Ernth Genrs no Mask, Folos at no Juman Shrine, Seeks neither Place nor Spplause: She only Sisks a Fearing.

VOL XXIX

JOHN C. BUNDY, EDITOR AND

CHICAGO, OCTOBER 9, 1880.

1 \$2.50 IN ADVANCE. I SINGLE COPIES FIVE CHEYS.

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A Plea for United Effort.

To the Editor of the Religio-Philosophical Journal.

I have just finished reading Mr. S. Bigelow's review of the camp meeting at Lansing, of the Spiritualists and Liberalists of Michigan, as published in the Religio-Philosophical Journal of Sept. 18th.

To my mind, Mr. Bigelow's reflections are not entirely satisfactory, and while I choose to differ in some of his conclusions, I would not say one word to cause inharmony anywhere. Surely there is inharmony enough now among professed Liberals and Spiritualists, without my seeking to cause more. Joe Cook, the great apostle of sophistry and misrepresentation, declares that if they "let us alone," we, like the Kilkenny cats, "will destroy ourselves." I can see good grounds for this assertion. Almost everywhere among the various agitators of liberal and spiritual ideas, do I find a lack of charity and toleration, which should be the absolute rule of every true man and woman. There is too much peevishness and irritability among us to demand the respect of those who differ from us. I do not wonder that Spiritualism is at a low ebb, when I look the field over, and think of the thousand and one bitter feuds and degrating jealousies that crop out everywhere. In Mr. Bigelow's article, I am sorry to say, I find evidences of exclusiveness and intoler-

ance which I cannot endorse. I am so constituted that if I am blessed with the good things of this world, I want occasionally to invite in my neighbors and share with them. I cannot and will not post over my door the notice, "Only Spirit-ualists admitted here." Liberals and all others, no matter how hungry, must keep away. If a Liberal or Materialist come, honestly seeking for the good things I have found, or, even if he think he is right and I wrong, and say, "Come brother, let us reason together"—if he come thus to our house, our meetings, circles or societies, I think charity and an honest, earnest desire to do good, demand that we keep open doors. We should feel that all men are our brothers, and all women our sisters. We should feel kindly towards all, and show by every word, look and action, that spiritualism will, and does, lift us above all enmity towards our fellow beings. It seems to me towards our fellow beings. It seems to me, if we are en rapport with the pure and good in spirit-life, our hearts will be so filled with charity and love, that there will be no

room for anything else.

Every society should rejoice in the success and prosperity of every other. Every medium should love and cherish with honest pride and sympathy, every other true medium in the land. Every editor should extend the olive branch and hand of sincere friendship to every other, aiding by every possible means each other to do good. Spiritualists, above all others, should set this good example to their fellow men, and then with some consistency can we say, "We are thankful we are not as others are." Even then it is not best, no matter how thankful we may be, to proclaim it to the world through the newspapers, especially if we desire to do good. Our faces, should, like that of Moses, fairly glow with the happi-ness of peace, love, harmony and the blessed

These thoughts are suggested by reading Mr. Bigelow's "reflections" on the late camp meeting at Lansing. He thinks the meeting a failure in many respects, and attributes the causes to bad weather, "chiange of venue," lack of advertising, etc., but mainly to the fact that it was not exclusively a Spiritualist meeting. He thinks, for some time, on account of this deplorable condition, the society has been struck with death. He sees he heard from those who suffer from the bendance of being "unequally yoked" with Liberals, many complaints and predictions that there will never be another meeting of the society held in the State. These thoughts are suggested by reading

communion with the bright pure spirits

from the Summer-land.

Now, I do not question one word that Mr. Bigelow wrote, but this I will venture, that he could hear those complaints and predictions just as far as anything else that did not make a louder noise, and further, if I wanted an individual or society to die, I could employ no surer means to accomplish this end, than a few doses of such medicine as that. I verily believe with a little help from the newspapers, I could prophesy any individual or society of this kind to death in a very short time, and Mr. Bigelow must know it. Now, I have been satisfied with this Society just as it is. Spiritualists or Materialists, who cannot work harmonious ly together, are not compelled to unite, and both classes, instead of trying to destroy it should say, "God bless you, brothers and sisters, we are glad to see you at work; we wish there were more like you. This is a glorious fulfillment of that old time prophecy, that the lion and the lamb shall lie down together." If such had let this Society entirely alone, with their predictions, etc., it would have been in a more prosperous condition to-day, and much more good would

have been done.

There are too many "dogs in the manger," both Spiritualistic and Materialistic, and I predict, that, unless they get out and go to work, with more charity and broader views, they will be ordered to the rear of the grand army, or the whole work will be blocked, and we all become, in truth, the laughing stock of such royal, theological, laughing hyenas and scoffers as Joe Cook & Co. Why should not those Liberals and Spiritualists, who are willing to work together, do so. have been done. should not those Liberals and Spiritualists, who are willing to work together, do so. Let the disaffected, who must be exclusive, organize, and cease clubbing their neighbors, who desire to work peaceably and harmoniously. If they cannot attend union meetings, without grumbling, let them stay away. In my judgment, if Materialists, so-called, who are honest, desire to come to our meetings: if they desire even to speak so-called, who are honest, desire to come to our meetings; if they desire even to speak in meetings, so long as they do it honestly, and with a desire to do good, if they wish to unite their efforts with ours, even though it be but a single soul, we should say welcome, brother, we will try to do you good.

Let us remember, that the thunder of bigotry has always been against a "universal brotherhood of humanity" "Come lat

al brotherhood of humanity." "Come, let us reason together," should be our motto. All the churches are combining against Spiritualism and free thought—why should not all phases of liberalism combine to meet them? "Gentlemen may cry, peace, peace, but there is no peace. The war is actually begun." In the language of that great pioneer of liberty, Thomas Paine, "These are the times that try men's souls." with the booming cannon of a dying superstition reverberating from every hill top in the land. If there are those in the Spiritualist camp or the liberal field, who want to crawl into their harmonial shells, for the rest of their mundane lives, who thank-God they are not as other men are, who can find no work, and will not fight for truth outside of certain rules and creeds, let us bid them God speed to the rear or front, as it may be where they can work out their ideas and do what good they can, in their own way, and in accordance with their highest convictions of right and duty. This world is broad enough for all. :We should say to all "close communers," "(To thy way in peace. No longer be stumbling blocks to the good that others may do.")

that others may do." In regard to the camp meeting at Lansing, I was present a part of the time, and am sorry to say, I met some of those who were disposed to gramble and growl when-ever anybody had anything to do, whom they could not endorse, as thinking just as they did. This pained me very much. I could but think, if this same spirit of bitterness were manifested before the meeting, among the people where these parties reside, that many would hardly care to go, who would otherwise be present. Mr. Big elow concedes that Mr. Babcock is honest and is doing much good. This I regard as the main point. For one, although an enthusiastic Spiritualist, I am in full sympathy with Mr. Babcock's sentiments and work. Mr. Babcock is always perfectly fair towards Spiritualism. He often says, fair towards Spiritualism. He often says, "You claim to have proofs of a future life. I never have received any. If there is a future for me, I would be glad to know it. This world keeps me pretty busy, and I am obliged to adopt the motto of, 'One world at a time,' "as I do, although a Spiritualist. Mr. Babcock and his good wife are both seeking earnestly for evidence. He has, to my knowledge, invited one of the best test mediums in the country, Miss Sprague, of Laingsburg, to spend a week in his family for this very purpose, and during the meet-Laingsburg, to spend a week in his family for this very purpose, and during the meeting, both he and his wife had satisfactory sittings with Dr. Slade. I feel sure that soon, as a result of this "unequal yoking," we shall have as earnest, enthusiastic Spiritualists, Mr. Babcock and wife, for whom I have the greatest respect. It may be that in his speeches, he indulges in too much repetition. If so, a kind word, fitly spoken, would be a much better way to correct the matter than promiscuous grumbling, or proclaimthan promisenous grumbling, or proclaiming the cyll in a newspaper article. We are all, or should be, soldiers,

We are in the midst of a great war. Truth We are in the midst of a great war. Truth is making a mighty struggle against the combined hosts of superstition and bigotry. We cannot afford to stack our arms and gaze heavenward, toward the beauties of the Summer-land. We have got to meet the enemy. We cannot escape the ordeal, and, while we strike for the glorious truths of Spiritualism, let us treat as brothers our friends, the Materialists, and at the same

time, say to them, as well as our Christian neighbors, you, too, may have knowledge of immortality. Let us be brothers. It is time for a "universal brotherhood of humanity." We can never convert our Materialistic friends (and when I say friends I do not mean enemies) by making war on them. We must be consistent enough to meet them half way at least. It was my good fortune to meet at Lansing some of the finest people I have ever known, who were Materialists, and who were anxiously seeking evidence of immortality. I know that all Materialists, so-called, are not annihilationists from choice. Many say, "Your philosophy is beautiful; we hope it is true.'

The course pursued by Mr. Bigelow must be very discouraging to those who are will ing to receive the truth. Some Materialists are as unreasonably bitter towards our beautiful philosophy, as the most bigoted Christians, while others, and I have known many such, say, "Give to us what you have found." I have many letters in my pos-session from Materialists living in every part of this land, who are hungry for the proofs we have received. They write like this: "I am a Materialist, but not a bigot. I would be so glad to know that Spiritualism is true, but I never had the opportunity to investigate. Can you not direct me to some medium, or tell me how I can get the tests you have received; send me some the tests you have received; send me some papers." Hundreds of thousands through-out the land have very little idea of how out the land have very little idea of how they must proceed, or what they must do, in order to receive this light. We must remember the press as a rule have tabooed the subject of Spiritualism, the clergy warn the people against it, and our spiritual publications reach but few of the fifty millions in our country. Shall we, in view of all this, post over our doors, "Only Spiritualists admitted here?" Shall we turn the hungry masses away from our doors "empty handed, heavy hearted?" Shall we give them a stone when they ask for bread? Letus, who should be far better than they, be at least as Christlike as Christians. Materialism is not a horrible nightmare to me. terialism is not a horrible nightmare to me.

I am a Materialist, and more. So far as I know, all things in the universe are matter.

According to Webster, a person can consistently be both a Spiritualist and Materialist. A belief in, or a denial of, immortality, is not a true definition of Materialism prop-

That class of so-called Materialists, who believe that "Death ends all." should invariably be known as annihilationists. They have no business with the term Materialist It is a misnomer, and let us always "give the devil his due." I, although a Spiritualist, am right proud of the name Liberal I concede to every man the right to his opinion on all subjects, and to promulgate the same by every legitimate means in his power, so long as he does not interfere with the rights of others; yet I am a Spiritualist. I know that I shall live beyond the grave, and that "Death does not end all."

E. A. CHAPMAN. Lowell, Mich., Aug. 20th, 1880.

Christianity-Primitive and Modern.

To the Editor of the Religio-Philosophical Journal: I have observed that the advocates of "Christian Spiritualism," as a general rule, denounce modern Christianity, or the "Christianity of the church," as they term it, as something very bad, while they extol "primitive Christianity," as taught by Jesus Christ, as a pure and perfect religion. While I am not a Christian, and do not believe that Jesus Christ is an infallible authority in matters of religious faith and practice, I do not sympathize with much that I see in the writings of "Christian Spiritualists," denunciatory of modern Christianity. I believe that modern Christianity, notwithstanding many of its doctrines, which I regard as grave and per-nicious errors, has done, and is doing, much good in the world. I admit that in some respects it has departed from the teachings of Jesus, as handed down to us in the New Testament; yet it may be doubted whether these departures are altogether in the wrong direction. If the injunction of Jesus, to take no thought for the future, as to providing the means of subsistence; to give your cloak to him who takes away your coat by a suit at law; to lend to all who would borrow, and to offer no resistance to evil doers, had been strictly obeyed by ali Christians, from the advent of Jesus to the present time, can any one believe that the degree of civilization which now prevails throughout Christendom, would have been attained? Are not these injunctions of Jesus "more honored in the breach than in the observance?"

have never been able to understand what those sticklers for Christian Spiritwhat those sticklers for Christian Spiritualism mean, by insisting that modern Christianity is all wreng, while primitive Christianity, as taught by Jesus, is faultless. How does it happen that so good a tree has produced such evil fruit? One of the most difficult conundrums that has been presented to me relating to this subject. I find in the communication of Prof. Buchanan, published in your issue of Aug. 25th. He quotes from one of your correspondents

as follows: "The teachings, spiritual philosophy, moral code and character of Jesus, are the redeeming features of Christianity as a system of religion, but they are entirely thrown in the shade, by its narrow, bigoted dogmatism, irrational theology, and its blind alavery to authority. The fall of man,

redemption through the vicarious sufferings of Christ, a material heaven and hell a personal God and devil, nine hundred and ninety-nine going down to regions of eternal burning, while but one in one thousand reach the pearly gates, is an outrage and a slander upon common sense and humani-

He then says, by way of comment:

"These are entirely truthful remarks—if we use the word Christianity in the sense given by the writer, to signify the church, instead of the doctrines of the great medium martyr, the founder of Christianity, whom the church dishonors. But they who insist on the truth of language as well as history, and are not willing that either history, and are not willing that either should be ignored, insist that the religion of Jesus Christ shall be rightly named, regard-

less of the false church. We have no other information as to what Jesus taught, except the meager account given of his teachings in the four gospels. If there are errors (as is doubtless the case) in these accounts, we have no means of correcting them. We must take them as we find them. Now will Prof. Buchanan please point out wherein the remarks quot ed by him, and pronounced "entirely truthful," when applied to modern Chris-tianity, or the Christianity of "the church," are any less truthful, when applied to the teachings of the "founder of Christianity," as handed down to us in the gospels? there a single doctrine enumerated in the language he quotes, which is not fairly deducible from the teachings of Jesus, a handed down to us in the New Testament. If there is, will Prof. B. please specify it?

The New York Spiritual Conference.

To the Editor of the Religio-Philosophical Journal:

Some months since you published the "Rules and Regulations of the New York Spiritual Conference," under which, with very little modification, it has held its sessions weekly for more than thirty years. It is probably the oldest meeting organized in the interest of moden Spiritualism in the world, its first session being held at the house of Mr. Charles Partridge, who was then (in 1849.) living in West 15th St. His parlors proving too small for the numbers that wished to attend, the place of meeting was changed to the office of the Spiritual Telegraph, 300 Broadway. These rooms, like the parlors, were soon found too limited to contain the anxious inquirers that were seeking information in regard to the new and startling phenomena that were then be ginning to awaken an intense interest in all classes of the community. The Association next removed to Dodworth Hall, a beautiful dancing hall, capable of seating about 600 persons, and located at 806 Broadway. The meetings were held here for several years, and this spacious room was often crowded to overflowing with anxious lis-

While the meetings of the Conference were held at this hall, the writer has a vivid recollection of listening to the eloquence of such speakers as the Rev. T. L. Harris, Rev. R. P. Ambler, Dr. John F. Gray, Judge J. W. Edmonds, the late lamented Dr. R. T. Hallock, Prof. S. B. Brittan, Charles Part-ridge and many others. Of those mentioned Mr. Partridge is the only one who still attends the meetings of the Conference but others have come in to take the places of the absent ones, so that there has never been any lack of able speakers to advocate our cause. The loss of Dr. Hallock has, perhaps, been the most severely felt. He was almost always punctually in his place, always ready, clear and logical in argument, happy in the selection of his langument, happy in the selection of his fat-guage, and while he was pungent, radical and forcible, was yet so suave and courte-ous in manner, that he always made fast friends, even of his opponents. Clairvoyants tell us that he is invariably present at our meetings still, and takes as much inter-

est in them as ever. Perhaps our Association owes its longevity in some measure to the simplicity of its organization, for while multitudes of other societies with more cumbersome and exacting rules and regulations have been formed only to disappear in a short time, and all attempts to destroy this, (and they have been many,) whether made in the interest of orthodoxy, skepticism, or in a spirit of rivalry, have signally failed, and apparently only served to increase its vitality.

One peculiarity of our Association is that we give our enemies as full and candid a hearing as our friends, only requiring that they confine themselves to the subject of Spiritualism and avoid offensive language and personalities, knowing that the errors they inculcate can do no harm while the truth is freer to combat them.

Some years since a delegation from a Congregational church in this city visited us to inquire whether; we would allow them an opportunity to "show us the error of our ways," and try to "bring us to a knowledge of the truth." They were, doubtless very sincere in their belief that we were sowing the seeds of dangerous errors among the the seeds of dangerous errors among the people and were probably actuated by an unsellish desire to do us and the community good. They were received very courteouly and allowed the same privileges on our platform as our own speaker. After a short time it became apparent that all the arguments they could bring against us, could be refuted by the merest tyro in Spiritualism, and it was shown them that the Bible they esteemed so highly, contained a record of

numerous spiritual manifestations, similar in character to those witnessed at the present day, and that the whole superstructure of their faith rested upon the story of the resurrection of Jesus, a manifestation that has been duplicated to hundreds of clairvoyants within the past 30 years. Finding any attempt at argument useless

they had recourse to telling us what "Jesus

had done for their souls," and recommending him to us. Of course, this had very lit-tle influence upon such old sinners as they found at the Conference, and after a few weeks trial they gave it up as a "bad job." We have always had a greater or less number of Materialists and skeptics among us, and they have availed themselves of the freedom of our platform, to give their views of the phenomena and try to explain them on a "mundane basis." Some of these have been led to abandon their positions and accept the spiritualistic theory. Others are still contending, but none of them have done us any injury, but have served to bring more prominently before the public the startling facts that are within the experien-

The narration of personal experiences, has always been a prominent feature in our meetings. A few Sundays since we had a statement from a gentleman from Texas, who was a Confederate General during the war, and according to his own statement, a dealer in "niggers" and a Presbyterian church member! I cannot go into the particulars of the narration which occupied him nearly an hour, and was listened to throughout with the closest attention. The picture he drew of life at the South, both during and since the war—the intense hatred of Union men and the New York Tribune—the terrible proscription for opinion's sake would, if printed as he gave it, make a good Republican campaign document. He stated that he had hated Spiritualism above all things, and only visited a medium in obedience to a promise extorted from him by a friend who was about to die. The visit was made to Mr. Charles H. Foster, while the narrator was in this city on business. The tests were of such an unexpected, overwhelming and astounding character, that he said, "I felt the hair rising on my head!" The result was he became at once a full believer in Spiritualism, but would not have it known for the world in Texas in the neighborhood where he lived, as the pre-

among them if they found it out! Lest this article should be found too lengthy, I will only add that our meetings are now held at the Harvard Rooms, in a large and beautifully located hall, at the corner of 6th Avenue and 42d Street, opposite Reservoir Square. The attendance, though small through the Summer, is now rapidly increasing, and there is every reason to believe that we shall have large, and we hope, profitable meetings during the remainder of the season.

judice was so great that he could not live

P. E. FARNSWORTH, Secretary. New York, Sept. 1880.

The following is a small portion of the communication from the spirit controlling Mrs. Maria M. King, Hammonton, N. J., and is an extract from "Our Homes and our Employments Hereafter," by J. M. Peebles: Q. If that home corresponds to what we call a house or palace, did you construct it

yourself? A. My house corresponds with what you call a dwelling, with its necessary surroundings. The labor of the hands, directed by cultivated taste and skill-intelligent "will power"—were brought into requisition for its construction. I assisted in the building. Co-operation is the rule with us in such la-

Q. Can you traverse the spaces to other

A. I traverse the interstellar spaces in company with those who, like myself, are on errands connected with their studies. We make a pathway for ourselves as we go by condensing the rarefled magnetic ethers that are everywhere in space.

