

VOL XXIX

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CONTINUITY OF EXISTENCE. Reply to Dr. C. D. Grimes-Others Criticised.

term, Are all souls immortal, or equal in their time of individual existence?" and I. shall continue to consider it from that stand-point.

stand-point. Dr. Grimes takes up the same language used by me in my first article on this sub-ject, which all the rest of my opponents have harped so mich upon. "It is the brain that makes the intellect, and the in-tellect, confers immortality." If a man is inharmonious and disobedient to law, the law will ultimately disintegrate and des-troy." None of my opponents have treated this expression fairly, because they have not shown the true connection between this and what preceeds and follows. Thinking that they saw a weak point here, they have stuck to this text, and left the fundamental arguments untouched.

It is clear to me that a well organized brain, (and when I say brain, I mean the mind-generating organs, both physical and spiritual), will produce a good intellect, and it ought to be clear to the obtuse conception of the Doctor, that a good, harmonious, intelligent mind will confer upon man the degree of judgment and prudence to live in obedience to the laws of his being, both in earth and spirit-life, and thus becomes the potent force, according to my theory, in conferring continued indviduality. If the Doctor has a thimble full of brains himself. he can certainly see that this expression is not inconsistent with the theory of condi-tional immortality. I hope he and others who feel inclined to reply to me, will here-after undertake to answer my arguments, and not make so much bluster about this little expression in reference to the brain. I want the reasons given why a human soul will continue to exist as an individuality, when he lives constantly in opposition to the laws that give him his existence. I have shown why he will not, and not a man has yet given a well sustained logical reason

to confute them. The Doctor next says, "Man is immortal simply because he is an integral part of an immortal cosmos-the body and being of nature-of God." This logic is as clear as

ence is preserved after death, it will proba-bly be absorbed in a short time as the Hin-doo would say, into the bosom of Brahm." doo would say, into the bosom of brann. It is evident from the above that Dr. Grimes in his criticism has shown no dis-position to treat me fairly. He has under-taken to make it appear that I am the biggest fool in the spiritual ranks—got snowed un-der in the discussion, made a "truce," asked Bro. Tuttle for support, but didn't get it. Behold, Bro Grimes, the cap you made for me will fit your head precisely. I will leave the Doctor to wear his newly made head dress, while I consider the subject further. further.

I have not clearly defined my position thus far, and in order that I may not be misunderstood, I do so as follows: 1. All forms of life are possessed with a

physical and spiritual body. These two separate entities begin their individual existence simultaneously, and by the laws of accretion, atoms of matter and spirit essence, are absorbed for the growth and sustenance of this dual nature.

2. When the separation of these two en-tities takes place in what is called death, the physical body returns to earth and the spiritual counterpart, whether it be vege-table, animal or man, retains its individuality so long as it is supplied with necessary conditions and nourishment, or lives in harmony with the laws of its being.

3. Vegetable and animal life may be perpetuated for a time in the Spirit-world, but this requires the constant guardianship of intelligent beings, hence but few spiritual entities below man retain their individual existence only for a very short time after the death of the physical body, but are soon re-absorbed into the unorganized spirit essence that surrounds this planet.

4. Human spirits who persistently and constantly violate the laws of their being in the after life, will be by the laws disintegrated the same as animal and vegetable life below us.

Children who enter the future state 5. in infancy, are taken into the guardianship DITLE taugnu to know and obey the laws, and are, therefore, more certain of attaining immortal life than those who die in mature age. It can readily be seen that upon this platform we may build up a science of the spirit, based upon law and reason. We cannot assume immortal individuality of all things of life, as I have in former articles clearly shown. None have attempted to answer my arguments on this point, not even Bro. J. B. Crocker, who made such a bluster at the beginning, has ever attempted to answer my questions put to him on this subject. I, therefore, take it for granted that my opponents have given up the battle ground on this point. Then what follows? Why, you make it an absolute necessity to draw a dividing line between the things of life that are immortal, and the things of life that are not immortal. When we attempt to draw an arbitrary line between these two classes, science steps in and says, Beware! If we permit the law to draw its own lines according to the merits of each individual thing of life, then we have a science based upon law and reason. In what is termed false conception the law of forces and affinities are precisely the same as in "true conception." The germ or egg becomes impregnated and life begins precisely the same in each instance; but in the latter instance the laws and conditions for the development of a perfect human being have been complied with, and a perfect child is formed. In the former instance the impregnated germ of life, being surrounded by unnatural conditions, there follows the growth of a tumor, which no more resembles a human being than does the liver of an ox; yet the doctor and his school would have us believe that this fungus growth of matter holds an immortal human spirit, destined to perpetual growth and unfoldment. What flagrant nonsense! Both the physical and spiritual bodies of all things of life, had a beginning. The physical body of a child existed before conception in unorganized-atoms of matter, and the interior spiritual essence. By the laws of accretion these atoms have been absorbed and a dual nature created or formed simultaneously, from the dual world of matter and spirit. It, therefore, follows that spiritual individuality which had a beginning may, also, have an ending. In obedience to natural laws it has been gathered together, and in disobedience to natural laws, it may, also, be broken assunder, and like the physical body feturn, atom by atom, to its primordial condition, when the disintegrated particles of spirit and matter may again be absorbed into other forms of life. Every individualized physical body in God's universe, from the giant suns that sparkle in the starry depths, to the green moss that grows upon the rocks, is but the aggregation of particles of matter that have eternally existed, and every physical body thus formed, is subject to disintegration. Bqually true, it is, that every individual-ized spirit of the universe, is but the con-teralization in individualized forms, of particles of spirit essence, which have had an eternal existence in other conditions and forms, and by the same law of disintegration, universal with combinations of matter. these particles of spirit ensence may return to their former condition. It may be written down a demonstrated scientific truth, that every body or spirit that can be added to, or built up, particle by particle, until it reaches solidity of, form or conscious individuality, may, also, be

