Barry on Nov. 12th, and is to give two before the Burr-Oak Liberal League on Dec. 19th.

Mr. S. Bigelow and Mr. A. B. French report that the meeting at Paw Paw, Mich. was a very enjoyable and successful affahr. Though not a large attendance the spirit of the meeting was all that could be desired

Rev. Charles Craven, Pastor of the Unitarian church at Toledo. Ohio, B. F. Underwood, H. L. Green, Prof. V. B. Denslow and Maj. J. B. Young of Iowa, made up a pleasant dinner party at the residence of the editor one evening last week.

The "Religious Ontlook in America," as portrayed in the masterly discourse of O. B. Frothingham, delivered some years ago, is published, in part, on our second page and we commend it to our readers. No finer exposition of Spiritualism and its peculiarities was ever written.

If you have not yet made an effort to obtain trial subscribers to the Journal, just make a beginning and see how easy it is. Every thoughtful, fair minded acquaintance will readily give you his name and thirty cents for the paper twelve weeks, and thank you for calling attention to the matter.

Giles B. Stebbins having rested after his arduous and effective labor during the late political canvas, will we are glad to know again resume his work in the spiritual field. He is now at his home in Detroit, but has engagements in the near future in Michi. gan. Such men should be kept constantly engaged.

Next week we shall try to find room for the fine lecture delivered by Mrs. Poole before the Brooklyn Spiritual Fraternity and the week following we hope to be able to give place to an able and eloquent address by Mr. A. B. French, entitled, "The Power and Permanency of Ideas," delivered at the late convention of Spiritualists and Liberalists at Paw Paw. Mich.

The advantages offered by local organizations for the dissemination of liberal and spiritual views, were well exemplified one evening lately at Cairo, Illinois. We see by our Cairo exchange that at a temperance meeting a fine poem entitled "Body and Soul," by Mrs. Jacob Martin, was feelingly rendered by Miss Edith Martin. Mrs. Mar. tin is an earnest Spiritualist and a good writer; every thing she writes is imbued with the Spiritual idea, and though it be not always, labeled "Spiritualism," does just as effective service, often, indeed, better, for many listen, approve and are benefited, whose ears would be closed if they supposed they were listening to spiritual philosophy.

The daughter of Joseph Smith, of Phoenix, N. Y., lately died of actual starvation, the result of religious fanaticism brought about and sustained by a minister. The girl imagined that she was "full of sin," which could only be exercised by fasting. At the end of ten days a physician was called, who found her in a dying condition, and she soon expired. While her strength held out she was constantly engaged in prayer.

Mrs. M. E. Dole of 461 West Madison street, desires us to say that she has received a letter from Rochester, Ind., containing money, but no signature. Will the writer please correct the omission. Mrs. Dole also desires us to say that she does not assume nor desire to write professional letters; that it is necessary for patrons to sit with her ly distributed they are capable of doing in person. We can say from long and critical observation, that Mrs. Dole is worthy the patronage and respect of all investiga, tors.

While the French Jesuits and other priests expelled from France are received with great cordiality in Spain by the conservatives and moderate liberals, the radicals of that country view their presence there with undisguised alarm and disfavor. The radicals say that there has been too much clericalism, clerical intrigue and intolerance in Spain, and that the influx of those who were expelled from France for indulging in polical intrigues, bodes no good for the future of Spain.

Our Wisconsin readers will do well to bear in mind the coming meeting, at Omro, Dec. 10th 11th and 12th. As we have before mentioned, the elequent James Kay Applebee is engaged as the principal speaker, and the Chicago, Milwaukee & St. Paul R. R., will sell round trip transportation tickets at one and one fifth fare. Mr. W. M. Lockwood will give a scientific lecture on the structure of the brain. With such attractions, the meeting should be well attended. Dr. J. C. Phillips, of Omro, is secretary, with whom all interested can correspond.

St. Nicholas for December will be a surprise to its young readers. Special effort has been made to glorify the Christmas season, and 35 000 extra copies (making an edition of 105,000) are being published to meet the anticipated orders from Santa Claus. The new decoration for the cover will be wintry and spirited. Among the greatly varied and profusely illustrated contents will be an operetta for young people called "The Land of Nod," in which six little sleepy-heads visit the marvelous place and see many wonders. The libretto is musical and vivacious verse, and the music is by Mr. Anthony Reiff and Mr. W. F. Sherwin. Mr. Frank R. Stockton will contribute one of his droll and quaint fairy stories, and land through years of active work in the Mr. Washington Gladden describes "A cause of Spiritualism, has just returned | Christmas Dinner with the Man in the from England, where she has spent an en- Moon. A new feature of St. Nicholas will be begun. It is a "Treasure-box of Literature," whose value and purposes are indicated by the first contents, which will be reprints of Nathaniel Hawthorne's fantasy "David Swan," and Thackeray's poem, "King Canute." Both are to be illustrated.

Thanks are due to the following for sending clubs for the JOURNAL: S. M. Brown, Highland Sta., Mich.: Jas. B. Sellick, Tuskaloosa, Ala.; H. A. Learned, Trenton, Mo.; C. L. Nunnally, Henderson, Tex.; A. B. Regester, E. Granite Falls, Minn.; J. G. Jackson, Hockessin, Del.; M. Wright, Middleville, Mich.; G. W. Allensworth, Lampasas, Tex.; E. A. Bangs, Chatsworth, Ill.; G. W. Antisdale. Chagrin Falls. Ohio; Geo. Leiberknecht, Geneseo, Ill.; C. Appleby and G. P. Barnhart, Vassar, Mich.; S. Bigelow, Kalamazoo, Mich.; C. Fannie Allyn-and many others.

Prof. Robertson Smith, of Aberdeen, Scotland, has again subjected himself to charges of heresy by an article in a volume of the Encyclopædia Britannica on the "Hebrew Language and Literature." A committee has investigated the charge and condemned him, and the Commission of the Assembly has sustained the report by a vote of 270 to 202, instructing Prof. Smith to abstain from teaching his class during the ensuing session, and leaving the question of his status in the Free Church to the decision of the General Assembly.

C. Fannie Allyn is speaking for the Detroit (Mich.) Society of Spiritualists and Liberalists for November and December. She will gladly answer calls in the West for the remainder of the winter. Terms satisfactory. Address her at 251 Randolph st., Detroit, Mich.

Some Galveston boys were impressed by reading of the martyrdom of saints by death at the stake, and they decided to burn a pet dog in the same manner The leaders in the movement had a theory that the poor brute's sufferings would result in immortal joys, and so be a good thing for it. A post was driven into the ground, the dog chained fast, and a roaring fire built. The boys sang hymns while their victim was roasting to death.

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Nov. 25th, An Experience Meeting. Mr. Henry Siede will be present and relate some interesting personal experiences. Dec. 3rd, "The Bib eSpiritualism," Prof. Henry Riddle, Dec. 18th, "Wonst Shall We Do," Prof. J. R. Bucharan, December 17th, Wm. C. Bowde. Personal Programmer of the Achristmas Meeting.

December 31st, an Experience Meeting and a review of versus week.

BROOKLYN EASTERN DISTRICT FRATERNITY meets every Sunday evening, at 7 K p. M., in Lutham Holl, 9th et., new Grand D. M. COLE, President,

NEW YORK CITY.—The Second Society of Spiritualists holdervices every Sunday, at Cartier's Hall, 25 East 14th Street

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

NEW YORK—Harvard Rooms, Reservoir Square, 6th avenue. Sunday Religious Science Services, in which the Unity of Papular Science and Religion, will be demonstrated. Mrs. Emma Hardinge-Britten will give a brief course of lectures on Popular Astronomy, Geology, History, etc, in their vital relations to Life and practical Religion, during the Sundays of October, commencing Sanday, October 3rd, at 11 a.m. and 7: 30 p. m. On which occasion the subject will be, morning—The Great Reformation of 1500; or The Monk that Shook the World! Evening—Popular Astronomy; or The Glories of the Starry Heavens! Illustrated by splendid Stereopticon views of the heavens! Illustrated by splendid Stereopticon views of the heavens, shown by the Drummond light As the chief sim of these meetings will be to show how hon roblest and most elevated views of religion can be based upon science and presented in a nopular and attractive mode, the attendance of progressive and liberal Tainkers is carnestly solicited. Admission, 10 cepts to each lecture.

Northern Wisconsin Spiritual Conference.

James Kay Applebee, of Chicago, will be the principal appaker at our Quarterly Meeting. Dec. 18th, 18th and 18th, 18th In Omro, Wis.

Mr. Applebee is one of the most talented orators in the free thought fance. (Religio Philosophical Journal)

The C. M. and "t. Paul Railway will give those paying Fuil Fare to the Mee log, Return Tickets for one fifth fare. Frien's hear the above in mind.