Q. Are the birds and animals, if existing in your sphere, the outbirth of and indigenous to that sphere, or are they veritable individualized forms of our earth?

A. Your questions each suggest a chapter of principles for their proper elucidation. But briefly, animals of the highest orders only have an existence in this sphere, the life essences of such only gravitating to this plane. Animals regain a brief existence on the spirit plane, after having lost it on the passage thither, in the current of magnetic life, whose attractions and repulsions are too strong for imperfect organizations to resist and retain their individuality. The reawakening of an animal to conscious life on the higher plane is the reorganization of the elements of the being, which have been severed, but which gravitate together naturally when no superior force intervenes to hinder. This sphere is enlivened by animal life as a necessity of infantile man. Law ordains it to be so. But man rules all elements of the sphere as he increases in power and wisdom. He will finally divert to his own use all elements and forces, and become able to people his realm with animal forms of his own creation; or, according to his pleasure, divert to other uses the es

suited to this purpose.

Q. What in your opinion, is the endless destiny of the conscious soul? A. "The soul, immortal as its Stre, man never die." "God breathed into man the breath of life, and he became a living soul." -Pages 182 and 183.

and its People as Independently Described by Many Psychometers.

> BY PROP. WM. DENTON. [CONTINUED.] [Copyright Secured.]

ASTRONOMY ON SIDEROS.

Astronomy to the Siderians must have been intensely interesting. The immense and eccentric orbit of their world gave them opportunities for observing the planets auch as we never have. There must have been times when the Earth, Mars. Jupiter, Saturn and Uranus were quite near to Sideros and magnificent objects in its sky. The asteroids and the satellites of the planets must also at times have been favorably situated for study. The following examination describes an observatory and its onerators in Copper City, which was very near the region first described by the psychometers, and near the western boundary between the Japerians and the Syrio-

". "These people made passes through ranges of hills with water. I see where they have brought the water of a river to make a path through a mountain. They are making a road for the electrical engine. The road by the river was too for around.

"There must have been a glacial period here or something like it. The hills are rounded and boulders lie over them and on the sides of the valleys. This is a queer country geologically. There are lava blocks and boulders lying together. On one side of the valley the hills are low and rounded, on the other side there are great craggy mountains. It rains a great deal on the mountains and but little in the valley.

"Those tall spire-like buildings were used as observatorics. There are telescopes in them, but they are small. The magnified image is thrown upon a plate of glass, so that the observer can look down upon it. The astronomers are mapping a globe as it turns, a little at a time. One is a chief and another takes it down. (These are yellow people). They have a theory that the sun is getting colder. It seems to be almost a certainty in their minds. They have made observations to satisfy themselves for a long time. They use an elevator, with a car like a double swing, for going to the top. I think this must be the town I have been in so often.

"I think the sun is of a deeper yellow than now. The horizon has a yellow tinge all round, but less in what I call the north. The light here would injure our

"The observatory is 200 feet high. They could have no such gales as we have or it would blow down. They had very exact instruments and took all the time necessary to do things well. They? had clock-work to keep the instrument on a stor. It is very small, but does its work

Can you look through it?

"No, when I try, I come back to the earth.

"They are watching some planet that has an orbit nearly circular. There are long periods when they do not see it. It seems to be a large planet, as large as Saturn, but it has no ringe. I can see by the map that they know where the mountains are. There is one moon attached to it; I do not know how many more. The drawing of the planet is about a foot seress; it is on a table under the telescope.

"I see now a map that is completed; it is slightly flattened at the poles. It has a great deal of land-half land. They have only one hemisphere. I get the impression of three moons. The observatory is in one of those gardens I described before.

"This astronomer dresses in a long gown. He is old, but very erect. He has very large perceptives. He has a large forehead and his head is high near the centre. He looks much like a Caucasian; he is only slightly yellow. Hissteps are slow, but his mind is quick. One man puts a cape on a continent that is not there, and he corrects him. They have been up all the long night. That planet makes a revolution in less than a night. If it is Jupiter they are beyond it; it will soon be between them and the sun. They have one hemisphere well mapped. One part of the continent is spoiled; there must have been clouds over it. He has trouble to get the high mountain ranges right, owing to the clouds. They have made several maps of the same planet, and he is comparing them one with another.

"I obtain a strong impression of spirit-intercourse from this man. The people pay more attention to scientific men than they do to any other class. This man often talks to the people. Some persons are trying to make difficulty among the people. They are opposed to him. They want a different form of government. They have, however, very little government. There is very little crime committed; murder is extremely rar The low, Arab-like people are the most vicious. They are treacherous and revengeful.

"I get an impression of a spirit being there with him, after the man went away. It was not unusual.

"A handsome old woman comes up; it must be his wife. She playfully pushed him to the elevator. She pulls the curtain down. They can take the whole top off; sometimes they do and shut things up. The person that goes up and down in the elevator controls it. She touches the spring two or three times and goes down very fast. He is timid. There seems to be an elastic substance at the bottom; the case bounds up, it went so fast. Several persons in the stair case are waiting for them. They are very musical talkers. There is very little sickness among them; they have learned how to take care of themselves. This man and his wife are lively as children. He is good. natured and would let a man talk to him for an hour; she is energetic and igets him through the crowd in a short

"He has a son that is clerk in some of the public buildings, perhaps he is Secretary of State, or something of that kind. He considers the examination of the stars a poor business. He is mirthful like, his mother. Most of the people seem to be materialists. These people live in a nice house near the observatory. They do not cook in it. That is done in the neighborhood. His wife is a good magnetic healer. That seems to be her principal business. I can get at their ideas. He complains of being tired; the son says he ought to be, to pay him for sit-

ting up all night. "The books here are oval and bound together in one

place only. "That elevator was run by electricity and the control was in the car, so that persons in it could stop it instantly and even go back again before they reached the bottom. These people used a great deal of asphaltum."

SPIRITUALISM ON SIDEROS.

The next examination is a very interesting one, referring as it does to a subject that interests almost every one. A dog cares nothing about to-morrow, and the lowest savages may care nothing about a future condition of existence; but nearly all persons as high in the scale of being as a Fuegian, do. We have among us, indeed, some thinkers who say "one world at a time," but they might as well say one day at a time and refuse to take any thought for to-morrow.

The city to which he refers in this examination is Spirit City. It was a port on the Medisiderean Sea, I about 75 miles from its martheastern extremity on the northern side. In was frequently visited by the paychometer and its people described long before we know where it was located. Spirit City was the centre of a great manufacturing district and its people were unusually intelligent.

"I am at that city where I have frequently been. There is a high hill with a smooth road, down which people go in carriages at a very rapid rate and up by an elevator.

"There are flying machines here by which people can go for short distances. They are attached to the person. By running and jumping off heights they can go a good way. It is only the more reckless who attempt it. I saw one man who was killed by it. The people make many experiments in flying, but are not very successful.

The people in this section are very progressive. They are not a pure yellow; there is a mixture of what I call the Arab element. The people have boats that go entirely under water, when they desire it.

"Among the better classes there is quite an idea of Spiritualism; the faith in it increases as they progress. They have been a nation of materialists for a long time. They have many statues of persons that they admire, but I see nothing that they worship. There are people on this globe that do worship, however; they are a browner people living at a long distance to the northeast. They worship no visible idol, but they have priests. They are civilized and have splendid buildings. They are not as good looking people as the others."

This examination was made before the psychometer knew of the existence of the Caucasian race on Sideros. The brown people to whom he refers were allied to the barbarous tribes that lived on the head waters of the large river that flowed through River Lake.

"I see now a place into which the first people go. There is a dim light and they make no noise. It is light enough for me to see the room and their faces. They have delightful music here, but I can see nothing that it comes from. It is superior to anything I ever heard on our own world.

"A light starts from the floor and a man appears; he is of a remarkably fine appearance; he comes forward; there is a light behind him. He is dressed as the other men are. He speaks in a musical voice. Now he begins to fade. his voice gets fainter and I see him no more.

"Now, I see a young girl who floats above the floor all round; her eyes are closed and she seems unconscious. She is 15 or 20 feet from the ground. When she comes down, there are flowers all around her; I cannot see where they come from. They look like violets and are fragrant. This was in the night, but it was light enough for any one to be seen and recognized.

"The seats in this building are raised like those of an amphitheatre. Now a woman comes out in the same way: there is a light behind her. Her face shows very plain. She holds a wreath of flowers in her hand. There is a bar of flowers across the wreath that has some

"When these people cheer, they give a kind of whistle. She disappears instantly when they do that. The light grows larger and stronger and she comes out again. She turns round slowly, so that everybody can see her. The young girl (that is the medium) is unconscious all the time that this goes on; she is lying on a kind of bench. Everything is in plain sight.

"The woman has a little boy with her now and a circle of children form around them. They sing delightfully. Their backs are toward the centre. Those on the side farthest from the girl disappear first and the lady alone is left. The children come out again, float above the floor and sing sweetly. As they rise they form a spiral and disappear. The lady is left alone; the light

becomes faint, so that she can hardly be seen. "The light is now very bright, everything can be seen almost as plain as day. They turn on the lights full blaze and it hardly increases the light, and still she remains. They know her very well. She says my people very often."

He means, of course, in words of their language that have that signification in ours.

"She uses a word that sounds like Para or Tara, that I think means life. She spoke for 20 minutes after the children left,

"When she leaves, the people commence to go out. An old man stops them and speaks. The girl becomes conscious and they carry her off. The people pick up the flowers. The old man is, I think, president of the country. These people control a large country. Many cities centre here. Many of the men who were present, were senators. How they whistle and make a rattling noise with the tongue! The president acknowledges that he had been an unbeliever. He makes them laugh by some reference to the flying machines,

"They had tried many times to have this done in public before they got anything. This girl was mobbed once. Once they met and the crowd outside kept up such a noise that the scance was a failure. They met again with an audience of about 120 and succeeded, and then with more and more. It was almost public at last, but invitations were given out."

MASKED BALL.

Another examination of the same specimen:

"These people have peculiar meetings and balls in this little theatre. The seats are all removed, except around the side. Men come in dressed as animals; they are operated by mechanical arrangements. Most of them seem to be imaginary. One giant has snakes all around his head, hissing and squirming; there is an ordinary man inside who guides the movements. This seems to be a kind of masquerade ball, but, there are so many hideous things, it looks very strange.

"After some time the machines are set on one side and the men and women meet together. Some of them have strange dresses on. There are many kinds of musical instruments here. The people form a great ring; they swing out, step up together again and then retreat so as to form a figure like a flower, expanding and closing. Itrequires long practice. They make stars and flowers of various kinds, keeping time to music. Now, they divide and form into two flowers and then four, and then subdivide into little parties and rest awhile. There are many old men here, but even they are active. The old president is here and is quite jolly. He only dances for a short time. The medium is here; she is generally in the centre

with two or three others, 8 "Machines come in that are spread out for lunch-tables; there are many of them. They seem to go around of themselves; I cannot see how they are guided. One stopped; they took it out of the way very rapidly. It commences to hiss and they are afraid of it. A young man runs up and pulls out a nob and gas escapes. The people return. A box near the floor contains the machinery.

"The machines came in and went around and the first stopped near where it came in and the rest in their

"There is a great deal of fruit here, that comes from an island in the sea. After the supper the dance goes on again. The dancers form in a crescent, make oval figures, and then pass through each other, when all seems to be in confusion till they reform.

"One man is dressed like a great cat; he is a good dancof hair. He seems to admire the girl medium. I do not art.

enties. She is beentilike him. She receives which ful, and is healthy and limity. The lives in a community. Her father is a very intelliginal man; her mother is deed. Her father speaks a good deal is public and is T think, a senator, He tried to prevent her practicing as a medium. but he does not object now.

"There are several good mediums in the city; one a young man. The Spiritualists do not form factions here. There is no coolness between mediums. Meetings are held here every ten days.

"This building is a temple, out of the crowded part of the city, erected by the people of fifteen or twenty communities.

"There are photographic papers here; the picture of the girl is in a good many of them. What was done the other night is considered quite a wonder. The capitol building is going to be fitted up for a spiritual meeting, where many mediums will be brought together.

To be Continued.

Communication from Nebraska.

To the Editor of the Religio-Philosophical Journal: From the plains of Nebraska, I send you greeting. The beautiful rolling prairies of the south-eastern por-The beautiful rolling prairies of the south-eastern portion of this young State, are being rapidly brought into cultivation, and the dwellings, groves and orchards of the thrifty settlers," dot the country in every direction. With a soil whose fertility is unsurpassed, a plentiful supply of water (droughts no more frequent than in Illinois), timber in moderate supply, coal just being discovered, a salubrious climate, railroad facilities to the East and to the West, and an active, energetic, intelligent and moral people, South-eastern Nebraska has a bright future before her.

At present, the lot of your correspondent is cast

braska has a bright ruture before her.

At present, the lot of your correspondent is cast among these people of Salem, Richardson Co., where I am engaged as principal of the graded schools. The schoolhouse is the largest and finest looking building in the place—a good omen. The schools are liberally sustained, well patronized, and will compare favorably sustained, well patronized, and will compare favorably sustained. with any in the East. The population is mostly com-posed of people from Wisconsin, Iowa, Illinois, Indiana, Ohio and Missouri, though there are some from the New England and Middle States. Three churches the New England and Middle States. Three churches are here, each vieing with the other in the effort to get the greatest number of communicants, and so serve God, and save souls. As heretofore, and always, your correspondent is doing his best to serve man, believing with Franklin, that the most acceptable services to God is that which most benefits man; and realizing further that souls are saved only by such s harmonious development of their powers as shall lead them to choose right conduct rather than blood, to enable them to escape the consequences of sin. No! "God is not mocked," even by the "vicarious atonement" myth! Contradictions occur nowhere in all the universe. Effect, regularly, unceasingly and very patiently, follows cause. Through the beneficence which gives pain for every infraction, man will at length, far off it may be, learn that to be impelled by love and guided by wisdom, will alone bring—not absolution from the effect of past infractions, but salvation from the effects of future infractions, simply and and solely by ceasing them.

and solely by ceasing them.

Everywhere that my journeyings take me, I find a growing spirit of inquiry and consequent liberality on the part of the people. Under the moving influence of the age, the churches, too, are growing more spiritual, and in response to the demand, the pulpit is slowly supplying the laity, with a more refined and nutritious element for the spirit, than creeds, ceremonies and dogmatic doctrines. Here and there, "tis true, is one who still clings to the "blood and thunder," the "fire and the water," and all the "forms," but he is left more and more to wonder why the number of his commore and more to wonder why the number of his com-municants diminishes rather than increases, and why his prayers (?) are unheard or unanswered. The principle of progression, however, is ever active in its divine beneficence, whether men perceive and acknowledge it or not. In the material universe, it is acknowledge it or not. In the material universe, it is now believed by many, and the greatest scientists of the age are beholding its beauty and advocating its truth. It is no less active in the spiritual universe and (under its action) the day is not far distant to some it has already datmed), when the popular worship of our time shall be seen to be as gross, relatively speaking, as we now regard that of Abraham's time, to have been when the "savory smell" of rossting lamb, blood, and entrails, was fondly (shall I say thoroughly) believed to propitiate the favor, or satisfy the anger of an offended Deity (?). So man climbs the infinite hights of eternity. This era of our planet's progress finds him here just developed into youthhood. Let this youth not adopt a scolding tone, nor a harshly overbearing demeanor toward his infancy, he proudly er-bearing demeanor toward his infancy, he proudly saying, "I am holier than thou!" Let him rather remember that infancy was an inevitable prerequisite of youth, and let him wisely prepare for that glorious manhood which universal progression shall bring to all earth's children in the golden future.

Coming west, as I did, under direction from higher

Coming west, as I did, under direction from higher spheres, I shall gladly report from time to time through the Journal. I cannot refrain from giving, in this connection, an extract from a letter from my companion, Sarah A. Cook, in Illinois. She says:

"The Religio-Philosophical Journal comes

now every Saturday evening. It is like the returning of a dear friend after a week's absence; and I gladly unfold it and look over the numerous headings of articles from well-known writers. I settle down to read that one on first page, from the pen of Mrs. Britten. It seems to me her remarks upon Christian Spiritualism are the best, if not the most logical, of any of the late articles on this subject, because they are from this dinguism of shown words towards any are free from this flinging of sharp words towards any one, although I find something to admire in all, especially in the articles of J. R. Buchanan, Henry Kiddle, and others of like worth. Perhaps, after awhile, we shall have something about 'Christian Integrity;' or the 'Justification by Works;' or 'Where and When Should a Religious Life Commence?' It seems to me these subjects would be to us like teachers to children whom we ever have with us and whom we ever find ready to receive knowledge when given in the right

"These criticisms, which have of late been current through the Journal, may give pleasure to a few combative minds, and may do good to many who like discussion; yet I think they should be free from angry thoughts towards each other, or else they will lose their proper influence. For it is said (am I right?)