substracted from, atom by atom, until the whole aggregation is dissipated. None will be so rash as to deny this statement, because in the denial there is a supposition that it is impossible to separate that which has been put together, which would be a very unscientific statement.

Nature gathers from the earth and air small particles of matter, and combines them in a grain of wheat. The millstone crushes this kernel into atoms. The digestive organs subdivides these atoms. The diges-tive organs subdivides these atoms into in-finitely small particles, and the nutritious parts are formed into blood, which, circulat-ing through our bodies, deposites these par-ticles, which become bone, muscle, flesh and brain—all this while the body is throw-ing off the wasted and wormout material ing off the wasted and worn-out material. There is a perpetual change going on, so that it is estimated that in seven years not a particle of matter remains which our bodies possessed before.

This law of accretion and dissolution is equally true of the interior spiritual entity. It is absolutely necessary that change should be constantly going on, otherwise the particles forming our physical and spiritual natures, would become de-polarized. or lose their positive and negative action necessary to life, and a state of lethar-gy of body and idiocity of mind would inevitably follow, and the complete dis-solution of both body and spirit, would speedily terminate our existence. Every breathiwe breathe, we not only inhale oxygen to vitalize the blood, but unquestionably absord particles of spirit essence to sustain and build up the interior soul.

The particles forming the soul must be perpetually changing the same as those of the physical body. This must be true of the spirit, both in earth and in spirit-life, and is the potent and fundamental reason why spirits cannot for one moment remain in precisely the same condition. They are either advancing or retrogressing, and this advancement or retrogression, depends upon the elements that are gathered in to supply the wasted forces of the soul, for in cles which gives to the germ its individual and active existence, may be disintegrated, when nothing but the unconscious germ would remain. The result is precisely the same in either case.

NO. 8

Bro. Tuttle intimates in his letter that I err in supposing that immortality depends entirely upon the development of the moral faculties. I do not wish to be thus under-stood. I believe that perpetual continuity of individual existence, depends entirely upon the equal and harmonious unfold-ment of every faculty of our being, thus forming a balance of forces or perfect arch, in which each separate faculty helps to sustain the others. Continuity of existence is lost by an abnormal unfold-ment of some of the faculties, and the in-activity of others. It is a known fact that when we cease to use a faculty, it will in time perish. This is because the worn out material is thrown off, and nothing new taken in its place. If a spirit cultivates nothing but the organs of destructiveness and enmity against his kind, the higher faculties will eventually become foreign to entirely upon the development of the moral faculties will eventually become foreign to his nature. He will lose that balance necessary to his existence. He destroys the arch and it falls into ruins, just the same as the imperfect arch of animal and vegetable spirits; neither is this breaking of the arch due to evil alone. It may as easily be broken by excessive veneration, in which the worshiper becomes the embodiment of but one idea, without reason or balance of faculties to support it.

Man naturally possesses a greater number of faculties of mind than any of the ani-mals below him, because he is the embodiment of the whole, and thus in him is form-ed the only perfect arch, and the only key to continuity of existence; but let him break the arch by the destruction of any one of the stones that forms the archway, and the structure will crumble into dust.

In the wandering, discontented, restless, unbalanced spirits, who come to us from the other side, we have the evidences of broken arches, dissolving, melting away into

#### BY J. MURRAY CASE.

To the Editor of the Heligio-Philosophical Journal:

In the JOURNAL of Oct. 2d, Dr. Grimes occupies one half of a two-column article in a flippant attack upon me, for thoughts presented under the head,—"Are all Human Souls Immortal?" and, also, "The Follies of Spiritualists," "Prayer," etc. Many others have made similar attacks since I have had an opportunity to reply. For this reason I ask space in your columns, and not because I am "afflicted with the disease known as concathes scibendi," as the Doctor declares.