Prof. Lockwood will give an illustrated lecture on the structure of the ballo, during the meeting. Let all be present the first day of the meeting.

Please notify the Secretary of your intention of attending. Usual courteres to all. Usual courtex es to all. DR. J. C. PHILLIPS, Sec.

Lassed to Spirit-Life.

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His funeral services were conducted by the Monmouth (III.) Lib-ral Society (of which he was as honored member) without the and of a minister or charch Cant. A short but elegaent address was delivered by a daughter of Mr. Watson, Mis. Annie Wison, with a with appropriate and heautiful music, made a very litting ceremony for the sail of Chelon. ELLA BIRGE WILSON.

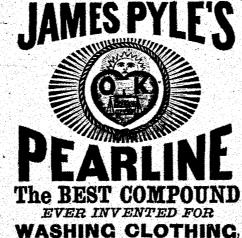
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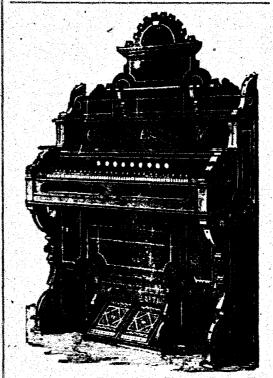
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HARMONIAL PHILOSOPHY. (For the Religio-Philosophical Journal) Peace on Earth, Good Will to Man.

BY MRS. F. O. HYZER.

I'm seked why evermore I sing Of peace while discord fills the land— Why unto loy my harp should ring With wailing heard on every hand-Why not in sympathy with pain Awake its chords to sadder strain?

My lyre was ne'er attuned to woe; No matter what my grief might be ... Its numbers would not wake and flow In measure unto misery; Some power of harmony within Control of all my tears would win.

When my sweet mother sang to me, "May holy angels guard thy bed And heavenly blessings ever he Showered without number on thy head," Never doubted God would hear The prayer of one so good and dear.

From her protecting, loving breast I drew assurance deep and pure, That the All-Parent Laoweth best How much His children can endure: That I could breathe without the air As well as live without His care.

And when His blessed angels broke Earth's normal shadows from my brain, And by their inspirations woke My harp to a still richer strain, The burthen of that mother's son Through all its numbers rolled along.

Earth's outer form may turn to dust, Time's chills may paralyze her veins, Volcanic fires may mel. her crust, Still her immortal soul remains; My planet, mother, cannot die In her transitions more than I.

And when she wears her crown of light, A sun-sphere in celestial air, Still world-germs held in rayless night Will claim her resurrective care, As we require our sun to give The food and warmth on which we live.

Thus love divine, vicarious still, Fulfills the prophet's mystic verse; The re-incarnate sovereign Will O'rangdowing the Universe; While relative to it must be Conceptive law eternally.

The time when "Time shall be no more," Must be that wondrous judgment day When Wisdom shall our peace restore By sweeping all the mists away, Which have so long concealed the truth Of our divine, eternal youth.

The past can nevermore be mine-The fature I can never reach—
When shall I find my peace divine,
And test the gospel that I preach,
Unless I make the present hour O'enlow with my immortal dower?

The dear earth needs no wail of mine. No chant of death-no tolling bell-I'd let my love upon her shine And sing of heaven instead of hell, The benediction to fu'fill Of "peace on earth, to man good will." Baltimere, Nov. 1880.

The Devil.

The following is another entract from a lecture delivered by Mrs. Emma Hardlage-Britten on the

Man's fell was a fall upward, an onward step in a glorious progression toward more highly developed light-and a more exalted condition of being. Hebrew illterature has no character of Satan: this is not the same as our devil, but simply an adversary. The names of the constellations visible during the six Summer month, all ended in "el," as Gabriel, Michael, etc., meaning house of light, while those visible during the six winter months were the Great Dragon, Appolion, and ending in "on," eignified the absence of light. These, Persian imagery symbolically represented as the adverse power, which imposes on man darkness and sorrow. Thus no ancient nation had any being with attributes similar to our

modern devil.

The clear and sublime utterances of Isaiah and the Prophet Ez-kel tell us there is only one God, who proclaims that he alone makes war, and de-vises both evil and good. Even the four hundred lying spirits of Ahab, who prophesied lies, are attributed to one blest Supreme Being, who an-nounced himself the author of the work to confound Ahaz and his hosts. All history tells us of belief in good demons and bad devils, which were the souls of the departed, and when the living were obsessed by do-evils, as they called the un-happy dwellers on the threshold, they were exor-cised, and Jesus himself cast them out by legions. Devils are the evil spirits of bad men, out of the body, and no arch-fiend, ruling a kingdom. Canon Farrar tells us the word Sheo, mistranslated hell, or bottomless pit and place of torment, means simply grave, and that no other interpretation can come from the Hebrew. Do not attribute lack of power to God, or suppose, for one instant, that your Father in Heaven is less merciful than your parents upon earth; therefore, let the devil slide into oblivion, remembering that many theologians are already ashamed to claim his personal existence as a king of evil.

In the Middle Ages, Monks amused the multitudes with passion plays, when the Spirit of Evil was embodied in actors with horns, hoofs and tails, and good angels consigned him to consumtails, and good angels consigned him to consuming flames below the stage. Early Christians, followers of the gentle and blessed Jesus, when persecuted, met in caves, catacombs, and forest labyrinths, and always at night. Eusebius and St. Augustine tell us they attired their sentinels with horns, hoofs and tails, like the heathen pan to frighten away their superstitious eavesdroppers. to frighten away their superstitious eavesdroppers. All new ideas have been hailed as devils, and had to fight their way like Copernicus, Gallileo, and Guttenberg, the inventor of moyable types. The latter told Dr. Faust he had discovered a lamp that should light the world, and give to thought wings to carry messages of light and knowledge over the earth. Dr. Faust said, "As you lack oil, I will furnish it," and he advanced money to establish the first printing press, which every pulpit united to taboo and attributed to Dr. Faust a league with the devil. From this comes our famous fable. Thus once the press was called the devil, and pronounced anathems. Milton rehabilitated him as a fallen angel, pictured with beauty and power, and gave him a new lease of life, under another form. The God, who is the Great worker of the Universe, whose living gospel is expressed in rolling worlds and drifting sands, returns you the question, and asks of each one: "Why has not man killed the devil?" He who has created all good and led mankind up the steps of progress and of divine science, would have you attribute your sufferings to your own misuse of good; and your infidelity to the great trusts imposed with the divine gift of individual self-will, by the use of which mankind must learn the nature of good Life's work, is to conquer yourself, and avoid evil, which is the excessive use, or abuse, of any human power. No devil lives, that can thwart the work of the great, good and loving Father of All.

Mright writes: I don't always agree with you, but I like the Jourwal first rate. Mrs. M. E. Andress writes: I feel that I cannot do without the Journal.

O. R. Sylvester writes: Go on; you have sifted out some of the frauds, but there are many more. May the good angels bless and austain you. The Journal grows better with each num-ber, and may it still progress upwards evermore.

What two well known Mediums Think of the Journal.

Dr. M. I. Sherman, of Adrian, Mich., is widely known as a medium. He is a man of very pronounced opinions, and has in the past criticised us in vigorous and even severe language. His criticisms we have always taken in good part, without indulging any lil-feeling toward him. knowing that in time he would like many others, see that he had formed his judgment too hastily, without sufficient observation and reflection. The following extract from a letter just received explains his more mature judgment:

....We have taken the Banner of Light and Mind and Matter and some other spiritual papers occasionally, but we have come to the conclusion that we like the Journal the best. One thing I say, my friend, I would not say so many hard things about mediums—not that I care so much about it, but it has hurt the sale of the Journal in these parts. I have done all I could to induce people to take it; cannot as yet get one; it looks people to take it; cannot as yet get one; it looks new a little more favorably; they begin to think that the garden does need some weeding. We have taken Mind and Matter as long as we shall. I cannot believe that Roberts knows all there is to be known in the broad universe yet....

The editorial policy of the Journal is never dictated from the counting-room. To discuss all questions in a fair, unpartizan, judicial manner, to make up our verdict upon the evidence and to give our readers the earliest and most reliable information upon all topics within the scope of the JOURNAL, is our ambition and sole aim. If a paper thus conducted does not meet the demands of the great mass of intelligent Spiritualists, investigators and free thinkers of the country, we shall find it out in due time and can then decline the newspaper business. So far we have no cause to complain, and in any event shall never regret our course. Gradually thousands of people are coming to better understand our aim and objects, and like Bro. Sherman and other good mediums, to give us their approval. We can bide our time!