IN how the mode conderns they first make mad? If Whom the gods condemn, they first make mad.' 1 this be not quoted rightly, I will call it my own, for it

seems true, anyway.

"I find J. H. Mendenhall a pretty close critic. He certainly deserves credit for his love of truth, and advocacy of the principles of spirit-communion.

"I think a rational Spiritualist is the rarest of the

age. There are so many subjects diverging from a spiritual standpoint, that we are too often running off and losing sight of our corner-stone—building too many air-castles which will soon be blown away.

"But, then, man will eventually rise when he is willing to take up those living stones of truth, justice, and mercy, and bring them to this altar, the head. Then will we see a temple whose foundation is goodness; whose builder and maker is God—in man, not out of him."

C. W. COOK.

An Honest Conjuror.

Conjurors of the first order must be men of very keen apprehension, and of more than ordinary quickness, foresight and judgment. Therefore is their honest evidence of more than usual importance; as in the case, for instance, of Professor Jacobs, the facile princope of prestidigitation in France, as M. Bellschini is in Germany. Both these gentlemen have given their er. His face is seen, however. He has feathers instead adhesion to the fact that Spiritualism is above their

Spontaneous Manifestations Previous to the Advent of Modern Spiritualism.

BY J. G. JACKSON.

You will remember publishing some weeks since, a short article, "The Disparture of Two Loving Spirits," which was related to me in confidence by a friend of many years standing, and for whose truthfulness I can fully youch. I had yesterday a further conversation with this somewhat reticent friend, and was favored with a statement of other experiences had by him years previous to the initial phenomena occurring at Hydesville.

at Hydesville.

In the introductory remarks to the former account, it was explained that my friend is not publicly known as a Spiritualist, but appears to be a natural or spontaneous seer. As a business man of the world he is not one of the "goody goody" sort, for whom religious people, so considered, would anticipate special spiritual gifts. Related for a sample case, therefore, it illustrates all the better what students of spiritual philosophy have long observed that the aptitude, so to ophy have long observed that the aptitude, so to speak, for such gifts, is more constitutional than dependent upon any kind of miraculous favoritism. My friend's experiences have also satisfied him of the in teresting fact, that any kind of intemperance or transgression of the laws of health, whereby the tone and purity of the system becomes impaired, lessens the ability to receive spiritual impressions or to perceive spiritual beings.

But to the narrative: While seated alone, under considerable trouble of mind occasioned by untoward circumstances—not needful here to relate—a former tutor of his (a prominent instructor of Philadelphia for some years deceased) made his appearance, advancing from the street through the closed front door, he, proceeded to open a conversation. They talked together for about two hours, not by word of mouth, but by that more perfect speech that spirits so well know. The visitor stated that he came at the request of my friend's mother, to encourage him in his perplexities, and that the person whose conduct was such an afflic-tion to him, would trouble him no more, which proved to be correct. The spirit went on to foretell other occurrences of important personal interest to our friend, the complete fulfilment of which took place two and a half years thereafter.

When asked why his mother did not herself come, a satisfactory explanation was given, and the statement made that she chose him as a messenger, because her son, having confidence in his old tutor while on earth, would the more readily confidein him then. My friend further stated that the old teacher appeared clothed as formerly, and upon being inquired of as to this singular fact (as then seemed), and also as to whether spirits generally wore clothing, the old gentleman made answer that he came thus apparelled for the made answer that he came thus apparelled for the purpose of complete identification, and signified that it was not very important for him to know, specially about the clothing of spirits.

The seer does not consider this to have been a materialization, but a perception of the presence of the spiritual man himself. He tells me further, as a sequel to the former account, that the "two loving spirits" therein spoken of, have since visited him a few times, mostly coming together. On one occasion, not long since, the last wife walked beside him in spirit presence, two or three squares, discussing matters of mutual interest and giving him wise counsel.

He appears to have a serene conviction, like the excellent Operlin, that she is exercising the office of his guardian angel. I will add in closing, that this gen-tleman, who might stand in danger of being thought by some demented, if his experiences were publicly mooted, has the confidence of his fellow citizens sufficient to be elected to positions of public trust, and is about the last man you would select by appearances to be a spiritual seer.

A Few Thoughts About Spirits, From a Scientific Stand-point,

BY J. MURRAY CASE.

To the Editor of the Religio-Philosophical Journal: Light is produced by the friction of the sun's rays ipon our atmosphere and particles of matter floating in the air, hence all spirits whose place of abode is out-side of our atmosphere, are living in a state of material darkness to our physical senses, yet it may be radiantly light to the spirit vision. Light is positive, and sets particles of matter in motion; darkness is negative and produces a state of rest; hence, spirit phenomena

is more easily produced in the dark than in the light.

Every spirit is a material substance, otherwise it
must be absolutely nothing, therefore, it is subject to the laws of gravitation precisely as other material bodies. The more gross and undeveloped the spirit, the greater the specific gravity, hence the natural sphere of the low order of spirits comes within our

This difference in the degree of materiality of spirits produces the natural division in the spheres. A gross undeveloped spirit can no more pass to the abode of the pure and holy than we in the physical body can leap to the clouds above, and under the same law it is with great difficulty that spirits of the higher spheres. with great difficulty that spirits of the higher spheres penetrate our earth's atmosphere. It is to them, perhaps, like diving into the beds of the ocean.

Following out this theory we conclude that there may be truth in the statements of certain authors who claim that there are "water spirits" and "fire spirits," who live at the beds of the ocean and in the fiery billows

Passing upwards from its earth's surface we can conceive of a point where, for a spirit to pass, it must weigh absolutely nothing. That point would be between the attractive forces of the different planets. If this be true, then a spirit of this earth must forever remain within the earth's orbit, unless it should be that in our comets there are provided means by which spirits may pass beyond the earth's attractive force.

It is often claimed that spirits transcend all natural laws by the action of the will. It is asserted that they build houses and cities, visit the planets, travel millions of miles in an instant of time, simply by the force of the will. A spirit destitute of a home, has only to will, and he instantly has a magnificent manner. sion filled with all the carpets, lace curtains and cushioned chairs, to suit the most fastidious. Spirits can will themselves from Jupiter to our moon, and from the moon to the north star in an instant of

For my own part I don't believe in this unlimited power of the will. I don't believe that any man's will power, either in earth or spirit-life, can overcome the laws of gravitation or transcend any one of nature's laws, for if such should be the case, we would soon have God himself willed out of existence. If a man could will a house into existence, he could, also, will other people's homes out of existence. I believe that everything that exists for the comfort of those in the spirit-life, has been the result of well directed labor, for otherwise these people of the other world would soon become a very lazy, indifferent, worthless sort

Columbus, O., Sept. 4th, 1880.

The life of Christ was a Poem-Intense, fragrant and idealistic. Even infidels have been allured into profound spiritual languages in contemplating the idyllic scenes, and domestic purity which made the Bethany experience so beautiful. In my "Spirituelle view of Diet," contributed to the Psychological Review, I endeavoured to show that overfeeding is not only repulsive to refined natures, but the cause of the admitted coarseness and vulgarity of the age. Perhaps no front rank intellect so completely made earth his heaven, as the poet Shelley. Without the bewildering dance of tables, he was, pur excellence, the most entrancing Spiritualist of modern times.—London Spiritualist.

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

The out-worn rite, the old abuse, The pious fraud transparent grown, The good held captive in the use Of wrong alone-

These wait their doom, from that great law -Which made the past time serve to-day, And fresher life the world shall draw From their decay.

Oh!/backward looking son of time!-The new is old, the old is new, The cycle of a change sublime Sill sweeping through-

Yet, not the less for it or thou, The eternal step of Progress beats To that great anthem, calm and slow Which God repeats. [Whittier.

The birth of a princess, heir to the haugh ty throne of Spain, has stirred the hearts of its 17,000,000 inhabitants and also of those who people its islands and dependencles. The babe is a granddaughter of Christina, the fourth wife of Ferdinand VII, who after the battle of Leipsic! in 1813 was restored to his heritage when the armies of England forced Joseph Bonaparte to leave the Peninsula. Some years afterward the king married for his last wife a young daughter of the king of Naples, and was finally made happy by seeing his wife be-come the mother of two children, who nominally were called his own. These girls were the first and only children in the royal household.

No worse monarch ever cursed a nation than this same Ferdinand. It was his mother who uttered the famous phrase that "he had the head of a mule and the heart of a tiger." On his return from exile he resumed a life of profligacy. The Spanish cortes presented for his ratification a constitution somewhat democratic and reformatory in character; but in vain. Twelve mil lions of peasantry unintelligent and priestridden, clamored for absolute and irresponsible kingship; they demanded despotism as in the good old days. It is difficult to credit the besotted blindness of that generation, but all historians agree to the fact Their degradation was the result and the delight of the minions of the Holy Catholic Church. Civil ecclesiastical liberty was fettered and the captives danced hideously in their chains. O Religion!—what crimes have been committed in thy name! The Inquisition was revived; old feudal privileges were restored, liberals were arrested and executed for their opinions, cruelty, su-perstition and bloodshed rioted at the beck of a dissolute ruler and deprayed church.

Christina, the young queen, was only less corrupt than Ferdinand. Before his death she secured a decree transmitting the suc-cession to females as well as males, in order that her daughter Isabella might ascend the throne and exclude the younger brother of the king, Don Carlos, who was heir pre-sumptive under the old Salic law. Then he was induced, as a matter of policy, to give a reluctant consent to a constitution as amended by the liberal party. They, regarding Don Carlos with dread as the representative of religious fanaticism, recognized the claims of the infant Isabella, now known as the ex-queen of Spain.

At three years of age she was presented to the cortes, who swore allegiance, and a scene of barbaric splendor followed, which is quoted yet in Madrid as something most princely and grand. Ferdinand soon passed to the world where the soul nakedly confronts its deeds, an object of loathing and infamy. Followers and relatives quarreled over their spoils while he drew his last breath. The voluptuous Christina became regent; the Carlists fought for their leader, bloodshed followed; cities were sacked and the country devasted. The nation groaned in its misery, but hugged still closer in its blindness, so-called religion and the kingly power which sapped the very essence of its strength and poisoned the fountains of life. Education became obsolete: industries languished -but churches flourished and priests fattened on their spoils.

During these years l'sabella was growing up worthy of her base ancestry. At the age of sixteen, a coarse and wilful girl, her mother endeavored to coerce her into a marriage with an imbecile and repulsive cousin. Francisco. A long time the poor child resisted. Historians relate that finally Christina and one of her ministers spent a night in her room trying tears, bribes, flatteries and threats, before she consented to that outrage which they termed a sacrament. Sullenly she yielded. It is no wonder, with such hereditary traits and as the victim of such deadly wrongs, that, in after life, she threw off all semblance of decency, and became even more corrupt than her mother. Whenever marriage is indissoluble, virtue may grow to be a mockery; the most sacred of all relations may become the bitterest. With no legal redress from a miserable yoking together, human nature will seek lawless remedies.

Isabelia grew more reckless and repulsive with years. Coarse in person and low in taste, she became a by-word even in that capital where vice goes unchecked. She is the natural result of her ancestry, her sur-roundings, her religion, and the habitudes of herrace. Yet has she some noble and redeeming qualities-kind and affable to her inferiors, generous to the poor, warm in her attachments, a devoted mother, the common people of Madrid regard her with warm affection: In spite of this, excesses and extravagances hastened her downfall. In the year 1868, after riot and revolution, the queen was deposed, and two years later her second child and eldest son, Alfonso XII, was declared king after she had abdicated in his favor. The child of thirteen became nominal ruler, but not peacefully. There is no rest for that country till the illumination of reason and spiritual life shall dispel the miasmatic fog arising from bigotry and ig-norance. Asmodeus, the second son of Victor Immanuel of Italy, was king for a brief season, but he and his wife fled the country in disgust: Then the republic had its pre-mature and short-lived day; but since 1875, Alfonso has been seated on the unstable throne.

Alfonso's first marriage with his sweet and gentle cousin, Mercedes, is a matter of romantic history. A love as true and sweet as blesses the humble cottage, threw its brief but beauteous light over the palace for a few short months, and then poor Mercedes was gathered to her fathers. Their affection was the one sunbeam which has affection was the one sunbeam which has penetrated the gloom of jealousy and passion that envelop the barbaric palaces of the nation. In a few brief months it hopelessly faded away. The young king yielded to motives of policy, and soon after married the Austrian princess, Christina, who has recently become mother of the future ones of Spain. Parhane! The handwritqueen of Spain. Perhaps! The handwrit-

Woman and the Monschold. ingis on the wall of her fortresses: the knell itualism upon its religious plane, he will be BENSON'S CAPCINE of monarchies has been rung. Yet a little aided by religious spirits. of monarchies has been rung. Yet a little grace, for the people have been kept as infants. Impoverished hidalgos, eloquent orators, beautiful gitanos, idle men and wo-men of all ranks, must abandon the arens of the buil-fight, and address themselves to peaceful and orderly industries. The universal movement of progress allows no rest; even the grip of the Holy Catholic Church must be relaxed. Social forces are at work under the surface; the volcano seethes and smokes. Under an almost tropical sky storms may arise without warning and over turn the growth of centuries in a single night. That country which saw its best days under the rule of the Arabs, which boldly sent her seamen to discover a New World beyond unmapped seas; whose mag-net is gold and pole-star power—whose pride and intolerance is only matched by its beauty and fertility—even that land must hear and obey the laws that govern the progress of all races, and reluctantly wheel into rank and march waywardly onward. The little princess, to whose birth representatives of every nation were summoned, in honor of whom congratulations flew over the wires from the uttermost parts of the earth, whose little form, weighted down by costly laces and gems, was borne on a golden salver by her proud father to be seen by the august crowd; in whose baby fist seems clutched the destinies of millions of human beings: even she is the child of a Divine ordering which will yet destroy the throne of earth's proudest nation, Spain! the times of thy stately stepping-forth are numbered! Uncounted ages of superstition and oppression have poured in torrents of blood down thy beautiful hills and turned thy smiling, vineclad valleys into seas of crimson gore! The hour of the people is near at hand and the little princess, Mercedes, is one of the elements to work out thy destiny.

> Thoughts Concerning Jesus of Nazareth and Primitive Christianity.

> > BY S. D. HAY.

This Spiritual Dispensation, now in its fourth decade, and prevalent over the civilized world, has been called be some the era of demonstration and by others, the era of illustration. I think it may be regarded as both, since from the Spirit-world, whence come the demonstrations of spirit power and spirit presence, there come also from individualized intelligences dwelling there-in, the teaching and the philosophy which render the great movement intelligible, and which place it within the grasp of our com-mon comprehension; and, therefore, what has so long been claimed for Spiritualism, may be repeated here, to-wit: That it fur-nishes the key to the solution of all ancient mysteries, of all Bibles and their so-called miracles, and of all the multiform religions of the world, and relegates them to a com-

mon spiritual origin.

I have been led to these reflections from noticing in the Journal of the 21st ult., a brief communication from our learned brother, James M. Peebles, in which, after reciting the derogatory epithets which some Spiritualists, he tells us, have applied to the illustrious personage whose name heads this article, he proceeds to put the follow-

ing questions to mediums:
"1. Have you, while in a clairvoyant condition, dependent or independent, seen "him" whom you have reason to believe was Jesus of Nazareth, crucified upon Calvary?

"2. Have any of your controlling spirit BUILL ILIG seen the Jesus of Nazareth mentioned in the New Testament? Please to solicit replies from them and report the gist of the same to me.

"3. Have your entrancing spirit-teachers in the heavenly life, seen or conversed with angels or high orders of intelligences, who declare that they have seen Jesus, the central figure of the four gospels?"

It is certainly an anomalous feature of the times, that in this the nineteenth century of Christianity, serious inquiries should be thus instituted in regard to its founder. That there should have been, anterior to the coming of modern Spiritualism, skeptics and infidels, so-called, of the Hume, Gibbon and Paine school, was but natural; and when it is remembered that for more than fifteen centuries, there had been no well defined and well authenticated instances of spiritual manifestations analogous to those recorded in the New Testament, or to those with which we are so familiar with to day, and that during all that period the world had no philosophy that could explain them, the wonder should not be that there were skeptics of the above named school. but that their number was in truth so small!

Long before the advent of modern Spiritualism, Simon Greenleaf, a learned writer on the Law of Evidence, in our country, published a work designed to prove that the evidences of Christianity as recorded in the New Testament, are, according to the received rules of legal interpretation, entitl ed to credence and acceptation. In addition to this, more than twenty years after Spiritualism came, Bro. Peebles himself published a learned work entitled, "Jesus Myth, Man, or God?" And still later, came the larger and more exhaustive work, "Identity of Primitive Christianity and Modern Spiritualism," by the ingenious and talented Dr. Crowell. All this array of learning, with the light which Spiritualism, by implication and construction, has shed upon the subject, might, it would seem, ere this have settled the question of the exist ence in the Spirit-world of the personage known on earth as Jesus of Nazareth.