I am thankful to the Doctor for his eulogy on my little article on "prayer," and mention it only to call his attention to the fact that, in sentiment and principle it is in perfect harmony with my position on "immortality," which he seems to question. It is prayer that assists to gather in the spirit essence from the divine fountain, and thus harmoniously unfold and build up immortal entity.

As to the "Follies of Spiritualists," I do not wish to enter into a discussion on that subject. No especial good can result from such a controversy. I will say to the Doc-tor, however, and to others who attacked my articles on that subject, that I am not a "green horn" in this spiritual business, by any means, and my convictions were based upon an experience of thirty years. Dur-ing this time I have witnessed many gen-uine spirit manifestations, but intermingled with a wilderness of fraud and folly. If I got in those articles too much acid for Dr. Grimes and Bro. Tuttle's stomachs, all they have to do is to mix some of their sugar with it, and I am sure it will improve their digestion. That is all the defense I make on this subject.

Now, as to the immortal individuality of souls: this is a broad, deep and unfathomable problem. It is beyond the power of man or of God to demonstrate it, because no man, neither God himself, knows it until he lives it, and no being can live it while eternity lasts: Who knows but what in the unknown future there may be a clashing of worlds and the universe of matter shall be resolved into a fiery nebulæ, filling illimitable space. Who can say but that the mind is only the refined essence of matter? Who can point out an individual god. Who can demonstrate the impossibility of mind being reabsorbed into matter, if it once came forth from matter? . Who can dem-onstrate that every blade of grass is not an instrument for the separation of mind from instrument for the separation of mind from matter? Does not geology teach us that ages upon ages rolled on after the first for-mation of our world, before a being of in-telligence existed upon it? Does this not point to the supposition that the old earth has been breathing forth the spirit through the refining process of the life and death of plants and animals. And if the spirit of man came forth from matter, and in the remote future creation is resolved into chaos, why may not human souls, even God himself, be re-absorbed into the flery nebuis, thus forming the potent energy for the creation of new worlds? Our most vivid imagination cannot conceive of what may be in store for us, for creation, and for God, be in store for us, for creation, and for God, in the unknown and unknowable future. We can only speculate upon the continuity of individual entities, for immortality is beyond demonstration. I have accepted the term immortality, however, in its ordinary sense as meaning coeristance with the creative energy, as an individual entity, and, therefore, I use the

What is there in the universe that mud. is not an integral part of the immortal cosmos? Reasoning from this stand-point you make the body of every thing that has life immortal. I do not deny that the particles forming all physical bodies and all spiritual entities, are as immortal as God himself, but the question is, do these bodies retain their individuality coeternal with God? You further say that "man is secreted from the ether and star dust, the winds and the waves, the rocks and the trees, vegetables and animals."

I agree with you fully; this is precisely the doctrine I have been teaching. Man is an aggregation of all life that has preceded him, but if he has eliminated his spiritual entity from "vegetables, trees and ani-mals," the spiritual individuality of these things of life must have been first disintegrated, and when you admit that the spirits of animals may lose their individuality, you more than half admit that every thing have taught is true, because you can not draw a well defined line between man and animals, any more than you can between the hills and the valleys.

The Doctor next gives us this statement: "Animals are immortal, but not as animals; men are immortal but not as men, for,

"Men emerge angels from their clay, As animals emerge men. Thus 'tis done, Angels in time do gods become.

Each supplies an immortal link in an end

less chain constituting immortal life." I doubt whether a Philadelphia lawyer can extract any sense out of the above. I have given it up in despair. If he means that animals are immortal as individualities, and become men, and then gods, I will sim-ply remark that it would have been well for the Doctor, if he had been one of the first tadpoles that existed upon this planet. In that case he would at present be several laps shead of old father Abraham, in the

race to the gods. I quote the Doctor further: "After all, J. Murray Case made a good fight; vulnerable at so many points, he infight; vulnerable at so many points, he in-vited many to the feast; vultures snuffed their prey, and the fight went merrily on until he brings on a truce by calling Bro. Tuttle to the front, who modestly hints, 'you have continuity.' You are sure of that, leaving the thoughtful to query, who, then, can demonstrate immortality?" My good Bro. Grimes ought to be more accurate in his statements. He draws in-ferences here in relation to an expression by Bro. Tuttle, which he certainly knows are

Bro. Tuttle, which he certainly knows are not correct. By reference to Bro. Tuttle's reply to me, it will be seen that he sustains my position in the most emphatic terms. I

any position in the most emphasic terms. I quote from his letter: "A spirit is not necessarily immortal, but can be gradually extinguished as a lamp burning for an indefinite time and then going out. Such is the condition of the low-est races of mankind. Their spirits exist after death, but in them there is no proafter death, but in them there is no pro-gress, no desire for the immortal state, and slowly, stom by atom, they are absorbed in-to the bosom of the universal spirit essence, as the spirit of the animal is immediately after death. It may be asked at what age does man become immortal? No certain time can be given, as no sharp line exists. The time varies, according to the infant's development. The idiot, is no immortal? This is an inscourate question, for the an-swer depends upon stroumstances of degree and came of idiocy. If destitute of a ray of intelliest, a voiceless, thoughtless idiot, the informed is not cheering, for if exist-

lenew materia spirit essence absorbed, becomes the soul itself.