Mrs. Mary M. D. Sherman is a lady of high spiritual culture and quiet refinement, also one of the best psychometers in the country. Hence we regard her words as entitled to more weight than if less gifted with spiritual powers, for they are inspired by a deeper, more searching knowledge. Mrs. Sherman joins her husband in writing and

From the notice received yesterday, we find our term of subscription nearing its close. I cannot feel reconciled to receive its weekly visits no long-er, and the Doctor has written you concerning it for another year. I take pleasure in sending the Journal to near and distant friends, but Mind and Matter I'm ashamed to send, for it is so filled with viruperative language against a brother man. We all know that tricky mediums travel over the country in the name of honesty, deceiving the people. When you inform your readers of such frauds, you are doing right as it seems to me. The tone of your paper is intellectual and spiritual; its corps of writers are faithful and bring meat in due season for us who need the solid food ... I hope you will have many new subscribers the coming year to your working paper; rest assured I shall do all I can and speak a word in season when I can for you and the cause of giorious Spiritualism.

We are not making war upon any class or individual, except in so far as that class or individual comes in conflict with the Journal's demand for demonstrable facts, truth and good morals. No reputable well informed person who is free from bad advisers, ever fears or fights the Jounnal.

Adler Against Immortality. ~

To the Editor of the Religio-Philosophical Journal: late issue of the Journal, is to the point. Felix Adler is a man of ability, eloquence and sincerity, and his discourse on which you comment was preached in a Brooklyn rulpit, and commended by the Free Religious Index in Boston, as "a remarkably fine and inspiring discourse," and he said that the scientific doctrine of evolution "rendered the hope for personal immortality irration.

What a pity that Plato and Jesus, Pythagoras, Cicero, Fenelon, Gethe, Swedenborg, Penu, Channing, and a host of saints and sages and philosophers, have lived in such an irrational delusion, and all because they did not live in this day when so-called science assumes an infinite ether, ignores an Infinite mind, and so makes the body build the soul, and death end both! What a cheat and a sham had been the great hope that has never died out, in countless millions of souls in

all ages and religions of the immortal life!
As for the facts of modern Spiritualism—abund. ant, well-proven, carefully sifted by witnesses as competent as any that modern science can bring to illustrate its facts and prove its theories, they are of no moment, and psycho-physical science

only the butt of a sneer.

Inductive science has given only the physical side of evolution, and even this gifted modern Felix ignores the voice within, and the testimony of immortality and spirit presence all around him. and walks into the mist where every step is un-certain, and doubt paralyzes his spiritual strength. The poets used to sing of "Star-eyed science," but it is blear-eyed science in these days, if this is

its outcome. I am glad to hear that William. Denton is soon to publish a book on "The Spiritual Aspect of Evolution." We need it, and he is competent to give it, so that both aspects shall be justly viewed and the positive supremacy and permanence of mind, shall have due weight in pointing toward the immortality of man. The pitiful position of such a man as Felix Adler on so vital a matter, a the very foundation of our methods and spirit of thought and life, shows anew that we need to affirm and verify spiritual realities.

Notes from the Lecture Field in Minnesota.

G. B. STEBBINS:

During October I lectured at Farmington, Brown ton and Hutchinson. Many who are not Spiritualists have joined our association. Thirty-six have already joined or renewed their connections with our organization, which is creedless. The

prospects are encouraging.

The home of Mr. J. Ford Brown has been thrice made sad by the death of three sons within three weeks, caused by diptheris. Names of deceased and dates of death are as follows: Charlie, aged 6 years, died Oct. 6th; Asa, aged 2 years and 6 months, Oct. 27th; Carle M., aged 8 years, Oct. 31st. The writer officiated at the funeral of the last two, which were three days apart. To see a corpse carried to the bedside of the sick brother, that he might take the last look at the mortal remains of a dead brother, is a rare and sad scene yet twice did we witness it. The Congregational minister officiated at the funeral of the first, in the absence of a Spiritualist lecturer.

The fortitude with which the parents bore these trials, was exceptional, but is not so surprising when we remember that they have long since been familiar with the truths of Spiritualism. Mr Ford Brown is a well-to-do farmer, and his family is respected by all who know them. In this their bereavement they receive the hearty sympathy of all their friends.

Will do all I can for you. They locked the M. E. Church on us at Hutchinson, but Mr. Putnam succeeded in opening it. One of the Methodist citizens helped him.

G. H. GRER.

A. C. Douglass, in sending a club of sub-scribers, says: I want to help support a paper which is not afraid to attack error in whatever shape it may be presented. We must do this or it will soon enslave us. I write this much to en-courage you; be true to your self, to humanity and to the still small voice of the Spirit-world ground you, and you are sure of success.

Manifestations in the Presence of Mrs. Mary Andrews.

To the Editor of the Heligio-Philosophical Journal: I believe that spiritual manifestations are necessary to convince the masses of the realities of spirit-life. We are differently constituted, and hence require different classes of facts to convince us of the realities of the Spirit world; but I am satisfied that no one can sit a week in the circle of Mrs. Mary Andrews, of Moravis, N. Y., without becoming deeply convinced that our friends whom we call dead, are still alive, and interested in all we do, and that under certain conditions they can show us their old familiar faces, touch us with their loving hands, and speak to us in the well re-

membered tones of years gone by.

A few friends in this neighborhood desirous of more fully investigating the claims of spirit manifestations, under fraud proof conditions, recently hired Mrs. Andrews to give us sixteen sittings in our own prepared rooms and cabinet, and if others will do likewise I have no doubt that that they will become thoroughly satisfied that we are not dependent on ancient history for our hopes of immortality, or ideas of the future life of saints and sinners, but that we can now hold converse with the inhabitants of the Spirit-world and learn what we may expect there from a given course of action

It is impossible to convey to another the peculiarly convincing proof one gets at Mrs. Andrew's scances, that spirits are really manifesting; but I will attempt to give a faint shadow of these manifestations. Arrange those present in a semiciral control of the semiciral ifestations. Arrange those present in a semicircle in one of your own darkened rooms, with doors and windows securely fastened—the medium sitting in front of you. Join hands and sing a familiar song, the medium singing with you. No one in the circle can sing tenor, yet in the midst of your singing, a clear, ringing tenor voice is heard, (apparently coming from near the celling), above all the other voices, and, perhaps, changing the words of the song so as to be distinctly noticed. For instance, in the chorus of John Brown, "And his soul is marching on," the independent voice will sing, clear and distinct, "And the truth we will proclaim." All the while you distinctly hear the medium, and the other members of the circle singing in their own natural voices.

singing in their own natural voices.

Again, out of the silence between the songs, you will hear the old familiar voice of a friend whose body you have seen put under the sod, calling you by the familiar nickname alone used by him, and the idiosyncrasies of his remarks convincing you as nothing else could, that it is truly your old friend. You may have a friend present in the circle who was not acquainted with the neculiar cle who was not acquainted with the peculiar voice and style of speech of your spirit visitant, and he may suspicion that it is made by the medium, chauging her voice by some unknown means, to represent your friend. But if, as it sometimes happens, this friend is conversing with the medium at the same time the professed spirit is talking, and the medium's voice, and that of the so-called spirit is heard at the same time, even he is convinced that there must be something strange in it. Then let the friend be startled by a hand pulling his coat, or patting his face, and on asking who it is, receive the characteristic answer of a well-known voice, and his unbelief will rapidly meit hway and he will be ready to exclaim with old doubting Thomas, "My dear friend, it really is

you." Again you hear a voice, evidently that of an old toothless man, a voice which has been recognized by hundreds, as having once belonged to Dr. Baker of Central New York, a voice carrying convic-tion to every one that it is not assumed by the me-diam or any other mortal present. This voice has gained the ability to talk for a long time—now preaching a short sermon, then giving some one in the circle a bit of advice,—or diagnosing and prescribing for some diseased sitter, and again cracking a joke at the expense of some one who has been a little impertment, answering questions and giving advice in a way and manner which carries conviction to every mind, that he is really a visitant from the Spirit-world, and that we can really learn from him the conditions of persons and things in that world.

At several of our scances the spirits called for a light, and after a time the bust and face of men and women would appear at the aperture of the cabinet, the medium being inside. These forms were able also in some cases to talk, and then we had the feeling of sight and hearing to convince us. But all this would, perhaps, he no proof to one who did not hear and see for himself. I will not enlarge, but earnestly advise all skeptics to engage good, reliable mediums, those recog-nized as such by this Jounnar, to come to their owa homes, form circles of the own choosing, and be convinced that "there is no death! It is only being born into life eternal," as said a spirit at one of our late séances.

D. E. SMITH. .

Our Saturday Night.

Community, N. Y.