The great body of Spiritualists, those at least of advanced thought and liberal ideas. have agreed with wonderful unanimity, think, to regard "the gentle Nazarene" as one of the innumerable saviors and avators, whom Father God and Mother Nature through the nurturing influences of the Spirit-world, are ever and anon "providentially raising up" (to use the old expression) to assist poor benighted humanity in its struggles, temporal and spiritual, for a bet-ter and a higher life. Whilst, therefore, the body of Spiritualists might feel no es pecial interest in Bro. Peebles's inquiry, there are possibly vast numbers of those outside of Spiritualism, who might become deeply interested in the subject, provided the investigation were prosecuted in the right spirit, and in the right direction. More than twenty years ago I corresponded with the late Judge Edmonds, of New York, on the subject of Spiritualism. In one of his letters he had occasion to say, among other things, "If a man investigate Spiritualism as a science, he will be aided by scientific spirits; if he examine it in its philosophic aspects, he will draw around him those who, in life, were known as philosophers, or should he investigate the subject upon its affectional plane, he will be surrounded by his relatives and friends." Might not the noble old reformer have added with a coval recognizer "If a warn investigate Holy." equal propriety, "If a man investigate Spir-

Suppose Brother Peebles's inquiries were earnestly and intelligently set on foot, and mediums of high character and standing all over the world were requested to assist in invoking from the Spirit-world, the information desired for this high inquest—does any one suppose that Channing, Parker and Plerpont, would fail to respond, and that in spirit life they still remain ignorant in regard to him in whom they were so deeply interested while on earth? Or that the Wesleys and Whitefield have learned nothing yet of their Lord and Master whom they so reverently worshiped on earth, or that Cranmer, Ridley and Latimer, if properly invoked, would not tell the whole story of him for whose cause they suffered a martyr's death at the stake? The point I wish to make is briefly this, and I will have done. If, from a large number of mediums resident in different parts of the world, unspirit life they still remain ignorant in redent in different parts of the world, un-known to each other, and between whom, therefore, there could be no collusion, if I say, from such mediums there could go up to Brother Peebles a great number of re-ports responsive to his inquiries—all substantially in harmony with, and corroborative of, each other, and all confirming the spiritualistic theory, as doubtless they would, that Jesus is neither God, nor the only son of God, but only an exalted spirit in spirit life; our Elder Brother there, as he was once regarded by the early Christians here-if such be the issue of the inquiry, and the same were published to the world under the proper auspices and testimonials, the undertaking might justly be regarded as the most unique and original ever set on foot by man.

The unsuccessful search for Sir John Franklin through hyperborean regions, was at the expense of much time, money and life. Brother Peebles's search can be prosecuted through the Summer-land without money and without price.

In my next I shall give a communication from the band of spirits who control John F. South, of Bowling Green, Ky. It was written last spring, in answer to the following question: "Is there such a spirit in the Spirit-world as Jesus Christ, and how are we to understand his relationship to the Divine?"

Woodbury, Ky., Sept. 1880.

Magazines for October not Before Mentioned

Eclectic Magazine. (E. R. Pelton, New York.) Contents: Hours in a Library; Peassant Life in Bengal; Letters to and from Hans Christian Andersen; A Scandalous Romance; A Reindeer ride through Lapland; Fiction, Fair and Foul; The Carver and the Caliph; Jelly-Fishes; Central Asia; Thoughts in a City Church; White Wings; Minuets; Romance of Literary Discovery; In Memoriam; The Blackbird; Instances of Longevity: Bitter-Sweet; Literary Notices; Foreign Literary Notes; Science and Art; Varieties. The Frontispiece is a steel plate engraving marine view entitled "Robbins" Reef Light, New York Harbor."

The Phrenological Journal. (Fowler & Wells, New York.) Contents: Sojourner Truth; Notes on the Psychology and Pathology of the Brain; Studies in Comparative Phrenology; The Literati of Concord; James B. Weaver; Intellect as a means of obviating our faults; Inside and Out; O. S. Fowler to the patrons of the Phrenological Journal: A Weather-Guide for the people: Beer and Bread; Henry S. Tanner, M. D.; \$1.25 PER BOTTLE!
The Value of Health and Life; The Young Chemist's Revelations; Notes in Science, A Positive Remedy for ALL Kidney, etc.: Editorial Items: Answers to Correspondents; What they Say; Personal.

Professor Fowler has associated himself with the publishers of this magazine and the firm will be known hereafter as Fowler & Wells, successors to Wells & Co.

St. Nicholas. (Scribner & Co., New York.) Contents: Frontispiece—"Ahoy, lads! Ahoy! Hap: The Lantern Fly; Robin, Goodbye; A Tired Mother; Ludovick's Rocks; A Tragedy; Jack and Jill; Naughty Kitten; Lily Chapel; Day-Dreams; The Naughtiest Day of My Life; The Major's Big-Talk Stories; Zack's Excursion Trip; In the Orchard; Some Man-Eaters; The Stove and the Thermometer; Charity Carter's Picnic; Slumber-Land; The Cat's-meat Man of London; The Alphabet in Council: How to Save Time; Discussing the Crops; The House with the Lace Front; The Little Violinist; The Fairport Nine; Washing Dolly's Clothes; For Very Little Folk; Jack-in-the-Pulpit; The Letter-Box; The Riddle-Box. The illustrations are appropriate and interesting.

This number completes the seventh volume of the magazine. And, by the way, the publishers announce that the increased size and number of the pages in this volume make necessary the binding of it in two parts, each containing the monthly issues for half a year.

The Medical Tribune. (Alex. Wilder, M. D., F. A. S., and Robert A. Gunn, M. D., New York.) Contents: Dr. Tanner's Fast; A Diatetic Study; Comments on Dr. Whitney's case of Puerperal Fever; Is Specific Medication a Fallacy? Magnetism; Spirit of the Press; The Effect of Fasting on the Pathological Condition of the Blood; Eclectic medicine in Illinois; Rhus Aromatica; Is Insanity on the Increase? New Publica-

Andrews' Bazar. (W. R. Andrews, New York.) A Fashion magazine containing the latest styles and a great many fashion cuts, which add to the interest and beauty of the number beside good reading matter.

The Ladies' Floral Cabinet. (Adams and Bishop, New York City.) This monthly is devoted to the ladies, and contains articles upon Household Art, Flowers and Home iterature.

Golden Days. (James Elverson, Philadelphia.) This magazine is published weekly for boys and girls and filled with interesting and thrilling stories.

Andrew's American Queen. (W. R. Andrews, New York City.) A Society Journal published weekly and containing items from the principal cities in America and Europe.

Psychische Studien. (Oswald Mutze, Leipzig, Germany.) A Magazine devoted to the Spiritual Philosophy, and has able writers and contributors.

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CHICAGO, ILL., October 9, 1880.

Atomic Collision as a Cause of Conscious ness.

Prof. Payton Spence contributes to the Journal of Speculative Philosophy an article entitled "A New Theory of Consciousness," the aim of which is to prove that consciousness, mind or soul, is a state of matter, viz., the state into which atoms of matter are thrown by collision with each other. This conclusion is sought to be reached by a chain of reason purely deductive, and ingenious enough to deserve the admiration of the school-men of the Middle Ages. The writer does not stop once to ask whether in all instances, where, if anywhere, a "collision of atoms" might be supposed to occur, as, for instance, in a railway collision or an explosion of nitro-glycerine; there the phenomens of consciousness are generated or "knocked into being." Such an inductive query would be utterly irrelevant and irreverent toward a deductive philosopher; yet, to the ordinary inductive reasoner, it would seem that the first condition to the inauguration and continuance of consciousness, is the careful avoidance of atomic collision, if atomic or molecular collision of particles stands in any relation of simultaneity whatever with mechanical collision of bodies as wholes. Fortunately for Mr. Spence's theory, however, this is not true. What he calls atomic collision would stand closely associated with the phenomena of chemical change, of combustion, crystallization, attraction, cohesion, integration, assimilation, digestion, nutrition, fertilization, fecundation, growth, differentiation, sensation and the like, in short, just where we would expect consciousness to trace its faint and first beginnings. For the molecular action of particles, often and indeed probably always, requires for its greatest activity a complete cossation of all motion of mat-

of crystallization, digestion, nutrition, etc. Mr. Spence's argument may be summar-

ized thus: In the evolution of Nature, there must have been a time when consciousness began. (This we think would be denied by every Idealist from Plato through Berkeley and Kant to Hegel, but for the sake of the argument we give Prof. Spence his starting point).

ter in mass, as in the familiar phenomena

Science, says Spence, neither explains how the unconscious can become conscious, nor how the two can be the same, and hence science has no origin or genesis for consciousness.

This we think is true.

Science, says Spence again, has groped thus blindly because it has "limited consciousness" to that phase of it which is associated with animal life, regardless of the necessary inference that its appearance in connection with the animal organization could have been possible only because of its pre-existence in some other disguised form, under the name of unconsciousness. in vegetable and in inorganic matter, in the same manner that light may be said to exist in the invisible rays of the solar spectrum.

We can see how the fancy that things having no animal life may have consciousness, in short, that trees, rocks and clouds can think, feel and love, may be useful to a poet, and we remember that this fancy was a favorite one with the late Wm.C. Bryant. but we do not see how it can eke out an argument in metaphysics, as to the origin of consciousness. The answer to the suggestion that very likely trees, rocks and clouds feel, think and are conscious, is "quite as likely not."

Prof. Spence now reaches the point. He asserts that consciousness is the state of cognition of its own existence—that being a state of something it must be a state of matter for if one searches for consciousness "in some substance other than matter." he can only hope to find something which is susceptible of a state, to-wit, of a conscious state. But if he is not satisfied to call a state of matter a state of consciousness, he would be no better satisfied in calling a state of the other substance, a state

of consciousness. And so he must continue his search indefinitely, always finding states and always unwilling to recognize the true value of his findings.

"Therefore I can only bring this chase after the ultimate conscious substance to an end, by at last imagining that I have finally reached a substance which does not need another substance to be conscious of its states, because in that ultimate hypothetical substance state and consciousness, are synonymous-are one and the same thing and hence need no mediator."

At this point we would feel a sense of progress if we were quite sure Prof. Spence had found an atom of matter, which did not need another substance, to-wit, an "operation of thought' to be conscious of its state. But never having met in our own experience with atoms endowed with consciousness, we watch with considerable interest Prof. Spence's effort, to show us the point at which the atom begins to think.

This he attempts to do by showing that atoms of matter, must have two states, viz., a negative and positive state; that atoms in motion do not change their state relatively to atoms at rest, but only change their relative positions towards each other in space, and that a more change of relative positions in space is not a change of state but only of relation. Hence both atoms in motion and atoms at rest are equally in a negative state, relatively to the condition they will be in when something happens to

change their state. "If, now," says Spence," "we suppose two such atoms in the negative state (either both in motion or one at rest and the other in motion), to meet each other, something happens to both of them at the moment of collision. Of course, I do not mean that the motion of both is changed; but I mean that something happens to the matter itself which constitutes the atoms — something which is neither motion nor rest, but, nevertheless, something which is different from the nothing which was happening before the collision. This also is strictly speaking a state of matter, which being the very opposite of what we have denominated the negative state may be called the positive state." Prof. Spence then infers that the negative state of matter, is the unconscious and the positive state is the conscious. "When this shall be ascertained, it will be evident that in the act of atomic collision, matter runs into consciousness, loses its material aspect, and can no longer be described in the terms of matter." This goes one step behind the senseless aphorism of Des Cartes, "I think, therefore I am," and exhibits to our vision two atoms colliding with each other, and as the consequence conscious thought or soul saying to them, "because you two meet, therefore I think and am."

The experimental difficulties in the way of this argument are, first, that we do not know that matter has any atoms, though the assumption is a convenient one in chemistry. Secondly, if it has, we do not know what they are. Thirdly, if we could assume their existence we have no evidence that they collide, any more than that they dine out, or smoke cigars or sing psalms. Fourthly, if they should collide, we have no reason to believe either that the two atoms would both think, or that one of them alone would think, or that thought would spring into existence as a consequence of the collision, as flame results from the collision of carbon and oxygen. Yet these three are the only conceivable states or conditions which we can think of as arising. If either or both the atoms think, then thought becomes a function or act of matter and not a state or condition of it. If thought exists distinct from the atoms, as a consequence of their collision, then thought is not a state of matter any more than flame is a state of the wick and atmosphere but a product of collision and a separate substance.

We wish we had space for Prof. Spence's suggestive and ingenious paper, which we would print in full, if it were more strictly within the scope of the Journal.

WILSON MEMORIAL FUND. On our sixth page will be found the card of the Secretary of the Memorial Association, and it is to be hoped that every reader will respond. The affairs of Mr. Wilson's estate are found to be in a most deplorable condition: the debts being much greater than the public had been led to believe. At the present writing | a good designer, an evil or imperfect deit looks as though the family would be able to save but little from the estate and even that little is contingent upon fortuitous circumstances. All correspondence and money may be sent to Mr. Nichols. Attention is also invited to the

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Wilson family. Address,

S. B. NICHOLS, Secretary, 467 Waverly Ave, Brooklyn, N. Y.

Mr. T. Ormsbee, an old resident of this city and for many years prominently identified with its commercial interests, is about locating at Buffalo. Mr. Ormabee is a Spiritualist of wide and varied experience and we trust he will make the acquaintance of the many Spiritualists residing in Buffalo The Argument of Design.

The Rev. Dr. Tucker is writing in the Star of the West, a seems of philosophical papers, in which he seeks to make out the case for religious (f. e., Universalist), faith, against modern doubt. In the last number he dwells on the doctrine of plan, which he calls Homology. The word Homology means only a correspondence between phenomena. It does not imply or relate to the question of plan. All that is necessary to establish a correspondence among phenomena, is that those that come after shall adapt themselves to those that went before, which they are pretty likely to do, as there is nothing else for them to fit into but the antecedent events. A gentleman, wishing to show his guest how well his dog would mind, ordered him to sit up. The dog sulked and moved towards his master. "That's right," said his master, "come to me!" The dog paused and on reflection started for the door. "Out of doors with you," shouted his master. The dog had turned, however, and was making for his accustomed place under the table. "There" said his master, "go under the table." "You observe," remarked his master, "my dog does whatever I tell him." "Better than that," said his guest, "he does every thing before you tell him."

In nature, all designs are inferred from the phenomena, as in this instance the command was based upon the antecedent act, which, the command, was so framed as to convert into an act of obedience. Mankind, from disease, are led to investigate anatomy, physiology, and materia medica; therefore, the Teleologist infers that the plan or design in introducing disease into the economy of nature, was to ceach these sciences. In worlds having an atmosphere and water. life springs up; therefore, says the Teleologist, the atmosphere and the water are the work of a designer who designed them to minister to vegetable and animal life. But in the moon which has no atmosphere or water, no life exists; therefore, says the Teleologist, the great designer planned that no water or life should exist in the moon. But why not? A catfish swallows shrimps. "See," says the Teleologist, "how admirably the great designer plans the shrimp to be the food of the catfish." Pretty soon the catfish is swallowed by a man. "See," says the Teleologist, "how admirably the catfish is adapted to feed man." But, ere long the man is shipwrecked and swallowed up by the sea. "Behold," says the Teleologist, "how admirably man is adapted to afford sustenance to the hungry maw of the sea!" If we die in our beds and are buried in the cemetery, "Behold," says the Teleologist, "how admirably qualified is the human body, after sustaining sixty years of orga-

nized life, to enrich the ground." If we consider what is implied and connoted by the word "plan" or "design," we will see that no such act can be predicated of any but a limited and finite mind. The object of every plan is to arrange efforts, so that they will adequately meet the conditions of success. But who imposes conditions] on omnipotence? A ship builder must plan his ship with care and skill because the sea is his antecedent and superior, and he must so build as to adapt his ship to the conditions imposed on him by the antecedent powers of the sea and the winds. A general must plan his battles, because his enemy is moved by an independent and adverse will, and controls a nearly equal force. All that renders any plan necessary, is the fact that antecedent conditions must be met and antagonistic influences overcome. But omnipotence has neither antecedent conditions nor antagonistic influences. The necessity of a plan implies the possibility of failure; but the possibility of failure negatives the assumption of omnipotence, therefore, omnipotence can have no plans. It must merely have flats. Will must be its only plan. Plans belong exclusively, like calculation, endeavor and toil, to finite minds. They are but a part of the toil which attends finitude in its work.

Not only does every design or plan prove a designer, but it proves a finite and limited designer, aiming to] conform to conditions which are superior to his will. Hence

it proves too much. Moreover, if the presence of design proves the existence of a designer, then the absence of design proyes the non-existence of a designer, and if a good design proves sign proves an evil or imperfect designer. Africa as a continent is consigned to sterility and mental imbecility for lack of a range of mountains running through it north of the equator, sufficlent to attract the vapors from the ocean and distribute them in rains over the continent. Even the fabled "mountains of the moon," have been obliterated by modern exploration. A continent which the wisdom of man would have made fertile, had it made it at all, is left adesert by the indifference of nature. Millions of human beings, which, had there been a designer to insert a range of mountains through Africa, would have risen into civilization, virtue and power, have multiplied, and enslayed and massacred in squalor, vice and deformity. If the mountains of Greece, Italy and Europe, prove a design to produce civilization, the deserts of Africa prove a design to perpetuate misery and barbarism. If nature during storms at sea sent great seaangels or mermaids in life boats, to rescue the perishing, that would be evidence of design; but to send sharks is only evidence of non-design or of evil-design. For no human spectator on the shore would send a devouring shark to a shipwrecked mariner. But nature sends nothing else.

If the poles of the earth were mounted I hand unto the people, and when there was I office in this city at an early day.

with vast conceye reflectors of such pattern and design, as would converge the sun's rays upon the polar regions in sufficient quantity to redeem the polar winter to a reasonable temperature and resone that vast region from eternal death, one would therein see evidence of design; but the presence of the moon furnishes no evidence of design, since the condensation of nebulous or cometary matter involves minor as well as greater centers of condensation, and it appears entirely accidental whether any planet shall have one, four, or ten of these minor centres of condensation near it, or whether it shall have a ring of them all around it. The motion of vapor in the clouds is not freer from

If an organization is produced adapted to its surroundings, it survives. If one is produced not so adapted, it dies. Neither case shows more design than is shown in the creation of a running stream, which, if evaporation, precipitation of rain, and the inclination of the land keep it supplied with water, remains a river. If they do not it dries up.

A cancer shows as much design to inflict pain, as a rose shows of design to give pleasure. Poverty is as cruel as wealth is beneficent. A clergyman, whose daughter had just taken the smallpox, once asked Ingersoll what improvement he could make on the plans of God. "I think," replied Ingersoll,"I would make good health catching and smallpox not."