If I enter into a low den of iniquity and assimilate with the inmates in their wickedness, I will leave that place with my spirit loaded with the crude emanations of evil minds; I have retrogressed. The spirit aura which I have taken in to feed my soul, is less pure than that which it displaced. If I continue to throw off the more refined and pure essence of the soul, and gather in dark, cruel, animal emanations, I will con-tinue to retrogress :until I reach the plane of the lowest order of animal life. In this condition I am in every sense of the word an animal, for all that constitutes the difference between man and the lower order animal life, is that he approaches nearer to divine perfection. In this depraved con-dition I am a changed being. Every part of my former self has disappeared, and I now find my spirit entity an aggregation of crude particles of spirit essence, very nearly allied to matter.

This is not sophistry. It is reasoning based upon facts, which are patent to every man of thought. We see men going downward, day by day, until they reach a plain in moral and spiritual depravity, lower than the lowest of the brute creation. How can the wondrous change be effected in the nature of men, except through the channel I have here explained? You cannot make a sweet apple sour, except you, by some process, extract the sugar, and insert in its stead acid; neither can you make a good stead acid; neither can you make a good man an evil one, unless you remove the di-viner essence that constitutes his soul, and replace it with the element of darkness. When we look into the face of a holy man, we seem to see a beautiful halo of light sur-rounding him, yet there is no material light there. It is the spirit within us looking out dimly through the physical body that beholds the light. We seem to drink in the radiant essence, and our souls are made bet-ter. What is this golden halo? I answer,-it is the spiritual atmosphere that surrounds this good man, and by which his soul is this good man, and by which his soul is nourished, and which radiates forth to bless every one who comes into his presence. Many have formed a vague conception of spirit as a kind of immortal something that exists eternally without change of parts or particles; but nothing can be farther from the truth.

Dr. Peebles has taught that all life comes from "immortal germs" that have eternally existed; but in such a theory it appears to me that the stock of "germs" might some-time run-out, when all propagation of life would cease; and if the female "germs" run out first, there would be a disconsolate set of mean who would be abeated enter of male germs who would be cheated out of their material existence. But perhaps, the Doctor thinks there is an infinite supply of germs, in which case it is certainly unfair that some of them are compelled to wait unthat some of them are compenent to wate un-numbered ages before they can secure their turn. If such be the case, I can imagine that about a hundred millions of these fu-ture rulers of our world, hover over the couch of the bride in hopes to "steal a march" on some lazy germ that may not get around just on time for its turn.

get around just on time for its turn. But for the life of me, I can't understand what use there can be for these imagin-ary germs. I cannot possibly determine the difference between an unconscious germ, and a particle of spirit emence; neith-er one shows any signs of individualized life until by the aggregation of many parti-cles a form is created, and even were the germ theory true, it is possible that parti-

ις υπροι irit of the universe. Columbus, Ohio, Sept. 30th.

We give Mr. Case another hearing on his plea that he had not fully presented his arguments in previous articles, but must decline further space for the subject at present. I-ED. JOURNAL.

MESSAGES HEARD CLAIRAUDI-DATELY.

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

My name is Edward Babcock. I died in New Orleans with a disease called cancer of the stomach. My sufferings during my sickness were intense, and the change of worlds, which you call death, was a relief to me. I didn't believe in much of anything when in your life. I have a sister who used to talk of dead people coming back, but I laughed at what I called her credulity. Now, I know she was right, and I was wrong. If I had looked into this matter more when upon earth, I should not have had such hard lessons to learn here before I could control a medium. My friends. spirits can, and do, return; of course, they need proper conditions to be successful in being recognized.

1 died in Decatur, Ill. I was there attending school. My home was in Belleville. I was only sick a few days. I took a severe cold, which settled on my lungs. All that kind friends could do for me was done. I did not want to die for I was young, only sixteen. I often visit my old home. Tell the dear ones there that, although I did not want to go, I would not be back upon earth if I could to live again, for I realize how much greater my opportunities for improve-ment are here, than they were there. Life here is pleasant. Tell them I am happy. My name is Clara Bailey,

I passed away from Lowell, Mich., and am now enjoying the society of the dear little ones who left our home before me. I often return to my old home, and when conditions are right, can see my earth friends. I believed in Spiritualism, and I find my belief was correct; now I know I believed in a truth. Say this is from Mrs. Wright, of Lowell, Michigan.