DO SPIRITS RETURN TO EARTH? [From Brick Pomeroy's Great West, Denver, Col 1 A correspondent asks if we believe in Spiritunlism-in the power of the spirit of man to re

Christ was a man, born of woman, living as did men, dying as do men, and he appeared to his dis-ciples after his crucifixion and death. About twenty years ago we read somewhere about the middle of the last chapter of Ecclesiastics, if we remember aright, that man as dust should return to the dust as it was, and the spirit should return to God who gave it. Now we believe all that is true in the Bible. We believe that there is but one God, who is as much here about us, as anywhere else. That we are always in His presence. That He is as much on earth as in heaven. That all there is of man, woman or child is the immortal spirit, which had better be called intelligence. That the spirit-intelligence-never dies but goes into immortal life to be as tangible there to other lives or spirits as men are here in bodily form tangible or visible to each other, That the spirit that returns to God who gave it is a part of God from whence it came, and as a part of God can go and come according to work to be done or its inclination, which depends on the wel-come it receives, and the disposition of spirits yet held to the flesh to acquire knowledge of and strength from those who have left the flesh to form a part of the world Over There.

We are positive that our thoughts are, even now entirely out of our body, and that at times we are hundreds of miles away from our body. That we have no fear of death, as we shall never die. That after we have gone out from this room we shall be in another one. That after our spirit has gone out of the earthly body, or prison it now inhabits, in order to use our hands, eyes, feet, fingers, etc., to perform certain works that we shall live in another sphere and have the power to return to earth as we have power to walk, to visit friends who love us, whom we love and who bid us welcome, and to speak through other or-gauisms, to influence thousands of men and women after the change called death, even as we can influence them in life. The power to influence men and women to speak and to write; the power to save thousands of persons in earth life from ruin; the power to go and to come, to materialize or to impress men with our form and presence; the power to enter into homes, houses, lives hearts, loves, desires, ambitions, even as we have now, and that after we are changed by the ripen-ing process called death, we shall oftentimes be with our felands. with our friends who are good to us now, even as a child comes to the homes of those who treat it well, to be with them and to bless. That in our earth life we are but laying the foundation for the

great work of the future! This is our belief, call it what you will. To use it is life, here and beyond the grave. It is strength; it is power; it is happiness; it is entirely in the halo of heaven. It is over and above all of creed, all of ism, all of priestcraft, all of desire to place any one between us and God, even as a mediator, though we love good examples. It is a fullness of faith that castelh out all of fear and in the land of Our Father in Heaven rises, slowly, steadily through education and by liberality to the understanding of our work here; to the comtemplation of our work Over There, where as one of God's spirit messengers for good—as one of the eternal up builders of humanity we shall be able to come often, and often, and eternally to bring joy, hope, strength and glad tidings to our friends in this life, from our friends in the Land of Leal, just beyond life's final Saturday Night. - BRICK" POW-

The Philosophical Society of Oakland, Cal.

To the Editor of the Religio-Philosophical Journal:

In behalf of the Philosophical Society of Oak land, Cal., permit me to thank you for the kind and extended notice given us in your journal; and also for the thoughtful suggestions presented for our consideration, which we will appropriate so far as they may be deemed acceptable and practicable. In the meantime, Mr. Editor, please permit their subjection to a criticism in the same spirit as that in which they were made.

I cannot understand why you made reference to the anti spiritual position of certain organizations, the anti spiritual position of certain organizations, as there is nothing in the circular sent you that could indicate the position of the society to Spiritualism, or whether as a society it had a position. Amongst its members are Spiritualists, Materialists, Christians and others. The purpose of the Society is not to antagonize either of these systems of faith, or lack of faith, but to permit the light of each to shine and let it do all the good it can.

Regarding Spiritualism I cannot speak for the Society, but personally I would say that it presents itself in too questionable a form to be acceptable as a basis for a philosophical society. It has been before the world for thirty years and should now be out of its swaddling clothes. It has been inaugurated, according to its profession, by the spirit sages of the by-gone ages with all their ex-periences as to what human wants are and how to meet them, both in a secular and a spiritual sense, but nothing, so far, in my judgment, has been given worthy of such a source. We mortals who are but of yesterday and know nothing, may be excused for unwise theorizing and impracticable efforts in reform, but the aggregated wisdom of the ages in spirit-life has not our excuse. Of course I do not understand the conditions of spir-Itual existence, and its power to communicate with us, and probably the best is done that can be done, but that is not enough to warrant its use as a corner-stone of philosophy.

Worship is next advanced the an essential ele-ment in a useful, successful philosophical organi-zation, and philosophical societies are blamed for eliminating worship from their exercises. I am not quite clear, Mr. Editor, what meaning you attach to worship—whether you mean it as a religious exercise or simply the manifestation of our great respect for great men, the benefactors of mankind, or to the deeper principles which gave existence to such men, and worthy of a deeper respect.

The inculcation of a profound and exalted reverence for principle, is what animated those who called our society into being, and with this feeling actuating them, they have from the first protest ed against the lowering of our aims into mere debate; but we have no system of worship. We mean to present principles in their purest, most practicable and most attractive forms, and thus elicit from all the deepest reverence and worship —not in any systematized manner, but in spirit and in truth.

It is true that our platform of subjects for research, is put in a form of questions, of inquiry.
I cannot see that by adopting that which you propose as a substitute, we could make the questions
fewer. A philosophy without any questions in it,
would either be a very pretentious or a very imbecile affair. Without questioning we cannot recognize known worth, elucidate known facts, enjoy
known harmonies co-operate in known duties, inknown harmonies, co-operate in known duties, investigate the unknown and mysterious, or even enter the arena of discussion.

Nevertheless, Mr. Editor, the Oakland society is fully in accord with you in establishing a constructive platform. Iconoclasm has done its work well so far, and it may have work yet to do, but having broken an image, it is needless to go on breaking it, pounding it to powder for ever. Those of us who have no images to break, can now have the opportunity to construct on the basis of living and eternal principles, that which can never need destruction. But what are those principles? A question, Mr. Editor, to answer which we have organized, and call upon all who have light to let its rays shine on us.

You speak of charity, as if it were our only duty, In the highest sense of the word, I think it is; but as it is generally used in reference to the suffering and the needy, though an important duty, it is by no means the highest. The prevention of suffering and need is of more importance, and to prevent it, we must inquire into its causes—more questioning. Of course ignorance first suggests itself as the potent and primal cause of all suffer ing—but ignorance of what? If a man should know all sciences, in the mineral, vegetable, auimal and celestial departments, would he be qualified to set the world right? Scholarship is useful, but something more is needed to supply the world's wants. It is indispensable, but not the

one thing needful. Our heads as a rule are clear enough for all practical purposes. What is needed is that which will touch our hearts and consciences, compelling us to reach out for purity in motives as we do for daily food, and this once reached, that which curses the world will commence to die. But what is that? Still questioning, and still eager for an answer.

Mr. Editor, we are in carnest. We see million. aires and millions of paupers—greedy selfishness on the one side, and selfish shiftlessness on the other; selfishness and ignorance everywhere, in the pauper's den and in the abodes of luxurious vice. Will you help us to get at the root of this evil and discover the means to get rid of it?

Secretary Philosophical Society of Oakland.

Letter from Denver. Col.

To the Editor of the Religio-Philosophical Journals

A society known as the "Harmonial Philosophical" Society, has been formed here. Mrs. Van Deusen, a splendid medium, delivers a lecture every Sunday afternoon. The subject October 3ist was, "Psychological Delineation of Man—His Past. Present and Future;" November 7th, "The Planet Saturn and its Inhabitants." This Sunday her subject will be, "Spiritualism, a Solvent and Harmonizer of Creeds." The subjects are relected by the audience. Her lectures are simply won-derful. The officers of the society are as follows: Dr. Swayne, President; Miss Underwood, Vice-President; Dr. Browa, Treasurer; Hugo Preyer, Secretary; M. M. Pomeroy, Robert Moore and Alfred Ward, Trustees.

HUGO PREYER.

John A. Hoover, of Philadelphia, Pa., writes Mrs. Emma Hardinge Britten is lecturing to crowded houses for the First Society. Every effort is being made to keep a harmonious, intellect ual class of lecturers on the rostrum throughout the season. We have grown up now to where we feel that a change of position is greatly needed—less cold, intellectual, philosophical disquisitions, and more direct appeals to man's emotional na ture; more of the soul nature outwrought in our daily life. Many to-day feel this as a great want in Spiritualism, and are ready to say that the highest element of spirituality is as yet in the church! No wonder, when spiritual organs doubt that such a person as Jesus ever lived on earth, and also doubt the efficacy of prayer, etc. Surely we are about passing through the free we are about passing through the fire.

"Interesting, Fearless and Progressive."