Ingersoll's Revival of Reason.

Mr. Robert G. Ingersoll's recent lecture in Chicago on "What must we do to be Saved," has been productive of many important results. In the first place, the lecturer came freighted with an idea, which, in view of the general tenor of theological discussion for a century past, was new, and has all the force and vigor of a discovery. Ingersoll's new idea is that the doctrine of salvation by faith (whether in Jesus or in the church, Jehovah or any other body or thing), does not appear in the gospels of Matthew or Luke at all; that in Mark it only appears by interpolation, and that John in which it appears fully, was written so long after Jesus's appearance on earth, as to possess no historical authority.

Six or eight leading ministers undertook on the following Sunday, to reply to Ingersoll bringing forward the best evidences they could to refute his point. The result was to establish the fact that the gospels of Matthew, Luke and Mark (freed from the acknowledged interpolation in chap.xvi, 16.18), do not contain any direct teaching of Jesus to the effect that salvation from anything whatever is to be had through faith in any thing whatever. Not one of the answering clergymen cites any words or teaching of Jesus in support of the doctrine of salvation by faith or belief. Several of them ask that the fact that the exercise of the mirac ulous power in healing diseases, was made to depend upon faith, should be made a ground of inferring that salvation from sin and from hell should depend on the same contingency. But this is resting the argument on their own blind reason and not on the words of Jesus. Besides, to hang the standard of salvation on an inference, while it would be presumptuous at the best if Jesus had left no teaching at all in direct point, becomes positively blasphemous when the standards of mere human reason are set up by the clergy against the express words of Jesus. These are to the effect that God will have mercy on the merciful, will bless the meek, the poor in spirit, etc. It is well known that the Scribes and Pharisees were full of faith and honey-combed with hypocrisy like the orthodox of the present day and of all periods. Instead of coming into alliance with these social forces which represented the respectability of his period. Jesus proclaimed himself "infidel" to these and declared that none who did not exceed in righteousness the Scribes and Pharisees, whose whole stock in trade was rightcousness, could enter into his kingdom.

Ingersoll's triumph would have been sufficiently decided had the ministers been content to let the question of his and their relative learning alone. But nearly all of them, and one or two agnostics besides, thought it well to display their own superior resources in the department of "scholarship," by denying and attempting to disprove Ingersoll's statement that "the disciples of Jesus knew only Hebrew, while the Gospels were all written in Greek." Now the fact is that the "regulation bias" of the church for centuries, has caused the misstatement to go into all theological works, that the Hebrew tongue had ceased to be spoken in Judea one or two centuries before Christ's appearance, and had been superseded, not only among scholars but among the common people by the Greek. This statement was made in order to account for the fact that no gospels or epistles written in Hebrew exist. It has so often been made that even infidels and liberal critics had fallen into this way of thinking. The Chicago clergymen all fell into Ingersoll's trap, Every one of them arraigned him for want of learning, and so far as they specified where. in his inaccuracy consisted, they included this point as the head and front of his offend-

When he had drawn the fire of the entire theological "squad" on this point, Mr. Ingersoll, through a reporter, quietly drew their attention to the 21st chapter of Acts, wherein Paul being beset by a Jewish mob in Jerusalem, is given permission to speak to the mob. The account reads thus:

"And when he had given license, Paul stood on the stairs, and beckoned with the

made a great silence he spake unto them in the Hebrew tongue, saying, "Men, brethren and fathers, hear ye my defence which I make now unto you. (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence and he saith) I am verily," etc. The citation of this text indicates that in Paul'atime who ever desired to commend his views to the Jews of Jerusalem, would address them in the Hebrew tongue, which was therefore not only their familiar but their favorite language. The fact that all the Gospels and Epistles are in Greek, goes far to assign them to a period at least a century later, as it requires a century for a people to change their language.

Mr. Ingersoll's answer completely refutes the ancient church explanation of the reason why all the Gospels and Epistles are in Greek. Had they been anything like cotemporary with the persons whose names they bear, some of them would have been in Hebrew. But all the efforts to answer Ingersoll, indicate a complete ignorance of what it is that Ingersoll possesses, and which ministers lack that makes him need answering so much. An attempt to answer the glow of a June sunrise, the plumage and melody of birds, or the swelling surges of the ocean, would be no more absurd. No answer can be framed to an orator, thinker and poet who will convulse his audiences with wave after wave of laughter and of joy at every sentence. Ingersoll applies to the problems of theology an enormous unsophisticated, twenty-eight inch brain, filled with the best culture of the most advanced minds of this age, and a great beating passionate heart, throbbing with every human tenderness, which falls upon the cold abstractions of a dead theology with its thunders like Niagara upon an icicle. If he can not melt he will at least shiver it. We think of nothing so adequate to describe the vast pleasure of listening to a three hour oration by Ingersoll on Theology, as the brief stanza in which Coleridge undertook to praise the dignity and beauty of Homer's verse:

How grandly it bears us along on its swelling and limitless billows. With nothing before and nothing behind but the sky and the ocean."

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

Dr. H. P. Fairfield has been lecturing in

Daniel Earle, Plainville, Mich., has our thanks for sending a club of subscribers to the JOURNAL.

Dr. Henry Slade will not return west un. til sometime next winter. He will visit various places in the east during the fall. The Spiritualists have just closed a very

successful meeting at Clyde, Ohio. A. B. rench and Cephas B. Lynn were the principal speakers. Chaplains have been dismissed from the army in France. It would be a good idea

to disconnect God from all the wars that will take place in Europe in the future. The burning of widows has not wholly ceased in India. Recently, a case occurred in Bamra, although the parties abetting it

were fined by the authorities. Lyman C. Howe spoke at Binghamton, N. Y., last Sunday. He is engaged to lecture at Little Valley the 17th. All progressive people in that section will be interested

in hearing him. Hon. J. G. and Mrs. Jackson, of Hockes. sin, Delaware, spent last week in the city and visited some of our best mediums. We presume Mr. Jackson will have something to say about the matter in the Journal.

We have received the first number of The Ægis, published at No. 9 East Third Street, Cincinnati, Ohio, Annie Laura Quimby, editor and proprietor. It is devoted to the interests of woman.

The last religious census in France shows that there are 35,387,703 Roman Catholics, 467,531 Calvinists, 80,117 Lutherans, and \$8,-118 of other Protestant denominations. The Jews number about 50,000, and 90,000 are attached to no church.

At the request of the Theanthropic Society of San Francisco, the address on "Christian Spiritualism," delivered by Mr. Wm. E. Coleman before the Spiritual Society, September 5th, was repeated before the former society, in Charter Oak Hall, Sunday September 12th.

Mr. J. G. Horn, of Saratoga Springs, sends \$2.50 to the "Prisoners' Fund," for sending the JOURNAL to the unfortunate inmates of prisons. We know of no more useful employment to which money can be put than in supplying this journal to poor convicts and also poor people not convicts. We shall be glad to receive funds for this purpose and will see them strictly applied. Eriends remitting will confer a favor by naming the person they desire to have the paper sent to. In case this is not done, we shall select from the list of applicants now in hand.

Dr. S. J. Dickson, of whom we have frequently spoken in commendatory terms, is now at his home at Blue Island, Cook County, Illinois, one of the many beautiful and healthy suburbs of Chicago. Dr. Dickson is one of the most successful magnetic healers in the country. In addition to his gift as a healer he is a gentleman of refinement and culture, one whom it is a pleasure to meet and who does honor to his profes. sion in every way. The doctor contemplates a discontinuance of travel and intends to treat patients at his home and to open an

T. J. Pitts writes to us from Nashua, ! Iowa, stating that there is a great need of mediums and lecturers there.

That venerable old Spiritualist and philanthropist, Timothy Brown, of Georgetown, New York, is visiting his son in this city.

Mr. A. J. King, of Hammonton, N. J., spent a day with us this week on his way home from Colorado, where he has been investigating the mining interests and making investments.

We learn that Col. R. T. Van Horn, edito r Kansas City (Mo.) Journal of Commerce, having purchased Mrs. King's "Principles of Nature," on recommendation of Mr. W. E. Coleman, was so pleased with it on a first reading, that he gave it a second careful perusal, and is now quite anxious to have Mrs. King come to Kansas City and deliver a course of lectures.

The Scientific Investigator is the name of a new monthly paper published at Portland, Oregon. The name of the editor does not appear. The publisher has appropriated the motto standing at the head of the JOURNAL, "Truth wears no mask," etc., and in so doing he has acted wisely—that motto is never out of place, providing honest intentions are behind it. The first number gives evidence of considerable vitality, and will be read with interest. The spiritual philosophy will receive a fair share of attention in its columns. We wish the new venture abundant success.

A Philadelphia correspondent writes: Mrs: Emma Hardinge-Britten has just closed a very successful and popular course of lectures for the First Association of Spiritual ists of Philadelphia during September. Regardless of warm and oppressive weather the attendance has been large, and on the evening of September 26th, only standing room could be had in the hall for many. Mrs. Britten was the guest of Mrs. S. P. Kase, at whose elegant and proverbially hospitable home a reception was given the speaker, which called some of the old pioneers of Spiritualism in the city. Remarks were made by Mrs. Britten, Katie Robinson, Ed. S. Wheeler and other pioneers.

That veteran Spiritualist, James Lawrence, passed to spirit-life at Cleveland, Ohio., Sept. 28th. Funeral services were held at his residence on the 30th ult., and were conducted by Thos. Lees, President of the First Society of Spiritualists. A. B. French, of Clyde, Ohio, delivered a highly impressive funeral discourse. The Lyceum Quartette furnished music for the occasion, which was very fine. Prof. Seymour, of Philadelphia, made some appropriate remarks at the grave. The services throughout were very appropriate and impressive. The deceased, as is well known, was the first one to suggest the 31st of March as an Anniversary day for Spiritualists. He was a most excellent man, and did a work for huwill be long remembered.

The third annual meeting of Illinois Social Science Association will be held in Chicago, October 7th and 8th, in the M. E Church, corner Washington and Clark sts. The committee take great pleasure in announcing the following programme: Deaconesses and sisterhoods, Prof. S. M. D. Fry, Bloomington, Ill.; Sanitary Science, Dr. Mary Safford, Boston, Mass.; Co-operative Housekeeping, Mrs. M. F. Pierce, Chicago, Ill.; Primary Education, Miss Rebecca F. Rice, Chicago, Ill.; Art in Popular Education, Mrs. Clara Bourland, Peoria, Ill.; Health and Beauty of Women; Mrs. Harriet S. Brooks, Omaha, Neb.; Prophylactics in Charity, Mrs. A. J. Hardin, Peorla, Ill. Every effort has been put forth to secure papers on subjects of the greatest interest, from writers of experience and acknowledged excellence; each paper upon the programme will undoubtedly be a rare treat.

Eighth Congress of Women.

NOTICE OF MEETING.

An Eighth Congress of Women will be held in Boston, Mass., October 13th, 14th and 15th, 1880, at the Meionson, Tremont street. Executive sessions at 10 o'clock A. M. Public sessions at 21-2 and 8 o'clock P. M. At evening sessions an admittance fee of twenty-five cents will be charged. A conference of officers only will be held October 12th at 7:30 o'clock P. M., at N. E. Woman's Club Rooms, No. 5 Park street.

Entertainment for officers and speakers during the sessions of the Congress will be provided upon application to Mrs. Phoebe M. Kendall, 123 Inman street, Cambribge.

DEAR FRIENDS:—The occasion of issuing this invitation to the Eighth Woman's Congress suggests the changes in public opinion which have taken place during the past seven years.

At the early gatherings of the association essays were presented urging that a fuller share in public work be given to women and the suggestion was considered by many as proposing a dangerous innovation. Today, in several of the States, women are serving upon school boards and as school superintendents. They are also acting upon boards of public charities, while in more than one State female prisoners are under the care of their own sex. Many colleges and scientific institutions are open to girls, and the various professions, arts and trades are receiving women into their ranks as never before.

These shiftings of the landmarks of social custom have been due, in a large measure, to the influence of organization among women. By a fuller appreciation of the value of organized instead of isolated action, women have gained in individual capacity, and have also became able to sender more affecting the contract of the have also become able to render more effec-tive aid in furthering the welfare of hu-manity. It has been one of the principal objects of the association for the advance-

the years have brought her, and the more general recognition of her as a factor in the body politic, enhance her responsibility. In recognition of this obligation, we cordially invite to meet with the association all women who are interested in the discussion of the proposed questions, which, while they may seem especially to affect one sex, do, nevertheless, pertain to the general wel-

TOPICS FOR DISCUSSION.

Aids in Education and Research, Prof. Alds in Education and Research, Proc. Maria Mitchell, N. Y.; Women's Work in the Laboratory, Prof. Ellen S. Richards, Mass.; Scholarships for Women, Prof. Rachel L. Bodley, Pa.; Co-operation, Mrs. Imogen C. Fales, N. Y.; Representation of Women upon Boards of Charities Supported by Taxation, Mrs. M. E. B. Lynde, Wis.; Need of Women Physicians in Insane Asylums, L. C. Radall M. D. III. Legal Position of Mary G. Bedell, M. D., Ill.; Legal Position of Married Women, Mrs. Anna Garlin Spencer. Mass.; Opportunities for Women's Work in the Southern States, Mrs. Virginia Carter Merwin, La.; Farmers' Wives, Mrs. C. D. B. Colby, Neb.; Woman's Work in Society, Mrs. Julia Ward Howe, Mass.; Festivals: Their Power as a Means of Moral Culture, Mrs. Mary Newbury Adams, La.

Should time allow other papers will be KATE NEWELL DOGGETT President. MARY F. EASTMAN, Secretary.

Brooklyn (N. Y.) Spiritual Fraternity.

Capt. H. H. Brown was the speaker of the evening, who stopped over with us on his way to fill his engagement in Philadelphia. He spoke from the subject, "The Transition of Spiritualism from the Phenomenal to the Practical." Capt. B. is a fluent and graceful speaker, clothing his thoughts in beautiful language and often with outbursts of genuine inspiration. He said:"In a par-alyzed limb the first sign of recovery is pain; so it is in all reformatory movements. This seeming antagonism and sharp criticisms are but precursors of the harmonic age, and in these misunderstandings, 1 see cause for growth. As yet, Spiritualism has done but little to help men to become better, and when mediumship is understood to be the means to an end, and not the end of growth, Spiritualism will move onward. If Spiritualism is to save the world, it must do something to aid mankind in its progress. In the thirty-three years, I can see where attempts have been made and failed, and this has been largely due to the

fact that such attempts were based upon the material plane. "The Bible says that 'things of the spirit must be spiritually discerned, and mediumship is but a stepping stone. Spirits have not come to us to dictate, but to be co-workers for the unfoldment and growth of our spiritual natures, and they are benefited as much as we are by this blending and interchanging of thoughts. A medium must be more than a mere machine, if he or she would grow into the realms of peace and progress. You must learn that mediumship is a primary state or condition, and that an unconscious trance is the lowest phase for the unfolding of the spiritual in man, and when in this state the medium is abnormal. The world wants men and women who do their own thinking, and the day is passing away when the ignorant will be used to teach or instruct the world. We often hear it said when a person is influenced to heal the sick by magnetism, that we are soon to do away with colleges and schools for instruction in the science of medicine. I say nay. Give us all the true education that we

can get.
"I know one of the best magnetic liphysicians in the State of Connecticut, who received a thorough medical education, and finds it a great aid in his study and treatment of disease. My friends, we must disabuse our minds of this idea that ignorance is wisdom. Mediums should keep their bodies clean, free from whiskey and tobacco, and make themselves fitting temples to receive spirit-ual truths. Spiritualism comes to leaven the whole lump. An attempt was made a few years ago to solve the social problem by attaching it to Spiritualism, and it failed. You are to take active interest in all the great questions of the age, and by your individual lives you are to reach and shape

"The angels have prophesied that in 1881 we are to take a new departure, and that great changes are to take place, and that it is to be a period of great power. We all stand in this influx of spiritual forces, and this spiritual influx comes to aid man in his spiritual development. Spiritual power is good only to the good. See to it that you are not obsessed by evil influences, for woe it is to the man or woman who does not question the influences that control them. Spiritualists as a body have had no place in the reformatory movements of the age. It is, however, cosmopolitan. In the great political excitement of the day, where do you stand? If you are guided by your conscience, you will vote and act only with good and pure men; and you must act as individuals. This influence you exert as men, and hence you cannot organize into a harmonious whole. Herbert Spencer says that evil is when man is not in harmony with his environments. When man is guid-ed by his conscience or the soul, it leads him to the right, and the development is

towards goodness. "We hear everywhere disturbances-capital and labor are coming in conflict and the poor are becoming poorer and the rich richer. This problem is to be solved by co-operation, and Mons. Godin at his Familestere in Guise, France, has shown what an intel-ligent Spiritualist guided by his conscience, can accomplish for his fellow men.

"Jesus lived in a state of practical com-munism, and the disciples held everything in common, and when men and women are permeated with the doctrine of Jesus, "That you love your neighbor as yourself," then you will overcome this natural selfishness that is the curse of humanity. So let me We see urge you to develop conscience. the dawning light, and we must grasp it. This scance mania must cease. Why do you linger on the threshold of your spiritual unfoldment, and forever seek for a sign. One fact of spirit communion, when fully demonstrated, is good as a thousand, and this constant desire for wonders, is driving mediums into the insane asylum and the brothel! I do not wonder at the frauds in physical mediumship. You cannot protect hem unless you are actuated by a higher and purer motive than curiosity. Andrew Jackson Dayls never spoke a truer word than when he said that the work now required was to Spiritualize the Spiritualists.

objects of the association for the advancement of women to encourage co-operation. The yearly meetings have brought together thoughtful women, from widely severed sections of our country, that they might consider together the best methods for securing the advancement of society.