My name is John Boyden. I am an old man-at least, I was, when I passed away; but now I feel that I have renewed my youth. My spirit is strengthened, and I feel all the vigor of my younger days. I tried to do right as far as I know, while in life, and I find that that, more than my Methodist belief, has been the means of placing me on the plane of progression I am now on, and where I am still a learner. One thing now: I am satisfied that spirits can return to earth when they learn the law of control.

Tell my wife that I, M. M. Lawson, of Paris, Ill., still live. Tell her it is in my power as a spirit to assist her, and our dear children. She can be easily impressed, and in that way I shall try to guide her aright, as, from the plane I am on, I can see farther than she can. Tell her that I am often with her and the children.

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#### Sideros and its People as Independently Described by

Many Psychometers.

#### BY PROF. WM. DENTON.

[CONTINUED.]

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Mrs. Clara Field, of Boston, examined for, me meteoric fragments knowing nothing of their nature nor, as she stated and as I believe, of any previous examinations. Since these examinations were made after portions of the examinations of Sideros had been published, I give only those relating to matters that had not been published at the time. Her descriptions harmonized perfectly with those that have been already given.

I said, "I should like you to examine into the spiritual condition of those people you saw the other night. Had they any communication with the Spirit-world?" With a fragment of the Painesville meteorite she gave me the following:

"I go back to that large central building and to the central part of it. I am up stairs, and yet there are no stairs, but several small elevators. I am where everything is bright and clear-in an immense room to which all these people come with a purpose. It is dedicated to the invisibles; no, for they are not invisible to these people. They come in here and sit down quietly and the spirits come to them. I see a lady come in and sit down, and then a gentleman, another lady, and then another gentleman next to her. In a few moments I saw two spirits standing by them. If I had not seen them gradually form I should have thought them just as material as the other people.

"After they have formed and the people have come in rapport with them, the spirits walk out with them to their homes. I can hear them chatting with the children who know they are spirits; they are delighted to see them and feel perfectly at home with them.

"This room is the largest I ever saw. It is larger than the Colliseum (an immense structure erected in Boston for musical purposes). In the centre of this room is a canopy draped all around; under it the floor is slightly. elevated, forming a sixteen sided platform. Upon it are sixteen seats, a seat facing each side. As I sit, and watch, people come in from all sides and occupy chairs till there is a large audience, who watch and listen as materialized forms of spirits appear and occupy the seats under the canopy. I see the most beautiful and god-like form of a man, whose face is self-luminous; he has a 'long, silvery beard. Once looking at him you could not look another way. Male and female spirits alternate as they sit, and they speak to the multitude in the order in which they sit, till eight have spoken and the people go out and a new andience comes in and the other eight speak. The only way in which I can distinguish the speakers from the audience is that their faces are self-luminous. Their hands are exquisitely formed. I wish I understood their language. The only teachers the people have here are spiritual teachers.

"I go out; it is light. There is a large building here like a pavilion where I see material teachers.

"I now stand in a large vaulted chamber where I see a man in a chalf-sitting, half-lying down posture. He is gradually growing transparent. He does not seem to die and yet he passed from a material to a spiritual state. It just seems as if particles of matter composing him became transparent and I see him as if made of glass. In a little while he gets up and walks about; yet there is something on the bed that perfectly resembles his body. There seems to be but little there and his friends fold it up like a garment and place it in a vessel underneath which is heat, for 4 see the tremulous air ascending, but there is no fire.

transparent as gines, so that I can see the dark rocks through him. (I never saw or heard of anything like that before) Each side of him are pillars of rock that support a rocky roof overhead."

The next day she continued the examination:

"The rocks are to my right, and I come out to the daylight. To the corner of the ledge of rocks I see three of those transparent forms; one has on a loose dress, but that is also transparent; it is what would be called a robe; I think this is a female. They are standing by the ledge of rocks and apparently in the open air.

"Now I'can see clearly and at, a great distance. I see another opening; it is another place altogether, where those beings are moving around. It looks light and pleasant and a'most like a new world. The way in is rather narrow, but the place is large in which they are, and there is a light beyond those moving forms. I see now two or three a little way apart, but only below the shoulders."

In the last days of humanity on Sideros, we shall find that the people were compelled, in order to preserve their lives, to live in caves. I think these last descriptions refer to that time, when spiritual beings seem to have gone in and out among the people daily, until their appearance ceased to be remarkable. Long before this, however, all persons of intelligence on Sideros had become familiar with the fact of future life and spirit return, as will doubtless be the case upon our own planet before many centuries.

PROGRESS ON SIDEROS.

"I think 150 years after that national circle many spirits were able to materialize, and speak to audiences without any special medium. In an audience of 100 or 150 there were always persons present through whom they could appear.