....Persons interested in spiritual philoshphy will find the Journal interesting, fearless and progressive It is a large eight page sheet and filled brim full with matter not to be found in any other journal... The JOURNAL is very ably conducted, the editor being assisted by a number of first-class contributors. Those desiring to know something of this interesting subject would do well to order the paper for three months on trial, -Iroquois County (Ill.) Tunes.

Cathelicism was at one time the friend of education—of an education sufficient to make a Catholic out of a barbarian. Protestantism was also the friend of education—of an education suf-ficient to make a Protestant out of a Catholic. But now, it having been demonstrated that real education will make Free thinkers, Catholics and Protestants both are the enemies of true learning.—In-

The Leading Journal.

[Lacon (Ill.,) Journal, Nov. 9th.]

The RELIGIO-PHILOSUPHICAL JOURNAL is the leading organ of that growing body of men and women who believe in spirit intercourse, and that the time long ago predicted is at hand when the walls that separate the seen and unseen shall be broken down and angels or disembodied spirits shall be the daily companions of all whose well shall be the daily companions of all whose well ordered lives fit them for such communion. That the world is outgrowing the old creeds is apparent when devout and holy men like Thomas,, Swing and others are compelled to separate the ties that bound them to church and people and take higher ground. A large minority of mankind feel the religions of to-day do not supply all their needs, and while not prepared to accept all that Spiritualists proclaim, they deem the subject worth investigating and too important to be put aside with a sneer. To such the Journal opens its pages and utters its truths, asking none to believe pages and utters its truths, asking none to believe without evidence or accept without proof.

While advocating the broadest liberality in religion, it inculcates a strict observance of the moral law and the laws of marriage, is opposed to

free-loveism in all its phases, to fraudulent mediums, fraudulent materializations, and the large army of long-haired frauds who fail to prove beyond question their manifestations are genuine.

The publishers desire to longely increases their The publishers desire to largely increase their subscription, and in order to bring it before the reading public they offer it three months on trial or thirty cents.

Religio-Philosophical Journal.

"ITS PRESENCE WOULD TEND TO ELEVATE THE MINDS OF ITS READERS,

Undoubtedly the ablest exponent of the philo. Undoubtedly the ablest exponent of the philosophy of modern Spiritualism in America the above named journal is now offered to trial subscribers three months for 30 cents, and at this remarkably low figure should find its way into hundreds of families where it is now a stranger, but where its presence would tend to elevate the minds of its readers. It is clean in every page and sentence, shunning all the features which make many free thought papers objectionable to people of pure religious views, and devotes much space to an exposition of the various phenomena of Spiritualism. Those who have not seen it will of Spiritualism. Those who have not seen it will find it profitable to take it on trial for three months at 30 cents, and they will certainly be interested in it. Orders should be addressed to John C. Bundy, corner La Salle and Washington streets, Chicago.—Pontiac (Ill.) Sentinel, Nov. 11th,

A. Le Beuf writes: Though an atheist, the Journal can have no more faithful peruser than I. The editorials and articles by W. E. Coleman are always a source of instruction to an inquiring

Jonathan Koons, of Taylor's Hill, Ill., in whose family at one time in Ohlo, wonderful manifestations occurred, has been for some time very sick. We hope our venerable brother will soon recover. He writes as follows:

I have been confined to my room by a long protracted ailment, rendering me unable to attend to the ordinary duties of domestic life; and were it not for the weekly visitation of the Religio Phil OSOPHICAL JOURNAL, that keeps the spiritual flame of my temporal existence in glow, I would ere this time have been dragging out a life of gloom in despair, it being the only paper I now take.

Lyman C. Howe writes: I love the Jour-NAL. It is a clorious revelation of our cause and our work. It must be sustained. The conflict of our work. It must be sustained. The conflict of two years ago aroused many against it, who never read a line of what they judged. Such is human nature. I trust that passion and prejudice are yielding to reason and truth, and those who have been bitter and blind are coming into the light, and thirsting for the wine of heaven which the grand old Journal distills from the clouds and distributes to the millions. If you can secure a twelve weeks' reading, I am confident that prejudice will be transformed devotion, and the Journal will be a necessity to three-fourths of all such trial readers trial readers

Mrs. A. Poppy writes. I have taken JOURNAL ever since 1874 and can't well dispense with it now, for it has been my household com-panion, and it cheers me in my lonely hours. It was a feast to my soul to read of the reports of the camp meetings by your self and others.

Notes and Extracts.

We recognize the good in all, wherever we find it, and we are opposed to wrong and evil in every system.

It is to be hoped that Spiritualists will not attempt to go any faster than their thoroughly authenticated facts warrant, since all the building done on such questionable basis must eventually be torn down.

A Vermont shoemaker being asked if he had any religion, made answer, "Just enough to make good shoes, glory to God!" and with an extra pull he drew the waxed thread firmly to its place. Let us endow his bench as a new chair in the divinity school.—Christian Register.

The study of human life is one of the most fruitful that can engage the attention of spirit or mortal. It is not so much a question wheth-er we all shall be happy in spirit life or not, but it is a fact; and if so, what are the conditions necessary to create happiness, when it is entered

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

John Wise, the eronaut, observes that "Our atmospheric shell occupying a space between heaven and earth is full of unexplained philosophy. It is the great laboratory of earthly life that gives us being, and enables us to move with ease and grace of motion, although we carry a load of it on our persons of fifteen pounds to the square inch of our bodies, which on an adult individual is an aggregate of about twenty-five thousand pounds. Remove this load from the body of a man as much as is possible by placing him in an an action of the statement of the statem air-tight chamber, and then applying the air-pump, and he will swell up like a toad drawing it-self full of wind. Send an old wrinkled man up in a balloon three or four mlies high, and he will become smoothed out like a plump faced youth. Even his old flattened eyeballs become more rotund, and this enables him to see better up there than down here below."

In material life, goodness of soul and purity of mind, is not the open seasme to the social circle. Money and position take precedent, but not so in spirit. It matters not what a man or woman may have been. If they are worthy to occupy a position upon a higher sphere, there is no law that can close the door against them. Physical deformities are sometimes a barrier to the charmed circles but in smill the partier to the charmed circles, but in spirit there are no bodily deformities which operate against the one so debarred from associating with those who are not so dis-figured. It may not be out of place for me to figured. It may not be out of place for me to state that kindred spirite meet for worship in spirit life. They are teachers and pupils. All who enter that unseen world are not Parkers or Murrays, but Parker and Murray are teachers, as they were in earth life, Whatever position a person is mentally qualified to fill, that is the legitimate sphere. But it must be borne in mind that there are unaccounted and important and in mind that there are unregenerate and ignorant spirits who refuse to be instructed, ere they can pass their present environments. They are, as it were, in prison; that is, they have built a wall around themselves. It was such as these Jesus gave instruction to during his absence from earth. It is said he went and preached to the spirits in prison.—Spirit.

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An Account of Experimental Investigations from the Scientific Treatise of

JOHANN CARL FRIEDRICH ZOLLNER.

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

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

ualiste" at London.

CHARLES CARLETON MASSEY

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

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transient stage of thought: to expose scientific dogmatism: to show that Materialism and Spiritualism are unlike and opposite; to give fair statement of the Spiritual Philosophy. and a choice compendium of the facts of spirit-presence and clairvoyance; to show the need and importance of psychophysio¹⁰gical study, and of more perfect scientific ideas and methods. Emphasize the samer H/s and the spiritual power of man, and help the coming of a natural religion, withou bigotry or superstition, are the leading objects of this book. Full of careful and extended research, of thought and spiritual insight, it meets a demand of the times, draws a clear and deep line between Materialism and Spiritualism, and helps to right thinking. Its facts of spirit presence, from the long experience and wide knowledge of the author, are ea pecially valuable and interesting.

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Among the prime points of consideration in this work may be mentioned: What is Religion? Spiritualism is a Religion; The Religion of Spiritualism identical with the Religion of

The following excerpt from its pages will give earnest of the favor of the whole:

mayor of the whole:

"Spirit-communion is the basis of Spiritualism. Through it a future life is demonstrated; while the nature and requirements of that life, and our duty to others and ourselves, are alike made clear to every earnest, intelligent soul. By it the demands of the heart and the intellect are alike astalled. If the teachings of Spiritualism conflict with certain dogmas of Orthodox ralingion, they, on the other hand, confirm all factoridad and generally acknowledged truths. God, immortality, accountability, the necessity of good works, pure itying, and charity, are as cardinal to Spiritualism as to modern Universalism, the author holds, does not seek to make claim as a servicery against "mean which we can east the burden.

Unracamity."

Spiritualisms, the author holds, does not seek to make claim as a salvabory agent "upon which we can east the burden of our sina; it only antightees our minds, makes clear our duty, and points us to the way in which we can elevate ourselves; and if, with this knowledge, we fall to walk righteensly, the greater is our consummation."