The problems of the day are difficult, and toward their solution woman must do her full share. The more varied duties which

od, and that is growth, That you love one another, and when you have truly reached this condition of spiritual growth, then will have begun the millennium age. If I can touch the soul, I can touch the man. So, my friends, see to it that you shape your thoughts and lives for a true spiritual growth and unfoldment, and it all sums up in this, that Love is the fulfilling of the

W. C. Bowen and D. M. Cole followed with short addresses. Prof. Henry Kiddle is to speak at our next meeting upon "The Identity of Spirits."

S. B. NICHOLS. 467 Waverly Ave.

THE "INDEPENDENT VOICE."-There is a misapprehension in the minds of some of our readers concerning the spirit voices heard by Mrs. Clara A. Robinson. The spirits talk to the medium, who is clairaudient, but the voice is not heard by any one else. Mrs. Robinson does not profess to be a test medium, nor to give sittings as such. She hears the voices at irregular intervals while in her normal condition. She is a magnetic healer and offers her services to patrons only as such.

Dr. G. H. Geer spoke at the camp meet, ing, Lake George, N. Y., Sept. 17th, 19th, 22nd and 26th; in Glen's Fall, N. Y., the 28th; Sunday, Oct. 3rd, in Battle Creek, Mich. He will speak again, Oct. 10th, in Battle Creek, and on the same day will start for Minnesota, to attend the State Convention at Glencoe, Oct.15th,16th and 17th. Dr. Geer is the State Missionary for the Minnesota State Spiritualist Association. His address until further notice will be Farmington, Minn.

Mrs. M. C. Gale, the young inspirational speaker, can now be addressed at North Lansing, Mich., where she lectures October 10th, and October 17th at Detroit.

Zusiness Zotices.

Mrs. D. Johnston, Artist, 712 Astor street, Milwaukee, Wis. Water Color Portraits a specialty

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SPIRITUALISTS AND REFORMERS west of the Rocky Mountains, can be promptly and reliably supplied with their books and papers by addressing their orders simply to "Herman Snow, San Francisco, Cal." Catalogues and circulars mailed postpaid. Also, a table of books and papers, kept by Mrs. Snow, will always be found at the Spiritualist meetings in San Francisco.

AGAIN VICTORIOUS.—At the International Dairy Fair, held in New York, December, 1879, a com-mittee of the most expert butter makers made the most careful tests of all the different Butter Colors. The result was the unanimous award of the only prize to Wells Richardson & Co's Perfected Butter Color. Again this original and perfect color seems a victory as it always does when there is honest and fair competition with any of its competitors. Sold by Druggists and Merchants. Take

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CURES EVERY CASE OF PILES.

AN EDUCATIONAL ENDORSHMENT .- The Rev. C. A. Harvey, D. D. of the Howard University, of Washington, has addressed the following letter to Mesers. H. H. Warner & Co., of Bochester, N. Y.: GENTLEMEN: I take pleasure in stating that I have for two years past been acquainted with the remedy known as Warner's Safe Kidney and Liver Cure, and with its remarkable curative efficiency in obstinate and so-called incurable cases of Bright's Disease in this city. In some of these cases, which seemed to be in the last stages, and which had been given up by practitioners of both schools, the speedy change wrought by this rem-ody seemed but little less than miraculous. I am convinced that for Bright's Disease, in all its stages, no remedy heretofore discovered can be held for one moment in comparison with this. Respectfully yours,

Spiritual Meetings in Brooklyn and New York.

BROOKLYN, N. Y - Spiritual Fraternity Lectures:
Friday, evening, Oct. 8th. "The Identification of Spirita." Frof. Henry Kiddle, New York City.
Friday, Oct. 18th. "A Noble Motto and its Gallant Standard bearer," W. C. Bowen.
Friday evening, Oct. 2nd. "An experience meeting."
Wella P. Anderson, spirit artist, will be present and draw spirit netures. enirit pictures.

Friday evening, Oct. 26th. "Spiritual Experience," Mrs.
H. M. Poole, Metuchen, M. J.
Friday evening, Nov. 5th. "The Creed of the Spirits," Mrs.
Emma Hardinge Britten.
Friday evening, Nov. 12th. "Unseen Forces," Col. Wm.
Hemstreet.

NEW YORK CITY.—The Second Society of Spiritualists old services every Sunday, at Cartier's Hall, 28 Rest 14th

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Breathings of Immortality. MRS. M. R HUGHMA.

Come, gentle muse, inspire my lay With breathings soft and sweet; All bathed in love's celestial spray, In harmony replete.

O breathe me from that fountain head, Where everlasting truth Rolls on its tide, where angels tread The flowery paths of youth.

And while soft inspirations roll Their accent o'er my brain: O, teach my heart the sweet control To breathe those truths again.

How, from the mighty steeps of time, Progression's rolled her car; From old-time wars, bloodshed and crime There dawns a brighter star.

The moon tide of our lives; That gilds the thoughts on pages bright With blendings from the skies. While Faith, the spotless angel white, Points upward to the sky; Amid the azure robes of night, Breathes forth "thou cans't not die!"

star that lights the darkest night

How beautiful, how grand, sublime, To know there is no death, But on the blissful shores of time To hale a purer breath.

No death! no death! there is no death, But one eternal day; The blessed Nazarene, he saith, "I am the light, the way."

No death! no death! a higher aim, More perfect and more sure; In that blest clime where care and pain, No more shall we endure.

Let not thy hearts by fear oppress: Aye, read God's word and find His sacred promises, to bless His children all mankind.

And through this blessed faith we've caught A gleam from that bright store; Through its pure teachings we are taught We live forevermore.

Spirit Individuality.

While on the one hand, such strong evidence of spirit identity exists as in the plentiful well-authenticated cases of a spirit appearing to one, two, three or more persons, and giving him the first news of the death of his body, on the other hand, there are cases in which the spirits are apparently not the persons they say they are, and it is an open question even whether they be spirits at all. Im-mense self-conceit is known to medical men to be one of the symptoms of a form of lunscy, the suf-ferer for instance, believing himself to be the Em-peror of Morocco, or having been incarcerated for laying claim to the English Crown. Inclining in this direction are those forms of mediumship in which the individual believes himself to be in communication with the Lord of Hosts, or with other munication with the Lord of Hosts, or with other secred intelligences, but whose common-place revelations through their chosen earthen vessels in no way shake the faith or self-conceit of the latter. Lower still, in a kind of descending scale, are the spirits of Milton and Shakespeare, writing trash in b-d metre, or the spirit of Faraday, talking bad grammar and palpably false science. Mixed up with all this we have more intelligent spirits. up with all this, we have more intelligent spirits, usually with more humble names, who take pains to give evidence satisfactory to the legal mind. to give evidence satisfactory to the total that they are the persons they say they are, so that the facts, taken as a whole, present a tangled

skein to unravel. what is the explanation of the great names given by certain spirits, yet who clearly are not the persons they say they are? Sometimes they give the name of a great mythological individual who never had an existence, but who their medium believes to have once lived on earth; and sometimes they are a consider the control of the control they give the name of a real man, coupled with glaringly inaccurate statements about his life in this world.

Swedenborg believed himself to be sometimes in direct communication with the Almighty, who was consequently dwarfed to the limits of a yenwas consequently awaried to the limits of a vehicle but good man, whose plan of construction of the heavens, hells and earths of the Universe, could thus be made known to a weak mortal. This is (in a higher degree) but the savage dwarfing his deity to a fettsh—to something he can comprehend. Yet it would be rash to assert that a description spirit communed with Swadenbore, for hy hend. Yet it would be rash to assert that a de-ceiving spirit communed with Swedenborg, for by spiritual revelation the latter launched upon the earth a magnificent system of philosophy, many points in which modern Spiritualsm is alowly proving to be true. Perhaps, in conveying spirit-ual truths to the world through a physical orga-nism, the laws are such that the said truths can only reach us by alon and by symbol which the only reach us by sign and by symbol, which the more egotistical of the recipients mistake for the reality. It is probably a process of mental telegraphy, in which both the spirit and the mortal believe the messages to and fro to be direct and complete, whereas they are greatly altered in transmission, names included.

If, when judged upon their own merits, spirit messages are so valuable as to be palpably doing good work in the world, the medium need not trouble much whether they come to him accom-panied by a great or little name. But if they prove so be common-place, the sooner he ceases to waste his time in receiving them the better, even though they be apparently attested by the names of all the saints in the calendar, who should then be told to go away, also to take up some other occupation calculated not to lower them in the estimation of intelligent mortals.—London Spirit.

Stewart Seconds Case's Suggestion for Scientific Experiments.

To the Editor of the Religio-Philosophical Journal: I notice in the JOURNAL of Sept. 25th, an article by Mr. J. M. Case, advocating the organization of a committee to consist of a few of the leading minds in the different schools of thought, to test the phenomens of Spiritualism as given through the phenomens of Spiritualism as given through Slade, Watkins, Mrs. Simpson and others. It seems to me that this thought is in the right direction, and, if carried out, would ultimate in great good to our cause. If we have the Materialists, the Christians, the scientists, and Spiritualists all represented, and they, as a body, agree that certain remarkable phenomena took place in their presence, it is clear that it will lead to a degree of agitation of thought which cannot be brought about in any other manner. I heartily endorse the suggestion, and hope that Col. Bundy and other leading Spiritualists, will interest themselves in the matter.

selves in the matter.

Why would it not be a good plan for the editor of the RELIGIO-PHILOSOPHICAL JOURNAL to organits what might be termed a society for the scientific investigation of spiritual phenomens, and let it be conducted strictly upon scientific principles? I will give twenty-five dollars to become a member of such a society. The services of genuine mediums could be obtained and paid for by the society, and men of influence in the different schools of thought be invited to attend with the understanding that they shall give a true and accurate report of what transpires in their presence. Whether this is the most practical plan to bring about the desired results, or not, I am not prepared to say, but it seems to me that some organized effort ought to be made, as nothing definite can be accomplished without united and well directed

Some one ought to lead off, and it appears to me that the editor of the RELIGIO-PHILLEOPHICAL Journal is pre-eminently the man to undertake the work. Whatever plan may be adopted, if any, I am ready to advance my mite to help along the

H. M. STEWART.

Magnetism as a Curative.

[Chicago Times.]

[Chicago Times.]

Both mechanical and physical magnetism have been before the public as means of curing numerous diseases for many years, and yet how little appears to be known as to the efficacy of this mysterious yet common remedy for human aliments. The ignorance regarding it is almost criminal, for the reachness, the economy, and the success of this method of healing diseases places it within the reach of invalids with every encouragement of a certain cure for nearly all the forms of sickness to which human fiesh is heir. Where it has been thoroughly and judiciously adopted as a remedy, it has proved itself valuable in removing the causes of diseases of various sorts, and the origin of the ailments having been eradicated by the magnetic current, the patient has nothing to do except to get well in the shortest possible time. For instance, in the case of a sore throat, one manipulation of the hand of the magnetic healer frequently removes the disease, leaving the affected quently removes the disease, leaving the affected organ to regain its normal condition as quickly as nature can recuperate itself, and that withou the use of medicine taken internally, or external-

The two forms of applying magnetic currents for the removal of disease are the battery and the hands of the healer. The mechanical instrument has undoubtedly worked wonders, but none greater than those affected by the application of animal magnetism to the person of the patient by the hands of the skillful operator. The former method is also open to objections as a curative; while manual applications, exercising a greater general influence upon the patient, produce a more natural, and and consequently a more genial and effective, result. We suppose there may be cases where the use of the battery would be more efficacious than manual manipulation, but this effect would result from physical conditions affecting the transmission of the magnetic current—such as an entire natural inharmony existing between the ope rator and his patient; as for instance, both might be positive magnets, in which case no effect could be secured without a change of magnetic healers,

or the application of a battery to the diseased in-dividual. Such cases, however, are rare.

The "laying on of hands in the application of animal magnetism to the cure of disease brings the healer and patient into close and agreeable the healer and patient into close and agreeable physical communion with each other. The physician takes away the disease, and leaves in its place a life-giving current that pervades every nerve in the patient's system. The battery, however, senseless and unsympathizing in itself, often leaves the patient to suffer from a headache or a nervous attack, neither of which the manual application, if properly applied, induces.

The question naturally arises, if magnetism is such a powerful and effective healer why is it not

such a powerful and effective healer why is it not more generally known, applied, and made effective in society? Simply because ordinary medical science has educated people to believe that in or-der to cure their diseases they must dose them-selves internally with medicines; they must "take something to straighten them out"—and in too many cases the patient finds himself "atraightened out," first on a bed of anguish and then in his

Ask any magnetic doctor in the country as the character of the diseases which he is called upon to cure, and he will probably tell you that at least two-thirds or three-fourths of them are cases aggravated almost beyond human control by the treatment of physicians of the ordinary scientific and medical schools, cases abandoned when "medical science" can do nothing more to cure them. Then the magnetic doctor is called in as a last resort. Failing to arouse to healthy action a system destroyed by the aggressions of medical poisons added to a prostrating disease, the magnetizer can only temporarily relieve a case which he might at the outset have cured with the greatest case with-

in a day or two Some of these abandoned cases, however, after coming into the hands of the magnetic doctor are effectually cured by his manual manipulation of the affected organs. One case came under my notice, a few years since, where a Chicago lady of great respectability had long been treated by a scientific doctor of medicine for an ovarian tumor, without effecting a cure. He then ceased his efforts in order that she might gain strength and prepare for the removal of the tumor by a severe and possibly fatal surgical operation. About this time the lady placed herself in the hands of a magnetic doctor who within a short time not only removed the tumor by the application of the magnetic current, but also destroyed the effects of the ill-treatment to which his patient had previously been subjected. At this writing the lady is a liv ing witness to the facts here stated, and resides in Chicago. There are also numerous instances recorded in which tumors, ovarian, abdominal, and otherwise have been successfully treated by mag-netic currents, and the patients restored to health. Paralysis, too, yields to the magnetic influences

quite readily.

Another remarkable feature in the successfu cure of diseases by magnetism is the absence of personal contact between the doctor and his patient. Thus sick people at a distance are often re-lieved without seeing the doctor. In such cases the remedial agent is a thin sheet of paper (which can be sent uninjured in the malls), over which the doctor has simply passed his hands for a few sec-onds. The paper receives and retains the mag-netic current thus conveyed to it, and the patient netic current thus conveyed to it, and the patient can apply it to his body, according to the instructions given, with a beneficial effect for several days. A sheet of the magnetized paper placed beneath the feet, even without removing the sheets or stockings, is said to throw a patient suffering from chills and fever into a perspiration, and cure the disorder. It is also claimed to be useful in most of the diseases where magnetism is applicable as a remedy, and the list seems to include about all the aliments suffered by mankind.

Animal magnetism is a natural science as much as is medicine or astronomy, and its capabilities as cu-rative have been already widely tested; how much further they will be developed depends greatly up-on the prejudice or indifference which scholars and the public may manifest as to its value in this direction. The prescribers of medicine generally are among its most strenuous opponents, because it interferes with their own system of practice.

The writer is not a magnetic heater, and has no interest beyond that which he has in every effort to relieve human suffering.
H. M. Hugunin, No. 476 West Lake street.

Who was the Medium?

V. P. Jellhofsky, under the head of "Spirit Pranks in Intra Caucasus" in the London Spiritualist, alludes as follows to the adventure of an American medium.

A high-born lady of Russia, the Countess P—, lost her husband lately at Berlin, and she and her family were disconsolate. The widow passed her days and nights weeping and lamenting over her fate. One fine day, the servant announced to her the visit of an American gentleman. He had just arrived at Berlin and sought a personal interview upon some business of the highest importance to the lady. At first she refused to see him, as she the lady. At first she refused to see him, as she had constantly refused others even her best friends. Then he sent word that the business concerned her late husband, from whom he had a message for her. Then he was admitted into her room. She'saw a good-looking, gentlemanly Saxon, who in order, he remarked, that she might not suspect his good faith, showed her his passports. He then proceeded to tell her that he was a "medium," who had come to Europe on business concerning who had come to Europe on business concerning an inheritance, which business had led him to vis-it one of the Berlin burial grounds. It was there that he had made her late husband's acquaintance He, the dead man, had saked him to visit his wid ow, and beg her not to be so despondent and mis-ow, and beg her not to be so despondent and mis-erable, as her grief was the only impediment to his blies; he felt far better and happier now, than he had ever felt before, being delivered of his frail body which had caused him so much suffering. The Countess stared at the medium, and felt firmly con-vinced that she had to deal with a lunatic. But the American determined to convince her, set to describing the decessed Count's appearance to the minutest details, even to the dress he had been buried in, and then she believed. Besides that, he informed her that her husband wanted her to know that certain documents which she would very soon meed in a forthcoming law-suit for his inheritance, had been concealed by him in the house upon one of their estates. They were hidden in a certain deak in a certain room and in a peculiar-looking nete-book. The information proved perfectly correct, and became in time of the greatest important. ance to the Countess, as the law-suit took place as prophesied, and she easily won it.

Medical Mon and Druggists.