"The slave-holding people become educated to the level of surrounding nations. The brown people are slowly mixing with the white and becoming much fairer. They receive Spiritualism quite readily; more than some other races. There is a republic everywhere now. It is almost one country, there is so little difference between one. country and another. The laws are about the same all over: yet each country has a council or senate. They meet for public improvements and war is at an end. When anything comes up that concerns all nations, delegates ar e appointed, who form a world's convention.

"The Syriosidereans hold to themselves longer than all others, but they are decreasing rapidly. The people are compelled to come down from the plains and cultivate the soil, and they thus mix with the whites

"I go on in time till there is very little difference among the people. They become a light-yellow, almost white; a brown tinge alone tells of the previous existence of a brown race. Materializations of spirits becomes very common, and is done very easily in circles of eight or ten. A kind of telegraph is used, but I do not see the details of it. Printing is done by sunlight or electricity. The people live in communities quite generally, though some live separately. The communities have from ten to five hundred acres. Town and country gradually pass into each other. Some communities have three or four large huildings for workshops, lecture rooms and such like. Some persons garden, some manufacture and others farm. They make very perfect statuary; blocks are hewn out roughly; men touch them with a wire and flakes of stone fly off. I think it is done by electricity. Most of the statuary, however, is moulded. An artist makes a fine statue and casts are taken of it."

LATTER DAYS OF SIDEROS.

The following examination is of a meteoritic specimen, whose history otherwise is unknown to me.

"I see a large valley with a small lake in it. as if it had been a gulf from the ocean; the water of the lake is salty. The mountains are very high and have snow upon them; the atmosphere is thin and cooler than here. I see no signs of life except small shrubs here and there. A very deep canyon runs into the valley from the mountains, that has a little water in it, and there is grass near the mouth of the canyon. The valley is sandy and looks like a desert. Some distance off is a sea or ocean. Far above the valley I see a number of buildings of some sort. There are blocks of stone and iron all around; the place is very old. It rains but little here."

form of a man; he is going from me. He is naked and are used to plough with. The people have to work hard and live roughly. It is a long way from here to any other inhabitants. Cooking is done in fire-places with asphaltum or some kind of oily rock. I do not think there are any other people within a hundred miles. There are a few trees and bushes, but no forests.

> "Windmills that go slowly grind grain and pump wa ter. A number of people went away from here several years ago in boats and these are all that are left. This is a barren region; there is no life or activity among the people and they look as if they would soon die off." ITo be Continued, I

## STATE SECULARIZATION.

WHAT IS NECESSARY IN AN ORGANIZATION FOR ITS ACCOMPLISHMENT.

Extract from a Speech by B. F. Underwood, before the Liberal League Congress, held at Syra-

cuse, in 1878.

The primary object of the Liberal League is neither he promulgation nor the discussion of any system of faith or philosophy, except so far as it clearly conflicts in practice with equal rights and the religious liberty of citizens. It is an organization formed in the interests of justice and freedom to all. It declares that in this republic, where there is great diversity of belief on the subject of religion, all have the right to worship in the manner that seems to them best, or not to worship at all if that is their pleasure, and that there should be no compulsory support of any religion and no law or practice by the general or State governments, directly or indirectly, recognizing any religion either as true or false; in other words that there should be a total, absolute separation of church and State, both in theory and practice, now, henceforth and forever; that the government should be entirely secular and should have nothing whatever to do with any religion or anti-religious system or belief, except to protect its adherents when necessary in the rightful enjoyments of their faith or convictions when their beliefs are not of a character to require them to in-fringe on the rights and liberties of other citizens. It protests against the use of religious books and the performance of religious service in our public schools: t protests against the exemption of churches from their just proportion of taxation when liberal halls are taxed like other property; it protests against the recognition by the State of the claims of any religion as to the sacredness of one day over another; it pro-tests against the employment of chaplains by the government, and the conversion of halls of legislations into places for religious service, and the payment for such service, however small the amount, from the publie treasury; it protests against all religious services at the public expense or by the direction of the constitut-ed authorities, in any department of the national or state government; it protests against public appropri-ations for institutions in which religious doctrines are taught; it protests against proclamation by the President of the United States and governors of the States.

appointing days for thanksgiving and prayer. Against all these and other similar practices, the league firmly and earnestly protests, and it demands that they cease, since they are inconsistent with the government of the United States and the genius of free institutions, since they involve a denial of that separation of Church and State, and that principle of religious liberty which so many praise, but so few seem to understand, and since impartial justice and the cause of religious liberty li the cause of religious liberty demand the removal of these wrongs, and the complete secularization of the State