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WITCHCRAFT OF NEW ENGLAND

BY ALLEN PUTNAM, ESQ.

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

While producing this work of 452 pages, its author obvious ly read to e darker pages of New England's earlier history in the light of Modern Spiritualism and found that in origin Witchcraft then and to day's supermundane phenomena set he same; and found also that intervening Witchcraft historians, lacking or sbutting off to-day's light, historianced, or high feally used, a vast amount of important historic facts, and so before their readers erroneous conclusions as to who were the real authors of the barbaric doings they were describing.

sets, and set before their readers erroneous conclusions as to who were the real authors of the barbaric doings they were describing.

Mr. Putbam, well known by our readers, (and, sa stated in the book, a sative of the parish in which Stiem Witch rait had its origin, and descended from actors then and there) in this interesting and instructive wors has done much to disperse the dark clouds which have long hung over our forefathers, and not a little that exhibits egregious shortcomings and musicalings by the hist rians, Hutchinson, Upham and others who follow their lead.

The author researds Salem as the last battle-field on which the Witchcrait Desti was supposed by his opponents to be in command. There he was met in direct, strennous and victorious checounter by brave men who dared to act out their laith. That Devil was but a legitimate child of a false creed; the creed's barbantly became then revealed, and never since has such a Devil invaded any part of Christendom.

The work is worthy of general perusal.

The work is worthy of general perusal.

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COVENANT WITH HIM.

HIS DEFENCE.

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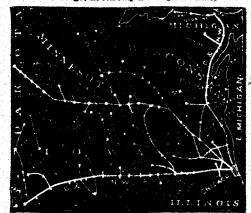
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8:30 a m Milwaukee Special (Sundays) 10:00 a m Milwaukee Express	4110 0 00
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MILWAUKER DIV'N LEAVES WELLS ST	C. DEPO1
11 Off a mile of a Wagnet Daggarage	0.30
11:30 a m* Lake Forest Passenger	Targo D II
4:10 p m Kenosha Passenger.	1 2:W B II
5:00 p m.* Winnetka Passenger	1 4:15 P II
5:30 p m* Wankepan Passenger	18:25 8 n
6:15 p m Lake Forest Passenger	7:55 a n
11:00 p m. Highland Park Passenger	l*10:00 m
WISCONSIN DIVISION,	
Depot corner Canal and Kinzle streets.	arationa in
9:30 a m* Green Bay Express	
10:00 a m. St. Paul and Minneapolis Express	44.00 2.10
3:30 p m Woodstock Passenger	40.00 D II
4:45 p m* Fond du Lac Passenger	A:00 W 11
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5:40 p m* Despisincs Passenger	THE OWNER TO
6:30 p m* Barrington Passenger	75:15 & T
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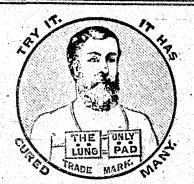
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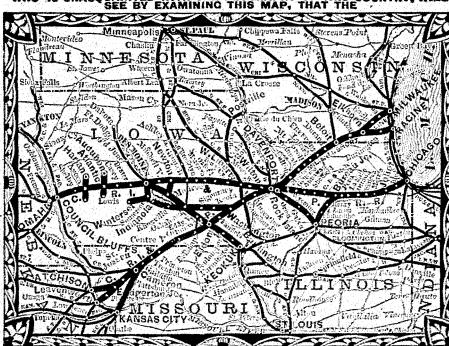
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Continued from First Page.

spurious or fraudulent mediumship. Let the line be drawn between the Spiritualism that vates, whether called Christian or not and the Spiritualism that threatens to bring the world back to something worse than Paganism, or the cause will not triumph, at any rate not under the name Spiritualism, after it has become blighted with fraud sensuality and superstition.

This distinction is not new; it is as old as humanity itself; and when we have learned the true principles upon which it is based, we shall be better prepared to judge of the genuineness of spirit communications, and obtain information from them. While we exercise our best judgment and conscience in the consideration of them, we shall nev ertheless learn to listen to the spirit teach ers with that enlightened faith and childlike simplicity so indispensible to all real progress toward the light of absolute truth. New York, Nov., 1880.

"THE FIELD THAT IS WHITE WITH THE HARVEST."

Answer by One who Sows and Fain Would Reap.

BY EMMA HARDINGE-BRITTEN.

To the Editor of the Religio-Philosophical Journal: In your issue of November 6th, amongst other suggestive matter. I read an excellent editorial with the above caption, the gist of which appears to me to be a timely appeal to "liberal thinkers" to unite together for the purpose of social and æsthetic exercises, rather than for the discussion of special points of faith.

Our writer desires to inaugurate in every community or neighborhood numbering at least one thousand persons, associations for the delivery of lectures on hygiene, philosophy, etc., for the culture of music, art and drama; gatherings for philosophical discussion, reading, and the promotion gener-

ally of social and intellectual progress.

To all the ideas propounded on this subject no less than to a firm belief in the use which such associative action would be in every community, no one would more emphatically ery "Amen," than myself. I have already repeatedly urged the necessity of such undertakings, and pleaded for their establishment in one lecture, frequently given in the interest of temperance societies entitled, "The Amusements of the People." In fact, I have alleged, and still believe. that associations of the character suggested, would form a far better corrective of that idleness and intellectual inanition which leads to inebriety, than all the organizations of the "Good Templars" put together. I need scarcely dwell upon the value of such a work; it is already axiomatic-it must be so, and none can deny it But even whilst we make this acknowledgement, the problematical question of ways and means faces us, and it is at this point that I am obliged to confess myself both in doubt and ignorance. Those to whom I propounded my own views of the subject. remind me that mechanic's institutes, debating societies, musical unions, literary associations, etc., already fill up all the cranies of intellectual supply that society can demand, and that if more is nerded, more will at once arise, under the fostering patronage of such literary or religious associations, as generally takes an interest in similar institutions.

For myself I can only say, God speed to

all intelligent effort that may promote the scheme as set forth by the article to which refer; meantime, whilst I would join heart and hand to aid any such work when once organized, my life and effort is all pledged in another, and as I deem, in a wider and more momentous theatre of action-nam ly, in the promotion of that spiritual doctrine, which I emphatically believe to be the world's Savior, if we could only find true Spiritualists enough to replace the fair standards of light and love. which so many are carelessly permitting to slide from their grasp. Were a broad.comprehensive and powerful spiritual organization once inaugurated, its liberal sentiment. artistic genuis and intellectual tendency, would inevitably expand into all the directions suggested, but as far as my own life experiences have informed me, social and intellectual gatherings rather grow out of religious associations, than precede or an-

tedate them. Again, let us recall the order of society generally, and inquire if there ever has been, or may be likely to arise, any bond of union so mighty to bind the fragments of humanity together and promote unity in variety of character, as religious faith? Under what circumstances do we find all grades of life and shades of character compining to promote harmonious, philosophic. literary or social gatherings, with the same unselfish devotion, as when the many become the one, in the interests of some religious organization? If this has been the tendency of human nature in the past, by what revolution of human feeling do we expect to change these emotions in the future? So far from this, it seems to me that Spiritualism, as combining all the elements of true science with religious doctrine, is of all faiths the one most calculated to flower out in every intellectual and social direction, which humanity could demand, provided only the foundation stone of a good and unselfish organic combination, were laid. The great question of the hour with me is, what can we do to rescue Spiritualism from the coldness and apathy of its own votaries, and place it before mankind in such a shape as will at once open up fields of investigation, opportunities for doctrinal discussions - social and intellectual, reunions and means of organic power to all who enter its ranks? It has been alleged, that all attempts at organization in these or any other directions, have proved fail-ures, and that, because "one idead reformers" and angular natures, have insisted upon thrusting their obnoxious ideas upon world-wide cause, and thus made Spiritualism a mere vehicle upon which to harness their own petty hobbies. "The result has been," said one highly respectable "well to do" believer in the faith, when conversing with me during my recent Western visit—"that we, who have characters to lose, won't risk them by any such pernicious associations, and thus it is that the best people have receded from the causeand left it in the hands of the worst." replied: And thus it is, I now add, that wealthy Spiritualists in especial, bestow their wealth on the erection of churches, and the payment of enormous salaries to preachers of liberal doctrines, while they won't contribute one dollar to save the best and most beautiful religion ever youchsafed to man, from the mire and scum, which ignorance and fanaticism has put upon it; and thus it is, that high-toned, and high-charactered ladies and gentlemen, will condescend to shed lustre up in the assem-

blies presided over by white-cravated re-

spectability, in the shape of liberal preachers, whilst they cannot even know the poor medium whose instrumentality has made the age liberal, and whose teachings have been pirated by many of the very men who are now petted and patronized by the "best people," as distinguished leaders in the as distinguished leaders in the army of liberalism.