According to the Medical and Surgical Superter of Philadelphia, the Medico-Legal Scalety of that city has recently issued a report which should be read and pendered both by physicisms as a profession and by public-spirited citizens throughout the country. Rome months ago the scalety appointed a committee to take into consideration the relations between medical men and druggists, and to appear if messible, some remedy for the the relations between medical men and druggists, and to suggest, if possible, some remedy for the existing frequent usurpation of the function of the doctor by his coadjutor, the compounder of prescriptions. The result has been a very brief but lucid and practical disclosure of the sources of the difficulty, concluded with some remedial auggestions that are eminently sound and feasible. By their professional patronage of druggists, physicians have unconsciously cultivated and promoted popular confidence in the discretion and training of their coadjutors, thus leading their patient to ask the advice of the latter in cases of not very serious indisposition, and depriving themselves of a large source of income. By this means the importance of the physician as the primary authority in medical matters has been diminished, his business impaired, and the prestige of druggists business impaired, and the prestige of druggists increased. That this statement of the case is true every accurate observer well knows; it is even truer of New York than it is of Philadelphia; but it is true of every town and village in the United States, and a more flagrant abuse in small towns States, and a more fisgrant abuse in small towns than in large cities. On occasions, even, in smaller cities, the doctor finds the druggist to be master of the situation, and is compelled to submit to any humiliation rather than offend him and lose the practice he is able to influence. So the druggist begins by offering the physician a small percentage on all prescriptions sent to him, and ends by exacting of the physician a commission on patients. Cases of this percentage business are more common than the public suppose; there are many physicians in this city to whom there are many physicians in this city to whom the druggist pays a portion of his receipts on every prescription sent to him, and is compelled to charge accordingly; but, of course, such facts did not come within the scope of the Medico-Legal Society. There is a source of abuse by druggists, society. There is a source of abuse by oringglats, however, which is too general to be passed without comment, and that is the substitution of drugs for each other. The doctor prescribs quinine; the druggist substitutes the less expensive quinidia and charges for quinine, or uses an inferior and adulterated article. This practice is quite extensionally. sive. Diluted tinctures are employed, bismuth adulterated with arienic is made to serve for pure bismuth in infantile troubles; the child dies, and the doctor gets the blame. The committee sug-gests as a remedy for this state of things, that physicians shall unite in demanding that druggists shall cease to sell quack nostrums and pre-scribe, and to renew prescriptions.

Mrs. M. A. Amphiett-Departure to the Life Beyond.

To the Editor of the Religio-Philosophical Journal: Will you please publish the following notice from the *Philadelphia Ledger*. Mrs. Amphlett, I learn from a private source, was cared for at the house of G. D. Henck, 446 York Avenue, Philadel-Yours truly, G. B. Stebbins.

SHE CAME A STRANGER AND DIED.

[The Public Ledger.]

Near the latter end of August last, a female stranger, giving the name of M. A. Amphlett, came to our city, and on Sunday, the 22d of that month she attended a meeting of "the First Association of Spiritualists," at the hall, corner of Eighth and Spring Garden streets. Invited to address the assemblage, she gave briefly a history of her career as a spiritual medium and as a public lecturer upon the philosophy of Spiritualism. lic lecturer upon the philosophy of Spiritualism.
For nearly thirty years she had been a missionary among the people of the West, laboring with tongue and pen in every cause calculated to benefit humanity. Especially in the dispensation of spiritual truth did she deem herself a selected messenger. The succeeding Sunday afternoon ahe delivered an address upon the subject of Peace, taking for her text the commandment,

"Thou shalt not kill." The next day, when visited by members of the Association, she was found suffering from pain, and sorely oppressed with a fevered brain. Her case was promptly taken in charge by members of the Association, and personal and medical at tention given her. She suffered painfully until Friday, the 10th inst., when she quietly and peacefully passed over the river to the eternity elde of life. On Sunday last, the 12th of September, her earthly remains were deposited in Harmony Cemetery, after having been laid to view in the hall, and the last tribute of respect paid to the dead stranger in appropriate obsequies. The services were impressive without being imposing, Mrs. Emma Hardinge-Britten, of London, now ecturing for the Association, being the principal

speaker We feel that this much was due to the memory of the departed, who came a stranger into our city, and of whom but little is known to the present time. She hailed from Cincinnati, Ohio, was known in Chicago and other cities and towns in the West, we believe, This notice may meet the eye of some acquaintance, or of her brother, a resident of Kansas, who will then realize that a stranger in Philadelphia will find it the "City of

Remarkable Cures at Knock, Ireland.

The Dublin correspondent of the London Times writes under date August 28th: "The excitement caused by the alleged miracles at Knock has not yet subsided, as may be gathered from the de-scription given by Mr. James P. Talbot, manager of a Clonmel club, of a visit which he paid to the place. Writing to the Topperary Free Press, he says: Starting from Clonmel by the 7 A. m. train, it was close on 10 o'clock at night when I came in sight of the Church of the Apparitions. As I ap-proached I could hear the voices of the pilgrims, crowds of whom, even at that late hour, were as-sembled in and around the church reciting the Rosary, or chanting hymns in honor of Our Lady Around the yard, or in the church, were people praying or settling themselves to sleep. There were representatives from every county in Ireland, England, Scotland, and even from France and America. No one could help being struck with the faith and devotion which induces even delicate people to sleep night after night on the damp grass. On the 15th inst. High Mass was celebrated in presence of a congregation numbering not less than 20,000. After mass, a procession of children, bearing the banners presented by the Cork, Limerick and Lancashire pligrims, marched round the church The severe was a presented in the Limerick and Lancashire pligrims, marched round the church. The sermon was presched in the open air by the Rev. Father O'Callaghan. The following are a few of the many cures I witnessed: Patrick Trowel (paralysis of the feet), from which he had been suffering for over a year and shalf. Mrs. Mary Lewis, Manchester, suffered from chronic rheumatism for eight years, her limbs being almost useless. She was completely cured during sleep. A young girl named Walsh, nearly cured her of paralysis. John Foley, Manchester, was in the hospital for eighteen months, suffering from disease of the spine. He was so far restored to health as to be able to walk without crutches. Another young man from Manchester, suffering Another young man from Manchester, suffering from spinal disease, was completely cured. His body was so weak that he was obliged to wear stays—partly made of plaster of Paris—to enable him to stand or walk. He is now able to walk or run without any help. These are only a few of the miraculous cases I had the happiness to witnose during my stay. I could relate many more, but I fear I have already trespassed too much on your valuable space.' The editor of the paper vouches for Mr. Talbot's integrity.''

Natham Anderson writes: I am proud to see that Spiritualism is ridding itself of frauds and I hope the day is at hand when they will not dare to put forth any trickery. Let us have truth and honesty, and our cause will permanently prosper. We have but few Spiritualists in this part of the State, and would be proud to have our friends who anticipate emigrating to Texas, to look at Greensville in selecting homes.

J. W. Sprott writes: I am an old subscriber, and have taken the Journal for ten years. I heart-ily endorse your management of the paper. I ex-pect to be a life subscriber. Letter from Judge P. P. Good.

The following hastily written letter from our steemed friend, was not intended for publication. but we know that many of our readers will enjoy it, and we hope the Judge will excuse the use we

Guiss, France, Sept. 11th, 1880.

To the Editor of the Religio-Philosophical Journal: You will perceive from the caption of this epis You will perceive from the caption of this epistle, that I am writing these few lines under the roof of Mons. A. Godin, the great projector of the cobperative Fundisters. Mons. A. Godin has practically demonstrated to the world the feasibility of uniting capital, labor, and participation in the profits of his great business enterprise by the members of the Fundisters. This affair has been earried on by him and the Association for twenty years, and it has proven to be a marvellous successful enterprise, physically, morally and more conful enterprise, physically, morally and more than all, financially. I have personally examined the workshops where the stoves are manufactur-ed, which is the only business carried on here. The men look intelligent; they work with an alacrity, as if they were the owners of their labor and business, which is a fact. I have examined their cozy houses, schools and other institutious; like everything clae that is here, all works smoothly and also successfully. There are four hundred families here. Crime and immoral conduct are unknown among them. A perfect guarantee, free from want and poverty in old age, is one of the matters entertained among its members.

I consider the many social organizations that I have examined in America and Europe, and this comes up to the true scientific basis of any at present in existence.

Mrs. A. C. Bristol is here examining the whole

natitution critically, and has been studying it for the past five weeks. She is now preparing an article for the New York Emming Post, which you must try and get when it is published. She is well pleased with the movement. More. A. Godin is a sensible, practical Spiritual.

st, and this entire movement, undoubtedly, from what he tells me, is guarded and protected by the guardian spirits who are desirous of a better goverament on earth. He is a splendid specimen of a man physically; he has a fine head; he works very hard and takes but little pleasure. His enormous wealth and energies are all concentrated to this grand government, which is the best system of a civilization we have on this planet to-day.

My trip throughout Europe has been a grand success, especially in Rome and in all Italy. lave seen Vesuvius and been on the glaciers. Popery has seen its best days in Europe, which is admitted by the clergy.

I am on my way to morrow to Parls. Mrs. Bristol accompanies me to that city, and I go to London on the 18th, and thence to Wales. My expectations are that I shall leave Glasgow about the middle of October for New York City. Let the Journal readers know that I am alive and well. I have not been sick a day, nor missed a meal; the difficulty is I do not get enough to eat. Remember me to your dear wife and believe that

A "Tanner" in 1769.

A "Tanner" does not mean to day what it meant in the days of the first Grant excitement (thank God that they are past!). It does not signify now a man who "treats" the outside of beasts, but who chastises the inside of his own animal by the "tan-nin" of his will. It is of a "Tanner" of the latter kind, of more than one hundred years ago, that I am going to relate; among other reasons for that, too, of proving that there is really nothing new under the sun.

under the sun.

The Medical Weekly of Vienns, Austria, in an article on Dr. Tanner's fasting experiment, refers to several cases of voluntary deprivation of food in former times. The most interesting of these is reproduced from the French work, Histoire de l'Academie des Sciences (History of the Academy of Sciences) of 1769. The principal incidents of this case are briefly these: "A military officer on the retired list, who are second of his public character. tired list, who on account of his noble character, his extended reading and his happy memory, had enjoyed general popularity, was on account of a slight aberration of mind, brought to the fortress of Saumur. But the confinement there made his mental condition worse; it passed into that kind of real mania which may be called "mania of vain glory," which makes the subject imagine that he is some famous person, some world wide celebri-ty; as some of our present media temporarily fancy to be Pythagoras, Confucius, Moses or Jesus Christ. At once, on the 25th of December, the idea struck our poor maniac, to abstain from all food, and from that very day until the 9th of February next, for forty-six days therefore, he did in fact, not take the least nourishment. On the fifth day of his fast he asked for liquor, and a little 'anisette" (a cordial flavored with Aniseed) was given him, which he consumed within three days. He then petitioned for solsette again, and was given the same quantity, but cautioned at the same time, that he had to use it moderately. In accordance with this injunction, he put only three drops of the liquor into every glass of water he drank, and thus it lasted him till the 39th day of the fast. On this day he stopped drinking and from that to the 47th day, he did not take anything at all. On this day, however, he saw a young girl, who entered his cell holding in her hand a piece of bread with cheese. This aspect roused his desire for food; he asked for soup, bread and solid dishes, and he was given some soup and water thickened with rice, and after a while meat and ordinary victuals. He then grow cheerful, lost his mania, demanded to be called by his own name, and was for several days believed to be cured. Soon, however, with his returning strength his mania returned also."

It did not seem amiss to bring this interesting

case to public notice in this country, as it comes from reliable scientific sources, and as it may con-tain some practical hints about the value of the fasting cure in mental diseases (or more correctly disorders of the brain, the organ of mind). If the fasting process of this unhappy victim of a disarranged imagination had been cautiously persever ed in and conducted and controlled on scientific principles, it is almost probable that a lasting cure could have been effected.

Yours as ever, Di Brooklyn, N. Y., Sept. 24th, 1880. DR. G. BLOEDE.

Dr. Tanner Outdone.

"A correspondent writing from Sutton says that a little more than thirty years ago there lived in that town a well-to-do farmer, between seventy and eighty years of age, who became ill with loss of appetite. After a short time the illness seemed to abate, but the patient refused food, even though nourishment was urged upon him by his friends. He fasted thus between forty and fifty days. This fact, says the correspondent, is attested by his neighbor, Col. Asa Page, of Sutton Mill Village, who sat up with him the night after he had fasted forty-one days. A few days thereafter the smell of cooking food in a room adjoining the faster tempted him, and he broke his fast. He soon re-covered and lived several years,"—Mirror and Farmer. N. H.

The above account of fasting I clipped from Mirror and Farmer, published at Manchester, N H. Now, I have investigated this case, and find the account substautially correct. I am well ac-quainted with this Col. As Page, who is now a Justice of the Peace; he is truthful and reliable. Seth Russell was the name of the man who fasted. He lived a mile from the South Village in Sutton. near the regular stage road. Mr. Seth Russell, jun., with his wife and daughter, now live on the old place where his father formerly did. I am well acquainted with the family and know them to be truthful. I showed this account to them, and they answered me in these words, "It was shout so." The old man was sick and despondent, and had finally determined to starve himself to death, which he thought he could accomplish in

nine or ten days. His daughter, Mrs. William Wadlelgh, who lived His daughter, Mrs. William Wadleigh, who lived in town, hearing of his determination to starve, hastened to see him two days after, and, after much entresty, persuaded him to eat something. He then ate just one-fourth of a cracker, and drank one-half of a cup of tea. After this, he fast, ed just forty days, eating nothing, and drinking nothing but pure cold water fresh from the well. Now, by the way, their well water is remarkably cool and pure. Mrs. Russell told me that they thought seriously of putting gum arabic into the

water, so as to make it nourishing, but finally they did not dare to do that, for fear he would find it out and so refuse to drink the water. He was particular about the water he drank, and would constantly inquire of them, if it was fresh from

Just forty-two days from the time he began to fast, and just forty days from the time he ate the cracker and drank the tes, he consented to eat. South Sutton, N. H., Sept. 20th, 1880.

ATTENTION:

Wilson Memorial Association.

We want in the next thirty days to receive a membership of one thousand names with subscriptions of one dollar, for which we will furnish a very handsome portrait of E. V. Wilson. Send us your names at once. We also wish to sell in the next thirty days one thousand of the Wilson Memorial Pictures. Every man or woman who ever met Bro. E. V. Wilson, can do this. Reader, this means you. Act now!

S. B. NICHOLS, Secretary. 467 Waverly Ave., Brooklyn, N. Y.

Ifiram Smith writes: As the caption of your paper indicates, both in sentiment and in its order of arrangements, it is just the thing needed, and like all tangible things, it is the outward expression of an inner corresponding spirit, which, as is generally the case in its order of development, embraces religion before philosophy; and in passing through the fires of experience, it empresses the latter all the mean and the fires of experience. braces the latter all the more, and the former (with the tares burned out) none the less; and thus sings the songs of hope as it advances, changed from the minor key of B flat to that of C sharp, where it is now pitched on the base of science, the opposite extreme, which is all right and natural in the order of progression. Thus it has never done opposite extreme, which is all right and natural in the order of progression. Thus it has a tendency to draw others up from the minor key of a blind superstition and credulity to the natural key of C (see), and by this counteraction others on the stubborn key of doubt, will be toned down to a medium between the two on the same pitch, based on unlimited science, to be merged into a true philosophy, which is freethought directed by reason and not crystallized into a creed, that we may have a religion which is adapted to a free country, and sing in unison with all nature, with country, and sing in unison with all nature, with eyes and ears open, in harmony with the universe. May the Religio Philosophical Journal, on the watch tower of science and philosophy, live forever, that America may never have a king, and that modern Spiritualism may never have a creed; for both are stumbling-blocks in the way of pro-

W. R. Hill writes: I return my thanks for the fearless course you have pursued in your efforts in trying to shake off the leeches and barnacles which cling so tensciously to our beautiful ship, Spiritualism. I hope the RELIGIO-PHILO-SOPHICAL JOURNAL may be the savior of our bless. ed cause.

S. B. McCrackon, of Detroit, Mich., writes: The Rational Appeal is at present under suspen-sion. I hope to resume it after election.

Notes and Extracts.

To-day, the Church is following the masses. The pews dictate to the pulpit. The former task-master has become the slave and servant.

Hindness is stowed away in the heart like rose leaves in a drawer, to sweeten every object around them, and to bring hope to the weary

heart. The Paris Voltaire says that the Catholic Church establishment of France costs that country \$56,000,000 annually, instead of \$10,000,000, as has been generally supposed.

The Church may be summoned to the witness stand to give her testimony. The gradual disintegration of sectarianism is the best evidence that can be produced in favor of Spiritualism. Every year since man became an intelligent being, has been distinguished for some advance-ment in thought, in investigation, in determining

what was and is the relative position of mankind to former ages and extinct races. All studies which tend to uplift and develop the interior soul forces of mankind, are profitable, but especially are those subjects which embrace all there is of material life, and which reveals to the world the flowery bridges which span the stream of death

stream of death. The signs of the times are, in a religious sense, decidedly in favor of the spiritual philosophy. New truths break in upon the mind like meteors from the skies—often unbidden, yet you soon become familiar with their teachings, and thus a step

s gained—an advance movement is made. Many rigid sectarians are asking why spirits don't come and converse with them, if they converse with anybody. It is because they are so far from heaven and kind spirits, and have so little

heaven in them that they cannot hear the angels, or spirits when they speak; and if they happen to hear only the echo of the spirits' voices, they are frightened, and think it is the distant voice of Satan, and retreat to a still greater distance.

No doubt there is plenty of nonsense and extravagance mixed up with Spiritualism or passing under its name, which will all have to be got rid of; the sooner the better; that the minds of men may come into that dispassionate condition in which they can prove all things, and hold on to the good only. Then will there remain the most precious residuum of the reality, and nearness, and unfolding of heaven, which neither the unbiassed judgment nor the heart, pure in its affections will be at all likely to abandon at the bidding of a few avowed professional liars. Singular Incidents .-- The Allentown (Ps.)

Register, of Sept. 22d, says: 'Just before the death of little Jessie Hill at Titusville, on Wednesday, from the effects of coal oil burns, she exclaimed: from the effects of coal oil burns, she exclaimed: 'Come, Carrie, come!' Carrie Beers, who was burned at the same time, died ten minutes later in a house some distance away, and her last words were: 'Yes, Jessie, I am coming.' Neither of the children was over five years old. A young lady who died at Washington, Washington County, Pa, the other day, was buried with services performed jointly by a Catholic priest and a Lutheran clergyman, as she had requested. Her father is a Cath-olic and her mother a Lutheran, but she belonged to neither church. This is believed to be the first instance in Pennsylvania of a Catholic and a Lutheran clergyman conducting services together."