With these objects in view the league invites all without regard to religious belief, nationality, sex or race, to join in the accomplishment of its work. No question is asked how much or how little you believe: whether you are a Christian, Jew, Buddhist, Moham-medan, Pagan, Spiritualist, atheist or skeptic; whether you are in favor of coin or flat money; whether you are a republican or a democrat, or neither If you recognize the importance and justice of our work, and will assist us in helping educate the people in these principles, your co-operation is desired. And here I deem it proper to emphasize the fact that to insure success the Liberal League must confine it. self to the objects for which it was organized. It must keep constantly in view State secularization, and, to this end, every other consideration must be subordinate. It is now, and still more in the future will be composed of somewhat heterogeneous elements. One great danger that is a standing menace to all such organizations, is the liability of giving undue prominence to questions which have no direct bearing on their objects, and concerning which there is the same difference inside that there is outside their membershipquestions which at certain times, owing to some circumstance, absorb public attention and which seem to many, under the influence of temporary excitement. of more importance than the object which called the organization into existence; and thus they are often the cause of dissension, and not unfrequently destroy the harmony and unity of organizations whose aims at the beginning were clear, definite and well understood. Let the Liberal League avoid this rock on which so many organizations have been dashed to pieces. Its members, as individuals, are at liberty to advocate what they choose on all subjects, and to join any party or association pledged to other reforms; but as members of the Liberal League it is all important that they keep constantly in mind the purpose for which the organization was formed. Outside the Liberal League individually or as members of other organizations, they can use their influence in favor of the republican or democratic party, gold or greenback, woman suffrage, or anti-woman suffrage, prohibiton or license, Christianity or anti-Christianity, Spiritualism or materialism, theism or atheism, evolution or creation; but the dissemination of any views on these subjects, however desirable, is, I conceive, no part of the work of the league. I know there are undiscriminating minds that will pronounce this a narrow policy, because they fail to distinguish between the legitimate work of the league and their cherished convictions on subjects that are beyond the province and scope of the body. There are some individuals' in such a chronic state of ex-citement in regard to some certain subject, that they must introduce it whenever they have an opportunity to address the public, whatever the object for which the meeting was called. We may concede to such persons honesty and zeal; but they lack judgment and discretion, and constitute the most troublesome element with which conventions have to deal. But to all such persons we should say while we welcome you to this organization and desire your assistance, we cannot as members of the league decide upon, or consume our time in discussing questions that are alien to the principles and purposes of this body. By this course alone can harmony be maintained, and the efficency and success of the league secured. For two days nearly, Mr. Chairman, the entire proceedings of this congress have related to the question whether the law of 1873, against the circulation of obacene literature through the mails, should be modified or totally repealed. The main object of the Liberal League has been lost sight of, and from listening to the discussion yesterday and to day, no person could get any idea of the real purpose for which the National Liberal League was organized. From the first I have insisted that the question as to the constitutionally of the law of 1878, is a question with which the Liberal League has nothing to do; and the difference of opinion on this subject has been given a prominence to which in this boly, it is not en-titled.

#### OCTOBER 28, 1880.

of guilty persons only; and lest the resolution should be uncharitably construed by anybody to intimate sympathy with any one engaged in circulating moral fith, it added that it was in favor of proper legislation sgainst obscene literature. That resolution was, I be-lieve, right and timely. Both the contending parties can concur in it now. It was simply a protest against what seemed to be a wrong to individuals in conse-quence of loose legislation or an unfair interpretation of the law. In no way did that resolution lead to the of the law. In no way the that resolution read to the discussion that has been going on respecting the Com-stock law, or to the scenes we have witnessed at the sessions of this congress. If we are wise we will here-after confine our discussions to the purposes of the league. Unless questions that are not germane to the object of the organization, can abe kept out of the organization, the usefulness of the league and even its existence will soon end. But the princi-ples for which we contend are just, and I am confident, will in spite of the opposition of enemies and the folly of friends ultimately triumph.

#### The Spirit View of Christianity.

#### To the Editor of the Religio-Philosophical Journal:

I have read with much pleasure the eloquent and able address of Hudson Tuttle, "Out of the Old Be-hef," an admirable piece of iconoclastic work, in which notwithstanding the difference of our sentiments, I would object to but two expressions. The assertion that "revelation is always the outgrowth of human progress, and progress not the outgrowth of such reve-lation" seems too extreme a statement. If Mr. Tuttle will reconsider, he will probably agree that while hu-man progress is necessary to the reception of a revelation, the spirits who come to receptive mediums are really the authors of the thought and emotion which constitute their "revelation" and which become a cause of progress

Again he says, "the highest religion will be based on knowledge, not on faith." I would say that superstition is based on faith without knowledge, but that the highest religion is based on faith and knowledge. Faith is an element—the vitalizing strengthening ele-ment in knowledge. Stubborn skeptics will witness the best spiritual facts, and although they have all necessary sensuous knowledge, for want of faith, they most absurdly discard the facts. In the psychic con-stitution of man, there are certain semi-moral and semi-intellectual elements, which are essential to right thinking. The importance of these elements has nevor been duly recognized for want of the true mental science, which is attainable only by the study of the functions of the brain.