When I remember the last impulse that liberal thought has received in this generation from the bold teachings, analytical re-search and stubborn facts of Spiritualism; when I find that liberalism is merely denial of what is false, without evidence of what is true to supplant the false: destruction, in fact, without reconstruction, and com pare its half-revealed cautious possibilities, with the sterling demonstrations of immor tal life and truth, offered by Spiritualism, I on my part, shall be slow to abandon the rock of demonstration for the shifting sands of fashionable opinion: slow to abandon the army of progress which marches up to the citadel of the life beyond the grave, and throws its gates wide open, for association with those free thinkers, who excuse their advance into unpopular fields of progress, by peering round the corner and murmur ing softly, I may believe, but I don't know."
Whether those who have been absolutely convicted of spiritual facts, can reconcile their desertion of their cause, and maintenance of that which stops short at the very point where their own faith becomes Bo salvatory, I cannot pretend to say. It is not for me to judge any man. Every Spir itualist knows, as I do, that if we fail to do all that earth and mortal life demands of us here, we must do it at a bitter disadvantage over again, from the life hereafter. We know we do not take our houses, lands name, or wealth with us, yet the figure of Marley's "ghost," bound miserably to earth by a chain of little cash boxes, so graphical ly depicted in Dickens's Christmas story, is not, as we now know, any fiction, but a stern and fearful reality.

Spiritualism alone, of all human faiths unites scientific demonstration with religlous truth and justice. Spiritualism alone throws man on his personal responsibility. and arrays his sins of omission and commission, side by side with their sturendous retributive effects hereafter. Spiritualism teaches all that is good in liberalism, yet carries the patient investigator into realms of spiritual being, where liberalism either cannot or dare not enter. It proves God's existence, justice, mercy and wisdom, as nothing else in man's experience can prove , and if the rich and powerful, knowing all this, can reconcile it to their consciences to ignore the great saving truths of Spirit ualism, and leave it in the hands of the worst and poorest of the community, because they decree themselves the "best," and therefore too good and too respectable to be soiled by the errors and mistakes put upon it, I can only say, it is their affair, not mine.

I would not change places with any such time servers and worshipers of public opinion, when they and I meet "over there:" know, if I know anything on earth, that what they have failed to do in this life, they will have to atone for, aye and/to do,—at a fearful disadvantage "over there." time, if the rich, the influential and the powerful, would only recognize their true duty and true interests, here and hereafter, they would not leave Spiritualism to the poor, helpless or infamous. Bringing all they possess to bear upon its progress, they would found colleges for psychological studies: meetings for doctrinal teachings schools, where pure morals-would be associated with intellectual training; associations for the practice of music, the drama, the study of painting, poetry and metaphysics; astronomy, geology and man; and all this as revealed by the light of Spiritualism, when science and religion would take their place side by side in the grandest, truest and most salvatory faith that has ever yet molded humanity. Who will help in such a work? Silver and gold I have none,—but life, effort, and all I have and am, I devote to the work, wherever and whenever means may be found to practicalize it.

Spirits Acting Mischlevously.

To the Editor of the Religio-Philosophical Journal: There is a great field here that is white for the harvest and ready for reaping by some good test medium. Three lectures were delivered here under unfavorable circumstances, which did more harm than good, but we hope for better things some

Eight years ago we adopted a little colored girl (pauper) eight or nine years old. She is not up to the average intelligence of the colored people generally. About five months since, altogether)unexpected to us, she was entranced, and different spirits manifested themselves in various ways by writing, speaking, music, locating diseases, etc. Indians have been the main movers, but now she has mainly one control, who calls himself Big Ind an. The Indian language is clearly and definitely spoken by him. She knows nothing of Spiritualism only as she hears us talk about it, and she is so afraid of spirits that she cannot be induced to sit in a circle in our own family alone. She has no idea that she is a medium, and generally when taken possession of by a spirit she is in a position to sleep, and however lively she is moved around while entranced, before leaving, the controlling influence invariably returns her to the position from which she was first taken, and when she returns to consciousness she thinks she has been asleep and has no idea of what has occurred. About six weeks ago the spirits commenced hiding things, such as scissors, thimbles, thread, articles of clothing, etc. until it has become a perfect nuisance. Many hours have been spent hunting needed missing articles, sometimes with, and sometimes without, success. A sun bonnet was nicely folded up and put into a pillowslip; a shawl was placed between a feather and a straw bed; a pair of shoes were carried out doors and deftly hidden away where no one would think of looking for them. Many things cannot be found until Big Indian comes and tells where they are. Sometimes after days of fruitless search and much perplexity, they will be returned to their respective places. We know the girl does not do it, because, sometimes while she is entranced, things will be taken from another room and hidden, and the Indian will tell us that he had just then did it, and if we go and look for the article, we cannot find it. We have by kindness and reasoning tried to induce the perpetrators to cease from thus annoying us, but so far our efforts have proved unavailing. A few days since a niece who had been visiting us, on getting ready to go home rolled up her things and laid them down a moment, not stepping eight feet away; on turning to get

This morning I found that my pants had been carried out and put on top of the well

not find them.

them they were all gone, waterproof, dress skirts, aprons, etc. Up to this time we can-

These are a few of the "samples" we are

daily receiving, and as we have done all that we can to have less troubles of the kind, will some of the readers of your journal tell us what next to do? If any one can tell us of an effectual remedy, we shall feel very thankful. I have been a Spiritualist for more than twenty years. Other members of my family and some relatives do not doubt, now at least, the fact of great perplexity and its source. We send kind greetings to all the great spiritual family, and wish all success to the RELIGIO-PHILO SOPHICAL JOURNAL.

D. R. and MARY E. READ. Council Grove, Morris Co., Kansas.

The Field that is White with the Harvest.

To the Editor of the Religio-Philosophical Journal: "In the dawning of the morning, when the mists have cleared away," we shall see and more fully realize the importance of the grand and noble work which the RE LIGIO-PHILOSOPHICAL JOURNAL is doing for humanity and the cause of truth. It is like one standing upon some lofty mountain peak, and "waiting and watching" for the first rays of light, that he may herald the "dawning of the morning" to those below; so it seems to me the Journal stands upon the watch tower of observation in the spiritual temple, ever on the alert for the first indications of danger, that it may sound the alarm and hoist the danger signa and cry aloud to all around, "Danger ahead!" as well as to catch the very first indications of the approaching dawn of any new light and answer back the first signal of the scouts in the vanguard of the army of progress, as they throw out their sentinels upon their advance skirmish line, to feel the strength and ascertain the position of the opposing forces. In this position you can signal back to the cautiously advancing sentinels of truth and progress, as well as to the waiting crowds below, and assure each of their true position, and of the near approach of the new light whose advance magnetic rays, have already reached your elevated outlook.

Dropping all metaphors, and assuring you lear brother, that I intend no flattery, I am lead to these thoughts and reflections just now by the article in the last Journal "The Field that is White with the Harvest," in which you so admirably sound the alarm to the straggling hosts, nomadic bands and disorganized hordes of Spiritualists, liberalists and advance thinkers generally, and ery aloud to all (and so loud that all may, if they will, both see and hear), "Danger ahead!" while at the same time, you seem to be pointing the prophetic finger toward the dawning of a new light, whose advance rays have reached your outlook and seem warming into new life and hope, your sanguine expectations for the success and ultimate triumph of Truth, Freedom and Puri--glorious trio! How they have been abused, vilified and trampled upon, even in the "house of their friends!" "Truth, Freedom, Purity"—what better passport do we need to present and future bliss? Out of them will come justice, mercy, compassion, and every good word and work. When divinity instead of depravity is recognized in every human soul, then, indeed, we will all be brothers, with one common parentage. Then we can have a basis to work upon as reformers, and have no more use for crucifled saviors and cunningly devised plans of salvation, which outrage every principle of justice divinely implanted in every soul to lead it onward and upward to the ultimate goal of truth, freedom and purity.