A Vision.—Sir, Mrs. B—, wife of Mr. Edward B—, laborer, residing at — Street, Emerald Hill, states that on the evening of Saturday, the Sa instant, she was sitting at the window reading a paper while waiting the return of her husband and their little daughter—a child about five years of age—who were absent. Upon looking up she observed them approaching the house, and in the air over their heads she distinctly saw a large number of angels. She was immediately selzed with the impression that it portended ill to the child. The child became navel a day out we have with the impression that it portended ill to the child. The child became unwell a day or two later and died on the following Wednesday. She states that the vision was remarkably clear. Of late they have had much trouble owing to the husband being a good deal out of employment, and the appearance of the child's spirit-friends was no doubt sent to lighten the weight of this additional trial. I have not permission to publish the names.—U. Roberts in Harbinger of Light.

Hoberts in Harbinger of Light,

Harry Cormwell, the poet, (Mr. Procter) when past eighty, told me how he lay awake the night through, and all the particular facts and incidents of his school days came back to him like visions; he was certain that these incidents had never made a strong conscious impression on him, and they certainly had not crossed the path of his memory for seventy years. There were his school fellows, Byron and Peel, seeming as real as reality; this is a condition of old age very different from the instance given by your correspondent, but the age was not given, which is a pity. A person dying of disease often retains his mental clearness to the last, because the brain is the last organ in such cases to give way. Hecon wrote an essay on "Life and Death," but did not enter into the circumstances in question, his essay chiefly having reference to longevity, with a theory of the principle of life in vital spirit intuced faroughout the bidly, which I think true, and as also given by Newton, and as essential to perception and complex action.—Henry G. Athinson.

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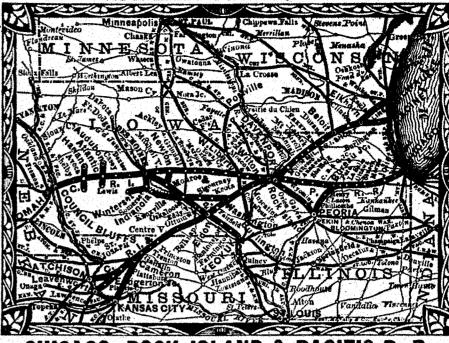
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Evidence of Spirit Power.

To the Editor of the Religio-Philesophical Journal: I have been a reader of your valuable paper and an investigator of the spiritual phenomena for a number of years, and from the first, I have made it a point whenever I have made a discovery having an important bearing on a theory or theories, to record the fact or circumstance—to plant a stone, as it were, for a guide not only to myself but for others who may be following after. This makes me desire to relate an "experience," which I think is scientifically of some importance. I, at least, attach great value to it, and possibly it may lead others to experiment in that direction.

to experiment in that direction.

About one year ago, being in San Francisco, I had a sitting with a Mrs. Francis, a slate writing medium well known in that city. At the time the medium had a daugh-ter quite sick, and under the care of a physter quite sick, and under the care of a physician. While seated with the medium in the parlor and while the writing was going on inside of a closed slate, the Doctor who was attending on the daughter called. This caused an interruption, for the lady excused herself, saying that as the Doctor had called, she would have to attend to her daughter, but would return in ten or fifteen daughter, but would return in ten or fifteen minutes to resume the scance. Handing me the morning paper as she left the room, she met the Doctor in the hall and proceeded with him up the stairs to her daughter's

I looked at the paper a short time, and then noticing a small open slate upon the table, I took it up, placed a crumb of pencil upon it, and mentally asking that a word or name might be written on it, placed it beneath the edge of the table. I did this in an idle experimental way, not expecting anything would be done. Instartly the pencil was thrown from the slate on to the carwas thrown from the slate on to the carpet, a distance of two or three feet from where I was sitting. Thinks I, "Is it possible that my hand could have trembled sufficiently to cause the pencil to fall from the slate? I will try it again."

This time, after replacing the pencil, I was careful to hold the slate perfectly level, steadying my right hand with my left, so as to leave no room for doubt. No sooner had I done this, than the pencil was shot off the slate entirely across the room! This was repeated three times—the last time with such force as to remind me of a pebble fired by a boy from a "bean shooter" or catapult. After the third time I could get no farther

manifestations. When, in the course of, perhaps, a quarter of an hour, the medium returned, I informed her of the occurrence, and her explanation was that I must be mediumistic myself. This I knew was not the case, for I had experimented often without success, and I believe my presence atseances or circles has general. ly been regarded rather as a detriment to successful manifestations. We then inquired of the spirit that had been writing before the medium left the room, and its answer was-"We were able to produce the manifeatation through the magnetic conditions

of the slate and table." From this occurrence, I date my absolute knowledge of the existence of "spirits" or unseen intelligences. Hitherto, I had about come to the conclusion that, what are called spirit manifestations were not really the work of spirits, but were produced by some occult power of the will or mind of

the medium over matter. But here we have the manifestations occuring; (1), when the medium was absent from the room, and with her mind occupied with other matters; (2), without her having the knowledge that any such an experiment was taking place; (3), the manifestations that did occur were a surprise to the experi-menter himself. If it could be said that he was expecting anything to occur (which he was not), it was to have writing done upon the surface of the slate, which was not done, but something totally different.

Taking all these circumstances into consideration, I think I have as good reason to believe that there was an invisible intelligence and power with me, as I sat in that room, as I have to believe, that the three angles of a triangle are equal to two right J. G. D. New York, Sept. 22nd, 1880.

Deserving Man, Mr. W. H. Lambdin.

The readers of the Journal may have noticed for several weeks past a card in its column signed Wm. H. Lambdin, appealing for aid in the sale and circulation of his tracts, etc., and in the support of his family. Having known Mr. L. for over twenty years, I can testify to his worth as a man a thinker, an enthusiastic Spiritualist and an ardent, untiring worker in the cause of rational reform. For many years he has been working in a quiet manner as a traveling missionary, in Pennsylvania and Delaware, and has awakened attention toward our philosophy in a large number of minds that otherwise would never have been reached, most probably. His many respects he is a remarkable man, and under more favorable circumstances might have made his mark upon the age. Preferring to labor in a quiet, unpretentious way, rather than by courting public attention in prominent spiritual and liberal communi-ties, the result of his efforts in the field of spiritual propagandism are not as apparent, probably, as are those of other more public apostles of the new dispensation.

Bro. Lambdin is now prostrated, semiparalyzed, and unable to do anything to aid his family, who are sadly in need of assistance. We hope that all charitably inclined persons, who are so situated as to be able to extend help to this deserving object of their sympathy and succor, will render him such aid through the purchase of his works or by personal donation. His address can be found in another paper, in which also is indicated the character of the works on "Harmoniology," published by him. When it is known that to Mr. L. I owe the fact of my conversion from the myths of theology to a realization of the truths of the harmontal philosophy and Spiritualism, the debt of gratitude due him by me can be imagined.

WILLIAM EMMETTE COLEMAN. San Francisco, Cal.

DEATH OF W. H. LAMBDIN.

It is but proper to inform you of the death of W. H. Lambdin, a cosmopolitan missionary, on Sunday evening last. He was very poor in worldly goods, and of course his body will have to be buried by subscription. His tracts and papers are in my charge, and those who wish to help defray funeral expenses, may send from 10 cents-up, and I will mail them his little book or any number of tracts. Mr. Lambdin worked hard to introduce the truths of Spiritualism. His age 52 years. Funeral next Sunday from the vault of Knights of Pythias netery, near Frankford.

R. A. THOMPSON. ber 27th, 1880.

Communication from Mandan, Dakota.

The newly settled and far distant northern region, is not noted for deep thought relating to things above the common or earth's earthmen, on part of its inhabitants. Non-belief in old religious dogman, is quite prevalent, but seems more the result of a self-satisfying state of intellectual come and sluggishness, than that of deep and earnest earch after truth for truth's sake. A majority of this frontier population, like most other frontier people, perhaps, are of a pork-eating and whiskey drinking nature An insatiable desire for gain and satisfaction of the grosser and sensual appetites, seems the mainspring to human activity

You of the East, who are enjoying superlor surroundings, who have the opportunity to develop and satisfy aspirations for life on a more elevated and spiritual plane, can but illy comprehend this situation. A person inclined in belief towards the philosophy of Spiritualism, finds it at times very hard, indeed, to assimilate with surroundings such as mentioned. There is need for workers here. Prof. William Denton is as yet the only one of the prominent workers in the good cause, having the courageous spirit to penetrate into this western wild, and give utterance to advanced thoughts and new and startling truths. He was here in June last, and met with a good reception. His lectures caused a momentary ripple among the sluggish mass, which gave promise of good results. Denton once gone from our midst, however, the usual inertia and intellectual stagnation ensued. The swine who had been washed, gravitated back to their wallow.

A few of us, prior to our settlement here, have been among the workers for the cause, in our humble way, and have also had the pleasure of meeting with celebrated free thinkers and advocates of free thought of the present day, to profit by their lectures and teachings. To us there seems need of agitation and stirring up in this locality. A small number of us, fifteen or twenty, have formed a corporation under the laws of our Territory, known as "Emerson Institute of Mandan, Dakota Territory," the object of which is the founding of a free public li-brary, of free thought books and writings, intellectual, moral and spiritual culture. We procured three lots in the center of our little town as a site, and are striving hard to greet a hall thereon, without delay. Lack of workers and sufficient means are the obstacles we find ourselves laboring under.

Are there those in the East, among the great brotherhood of liberalists and free thinkers, who when convinced of our earnestness in this matter, would extend a helping hand to ploneer brethren? Our wants are, books, papers, pamphlets, money and

The legal body of directors of Emerson Institute of Mandan, Dakota Territory, under certificate of corporate existence from the Secretary of said Territory, are: Daniel Collins, E. U. Russell, B. L. Winston, Frank . Mead and P. O. Chilstrom, all of Mandan, D. T. Either of the above named gentlemen can be addressed on the subject.

Individually I am making strong efforts to introduce liberal papers and books among our town's people, form book clubs, etc., for the winter season, which is long up here. I have at present procured three regular readers of the Religio-Philosophical JOURNAL, and have strong hopes of increasing the number considerably in the future

I notice in a late number of the Jo a communication from Miss Susie M. Johnson, inspirational speaker, now at Minneapolis, Minn. Personal knowledge of her work in that city as a lecturer, from the time she first went there, enables me to say that she has done much good there. I take the authority to announce that a first class lecturer, who has an inclination to come here from the East, could make a stay of a reasonable length of time, profitable to him or herself, and of much good to a community standing in great need of soul food and enlightenment.

P. O. CHILSTROM. Mandan, Dakota.

Ambush Thrusts and Buchanan Diplomas.

To the Editor of the Religio-Philosophical Journal: Within a few weeks correspondents writing in two or three different journals, have either equivocally hinted or directly insinuated that I had a "purchased diploma," and had in some way been connected with the Philadelphia Buchanan, who, by the way, is now getting his just deserts. Noticing the matter by denial is a radical departure from my usual custom. But for this once, I will say that the insinuations above referred to, are as false as infamous and malicious! Occasionally I think of the scorching words uttered long ago in my presence by the late Dr. R. T. Hallock: "The slanderer and the sneak; the envious and the jealous, ultimately sting themselves to death!" I will only add, let their memories

The facts are, I never saw the Philadelphia Buchanan—never crossed the threshhold of one, or any of his pretended colleges -never saw one of his diplomas nor his signature in connection with any letter, manuscript or parchment. Is that definite

enough? On the other hand, I have to say that I "read medicine," and have attended two courses of medical lectures, the one Allopathic in the South, the other Eclectic in Philadelphia; and further, taking hook and scalpel in hand, I spent three evenings of each week for the term of three months in a dissecting room adjoining the Charity Hospital in New Orleans. Among the enjoyable hours and evenings of mine, several

joyable hours and evenings of mine, several years ago, were those occupied in criticising critics and dissecting dead bodies!

I have two medical diplomas, the one "honorary," the other hard-earned, and yet, though I have the legal "bit of parchment," I can honestly say that I have vastly more faith in the careful nursing and clean magnetic hands of our mothers and grandmothers with their ready cups of thorough wort and cat mint tea; more faith in plenty of fresh air, pure water, wholesome diet, sun baths, muscle beating, will power and prayer, than I have in ninety-nine one-hundredths of the diplomated physicians, whether, than I have in ninety-nine one-nand-redths of the diplomated physicians, wheth-er brandishing diplomas in "local practice," or sitting owlishly, pretentiously enthroned in official chairs they are but very poorly qualified to fill.

Iswas not with the purpose in view of practice, alias peddling pills, big or little, as a business, that I studied medicine and attended medical lectures; but to get a better understanding of anatomy, physiology, the general constitution of man, and to gain such knowledge of remedial agents as might in emergencies, be useful while travelling in the tropical and torrid climates of the

For the first time, and possibly the last, permit me, dear Colonel, to indulge in the

following quite indigestible yet legible lux-ary: "The oyster," says Emerson, "mends its impaired shell with pear!" So the soul should "mend," heal and take care of the fieshly house it lives in. Doctors at most are uncertain helpers, and the "regulars" the most irregular and useless.

J. M. PERBLES, M. D.

Haremonter N. J.

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Its Purposes Are Not the Purposes of Intelligent, Law abiding, Peaceable,

Moral People.

THE NATIONAL LIBERAL LEAGUE.

THE OPINION OF A RADICAL MATERIALIS-TIC PAPER.

It has long been evident, and since the action of the late Liberal Congress at Chicago, it is more than ever apparent that rationalists who desire to maintain their own self-respect and to merit and win that of their neighbors and the world, cannot afford to affiliate with the impracticable people who control the National Liberal League who control the National Liberal League organization. Its purposes are not the purposes of intelligent, law-abiding, peaceable, moral people. There are hosts of good people in the Leagues, but they are not the moving spirita. We have lived in hopes that the side issues and the isms that have earned for the Liberal League the contempt of the country would be eliminated from it. But that hope was small and has now disappeared. The impractical and fanatical resolution that Col. Ingersoll and others strove to defeat binds the Leagues to the defense and championship of a class of peo-ple who are the worst to be found amongst the sharpers congregated in our great cities. No good man wants to engage in the printing and circulation of immoral books, prints and papers. The laws are ample to protect free thought publishers. Respectable infidels and atheists can publish their thoughts and works freely and without hindrance. We publish as radical a paper as any infidel can desire, perhaps, but we never suffer any line or word to go into it that would offend the modesty of woman or injure the morals of old or young. We ask no more liberty of speech than we have—no more mail facilities than we have—no more freedom of the press than we have. If there are those who ask more they ask it not in the interest of that elevated rationalism that alone can enlist the co-operation of intelligent, well-meaning, earnest free thinkers and make headway against the superstition and church intolerance of the age....
The object of rationalistic organization

should be to eliminate religion, so called, from our governmental matters, so that all men may be free to have any religion or none, and yet be eligible to any office or position of trust under the government. We want no religion in our public schools—nor religious services anywhere in any department of the government, civil or military. No public money should be paid, directly nor indirectly, for prayers or sermons. No house of worship should be protected by law from bearing its full share of the public burthens. Let religion be exclusively a private matter—a matter that shall not be carried into public business and that shall have no special protection or recognition by law. This is the spirit of the constitution of the

United States. Add to this the promotion of morality and personal honor, the diffusion of useful knowledge, with lessons that will make the open the heart and the pocket to the appeals of the poor and the oppressed, whether of our own kind or the humbler kinds about us-lessons, lectures and publications that will teach us charity, mercy, benevolence, temperance, justice. These objects are grand enough and wide enough in their scope to enlist the sympathies and the cooperative assistance of all liberal-minded men and women. Diversity of beliefs we must tolerate. It matters not what a man believes if he behaves. And if men can come together on the broad platform of state secularization, the promotion of hu-manity, the education of all children, the support of the poor, and the general promotion of knowledge and human happiness, it matters not if no two of them believe alike on any of the distracting questions relative to a supposed future and our supposed relations thereto. We can wave all this if we agree on the vital questions.... Free thought martyrs and beggars are but poor imitators of Christian martyrs and methods. Let us have an organization that will commend itself for its own inherent virtue and goodness-national and state councils, composed of brave, self-reliant people, who depend upon their own merits for success, and not upon the demerits of this or that Comstock, or church, or party, or law or government.—Seymour Times.

The Boston Herald Expresses its Opinion of the Liberal League.

The action of Col. Bob Ingersoll in with-drawing himself from the National Liberal League shows an independence on his part that is in every way commendable. By their unreserved condemnation of what are commonly known as the Comstock laws, the Liberal organization, and the Liberals indi-vidually, have brought themselves and their cause into contempt. We are quite willing to admit that, in his enforcement of the law, Mr. Comstock has far exceeded the spirit of the statute, and has sometimes acted as though his function was to suppress literature which bore hardly upon the doctrines of Christianity. In thus doing he has made a grievous mistake, and we should be the last to uphold him in such a course. But the members of the Liberal League make no such discrimination. Because Mr. Comstock has in a few cases acted unwisely. therefore his whole work should be condemned, is the way they argue. Because one of their number was put in jail for cir-culating through the mails literature much too feeble to be dangerous, they cry out for a repeal of a law which is indisputably wise in preventing the free circulation of all manner of articles and literature of a filthy and debasing character, wholely designed to corrupt youthful minds. Col. Ingersoll, whose devotion to his own children is well known, has,on this account a tender regard for the children of others; and this accounts for his unwillingness to be, even in theory, a party to the removal of restraints which certainly prevent this commitment of last-ing injury to them. When the use of the mails has been so far taken advantage of that it is no longer safe for the principals that it is no longer safe for the principals of schools for young women to give out catalogues containing, the names of their pupils, it is absurd to say that the danger is an imaginary one. If a man of Col. Americal's moral and religious opinious could be obtained, who would take upon himself the work of executing the law, we should have much more faith in its proper administration than we now have, when the executive power rests in other hands. But, in striking a balance, the good obtained so far outweighs the evil that we are willing to excuse quite a little undeserved persecution on the part of Mr. Cometock. By driving Col. Ingersoll out of the League, the Liberals have shown themselves false to their name. Liberality is not license, but this is name. Liberality is not license, but this is what, in one way, would be secured by the total repeal asked for of the Comstock laws.—Sunday Herald, Sept. 26th.

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