Dear brothers and sisters, co-workers in this grand army of progress, may I not ask you to read once more that article which called out these reflections, and see if you do not perceive the unmistakable marks of inspiration, and hear the voice of the good angels calling upon each and all to come up higher and make themselves fit temples for the indwelling of the spirit, that they may also provide a place for the fast approach ing hosts of new recruits, who are cautious ly groping and feeling their way out of the thick darkness of the great "Dismal Swamp" of superstition and bigotry, in which they were born and reared, and whose soul cramping and poisoning atmosphere they have long wearied of, and would fain escape did they only know of a safe refuge where with congenial spirits as associates and with respectable surroundings, they could breathe the invigorating air of free dom, and feed upon the sustaining power of truth, and bask in the sunlight of purity, which is but the common heritage and

inalienable right of all. What are we doing and what have we done worthy of the grand and glorious truths we claim to possess, to furnish suitable accomodations for, and to properly entertain, the thousands whom we are con-tinually urging to come out of their old surroundings, and join us and help to swell the rapidly increasing host (disorganized though it be) who are proud of the motio, "Truth, Freedom and Purity. What place have we for the Swings. Beechers. Adamses, Brookeses, Savages, Thomases, Farrars, and the fast increasing list of heroes who are outgrowing their greeds, and straitightes. outgrowing their creeds and straitjackets, and are even now ready to step up and out of the crumbling and disintegrating institutions which they have honored and made respectable, and who could and would draw after them the "third part," (and by far the better part) of their associates, if only they could be assured of work and a society suit

ed to their aspirations and ability, I cannot in this connection refrain from quoting a brief extract from a late sermon of that noble hero, Dr. Thomas, which, every time I read it, thrills my very innermost spirit and draws me to the man with a chord of fraternal sympathy, which makes me long to grasp his manly hand and bid him thrice welcome to the crown of glory which awaits him on the summits of the "Evergreen Hills" of mortal freedom, which he cems destined soon to explore for himself. Hear him, ye faint of heart and weak of faith, who profess to have long had the freedom for which he signs, as his whole soul and deeply stirred and sympathetic nature bursts forth in the exultant strain: "I must. I will be free-free to live and think, and grow with the life of my age; and this at any cost. I would rather die in a hovel, with the crown of liberty on my brow, than to wear the chains of a slave in a palace!"

I pity the soul that does not respond with mingled grief and joy to such an utterance from such a m in at such a time as this. Such words, laden as they are with the burden of an upwelling and long-imprisoned spirit of one of nature's true heroes, will burn their way into the hearts of the masses and become historic, as well as mark an epoch in the life of him who so nobly breathed them forth and sent them on their mission of condemnation of every form of oppression of the human soul divine. I seem to hear them singing in the ears and lashing the consciences of those who have sought to hamper his soul with the fetters of creed and dogma, all too narrow and too weak to hold the brave spirit after it had

How the exultant strain rings in my ear. "I must, I will be free!" And shame upon the church or society; yea, everlasting dis-grace he unto those who give occasion for such utterances from nature's true noblemen! They tell a tale of soul struggles, of aspirations, of prayers, of tears, of bitter wailings and self terture, which no words can fully convey. When he says, speaking of the effect upon him of the unfriendly and oppressive attitude and bearing of his brethren in the minis'ry in consequence of his so-called heresy, "I have borne these things till every fibre of my soul lies almost bare and bleeding; and I find coming upon me what is farthest from me, by nature, an undefined fear of man, a fear of being struck in the dark."

What volumes of condemnation these ut terances contain against all forms of oppression or ostracism for opinion's sake and how they should emphasize our previous lessons of toleration and cause us to doubly guard ourselves against the very appear ance of evil in that direction.

Every one's opinions and beliefs are just what the received testimony at the time compels reason to assent to, and are beyond even the control of the persons themselves and are his or her sacred and inalienable right and private property, and must not under any circumstances be even slightly infringed upon. Let every one's private opinions and beliefs he considered by all others as "holy ground," upon which no one may tread with impunity. As Spiritualists we are without excuse in this matter and yet I fear not wholly free from the taint and tinge begotten of early training and as-

But I am rambling away from my contemplated line of thought, and making my letter too long already, and I must defer the consideration of the weighty subjects broached in your admirable editorial for a future article, with the assurance that it strikes a responsive chord in my mind, and opens anew a field of thought which I have often dwelt upon, and which lies at the very foundation of our future success and present strength. I think also that you have struck the key note to the subject of organization, and I hope it will be followed soon by afree expression and exchange of views by your able corps of contributors; and if my scattering thoughts hastily penned shall serve to draw attention more fully to the subject, and call out other and abler pens. I shall be satisfied and amply rewarded and may have more to say at some future time upon this important subject

S. BIGELOW.

Kalamazoo, Mich.

Taxing Mediums.

To the Editor of the Religio-Philosophical Journal: The Spiritualists of San Francisco are considerably exercised over the contemplat ed taxing of mediums in this city! An ordinance has been passed assessing a tax of fifty dollars a quarter upon clairvoyants and several mediums have been notified that its provisions will be soon carried into effect against them. The First Spiritual Union proposes to contest the constitutionality of the law, and have engaged the services of two good lawyers to conduct their case. The test will probably be made in the case of Mrs. Robinson. Some proposition has been made to have the mediums ordained as "ministers of the gospel" by the Union, and on last Sunday our oldest medium, Mrs. Hendee, was so ordained.

WM. EMMETTE COLEMAN. San Francisco, Nov. 9, 1880.

Brooklyn (N. Y.) Spiritual Fraternity.

It is a long step from the position as deacon in a hard shell Baptist church to the platform of our Fraternity-not but what we welcome every earnest man and woman who has a thought and desire to express it; but Bro. Cole cannot find in the orthodox faith that for which his soul aspires and craves. A close reasoner and a clear thinker, he must be convinced by his intellect, and when some three years ago he became interested in Spritualism, his departure from orthodoxy to liberalism, was easy. Largely mediumistic himself, his public teachings often have the ring of true inspiration. His subject this evening was, "The Signs of a True Church." He argued that the birth of Christ, his life work and teachings, might be termed the birth of Spiritualism, and he showed by his argument that the Christianty of to day was not that of Jesus, but of Paul.

Christ had no creed, and his work and labors were among the poor and lowly. His only creed was that the kingdom of heaven was within, and that Christ did not teach the doctrines of endless hell, nor of a vica-rious atonement, and that the manifestations that he was able to give, were of the same nature as those of modern mediums. and he said that when he asked the orthodox clergyman to preach from the text, "The signs shall follow them that believe," they would say that the days of 'miracles had passed, and that the Christian churches did not have the signs, and that in modern Spiritualism was found much that harmonized with early christianity. He deprecated the custom among a large number of Spiritualists that were always seeking for a "sign," that one fact which proved the continuity of life, was as good as a thousand, and he urged upon Spiritualists to make their philosophy and religion practical, and that what Spiritualists needed more than anything else to-day was a spirit of self-sacrifice for the cause, and a more united work for its practicalities, and that unless we did this we should lose our opportunity as members of the church of the future, to aid in lifting up humanity to a diviner plane. Bro. Cole was listened to with close attention, and was followed by short addresses by Prof. Deane, Wm. Wilson and Wm. C. Bowen. Or. Henry Slade is to be with us, and speak Nov. 26th, and Dec. 3rd, Prof. Henry kiddle is to lecture upon "The Bible and Spiritualism.".

S. B. NICHOLS. 467 Waverly Ave.

Haunted House.

It appears from an exchange that in the village of Glenville, on a lonely road in the suburbs of Cleveland, Ohio, is a storyand-a-half frame house, which is exciting considerable of a sensation among the neighbors, and has, through the singular manifestations that occur therein, disgusted the family dwelling there so that they are about to leave. Frequently, at all hours, during the day time as well as after dark, the most peculiar sounds can be distinguished from different rooms in the residence, knocks being given so loudly at times as to fright. en people living in a brick mansion many

rods: away. Frequently persons have watched to see if some one was not practicing a fraud, but their investigations have invariably caused them to decide that the house is "haunted." An old miser who formerly lived there, and who bore a bad reputation in other ways besides the hoard ing of money, is said to be walking about the premises constantly, hoping to bring to light a large sum of gold which disappeared mysteriously at the time of his death.

The RELIGIO-PHILOSOPHICAL JOURNAL has always been an advocate of sound morals and religion. It has, therefore, frequently found itself called upon to reprove that class of newspapers as well as preachers and professed mediums which, under the guise of religion and honesty, seek self-glorification and pecuniary profit only. It is with satisfaction we perceive this good work is being followed up in a recent number of the New York Times, which is one of the most able of the New York dailies, The Times, in speaking of The Evangelist. one of the so-called "religious" weeklies published in New York, says: "Those who have read that remarkable paper are aware that its religious news consists chiefly of items in relation to the Freeds" Of its ed. itor, Henry M. Fields, the Times observes:

"He has made the mistake of momentarily confounding Christianity with Fieldism. The religion of Fieldism is an interesting study which has hitherto failed to receive the attention which it deserves. Its chief doctrine is that man's whole duty is to glorify FIELD. Of the comparative merits of Fieldism and Christianity, much might be said did space permit. The former is undoubtedly a much easier religion for a man who wishes to make money rapidly. Its requirements are very simple. The convert is required to subscribe to the Evangelist and on all occasions to glorify the FIELDS. Great efforts are made to propagate the new religion and its controversial tracts-of which Fields's judgment on bold blasphem. ers is one of the most convincing-will interest those who are curious as to new or strange creeds."

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