I have also read with interest the able presentation by Mrs. E. H. Britten, of her views of Christian Spiritualism, which seems to be the most plausible and ap. parently philosophic statement of the views of those who object to the word Christian. Her arguments would be unanswerable but for the fact that they embrace serious misconceptions of the question at issue and of the views of Christian Spiritualists as they are called, and I suppose we may properly accept the name. When these misconceptions are explained her argument silently vanishes.

Mrs. B. assumes a difference which is more fanciful than real between ancient and modern spiritual religion. It is essentially the same Divine and angelic in-fluence operating to day (and in which she is a conspicuous actor), which operated with Buddha, Confucius, Pythagoras, the Brahmins, Jesus and the apostles, and their inspired successors. All is personal in both an-cient and modern Spiritualism, since persons are the agents, and all is alike impersonal in the origination from Divine inflax into humanity.

Very plausible indeed is her argument that truth and goodness are Divine eternal principles, which cannot be fully represented in any individual-a thought which has long been familiar to my mind, but has not been a finality. It has not excluded the additional thought that truth and goodness are most perfectly developed in those who have the best organization and the highest inspiration. Consequently they become our teachers and leaders. If we can advance nearer to the Divine and enjoy a hi

By and by I see a little smoke ascend and then there is nothing but ashes, which they place in an urn and put a transparent cover upon; as I stood looking and thinking that the urn might hold thousands, and wondering where the man was, I saw him sitting upon a chair where he had been watching the process. He turns and looks into the urn as I did and as I watch him he dissolves and disappears."

On a subsequent occasion she obtained the following:

"I seem to be above a fortified place on the sea-board; there are long lines of fortifications. Above this I saw the exact counterpart of all that I saw below. It was but a glimpse.

"I do not know how to tell what I now see. I appear to be looking down into an immense round building, the top of which is a dome all covered with glass. As I look I see this building filled with people, all of whom are standing. I notice one man in particular who is peculiarly dressed; he has drapery on his arms and is sitting on a large chair like a throne, and looks as if he was there to be worshiped. There are persons on each side of him, who seem to be his attendants.

"Something in the edge of the dome attracted me and I saw above the people, in this dome another concourse of people; they are spirits. The peculiar man that I saw is now addressing the people and both spirits and mortals listen. The mortals see the spirits distinctly. The dome seems to be arranged for the spirits and they appear to be scated, but I can see no seats. This is a great day. This man is looked to as no king or god ever was; he seems to hold the key to two worlds. Whether he is a spirit or not I cannot tell. I see censers burning some kind of incense, to produce a condition that seems to be necessary. I can hear distinctly, but cannot understand anything that is said. -

"Now there comes through the crowd, the people making way for them, two women, one up each aisle. They differ very much from all the people I have seen here. They seem like visitors from some other planet. They are very tall, very slender and have a peculiar gracefulness about them. Their features are very long and their hair, which reaches to their feet, is like spun gold; they wear it like a weil. Each one carries a long, slender wand. They pass on till they come to the burning censers, when they place something into them to burn.

"I seem to have come among the members of some order, not secret exactly, but having peculiar rites and ceremonies. There are but few that take any active part. The ladies' dresses are of the most beautiful tints imaginable; their garments are lighter than ours.

"Those two women seem to come among them as visitors, whom they have been expecting; one addresses the audiences and then the other. They are the most peculiar persons I have ever seen. The skin is white as milk-a porcelain whiteness; their faces are a perfect oval, their foreheads wide, noses thin and straight and the hair grows low on the forehead. We have no beauty on the earth that can begin to compare with their beauty. The eyes are dark and the lids almost transparent; their beautiful feet are bare and their garments short and hung from the shoulders. They are entirely different from all the other people I thave seen and do not certainly belong to this part of the world. I think they are spirits and visitors from another world."

Another lady, whose name I am not permitted to give, saw somewhat similar appearances on Sideros. With a Painesville specimen she said:

"I see dark-colored ledges of rocks, exceedingly irreguar blocks standing every way. There is an opening in he rocks, something like a large hall, and in it I see the

This evidently refers to a time very long after that represented in the last examination, when gulfs had become valleys, islands mountains, cities blocks of stone and iron and fertile lands had been transformed into deserts. In the next examination he goes back in time and sees the country as it had been:

"That town was on an island once, and ships were there; they are rather small, but go rapidly. The people are dark, look like Arabs and dress like them, only in warmer clothing. There are trees here that look like the palm. The climate is mild and gentle, though there are cold periods now and then. The island is near the main land and is very irregular in shape. The ships seem. to be made partly of iron, and the large ones have no sails.

I see an immense statue made of granite-like rock and representing a man sitting down; he has a queer looking cap on and has an ax in his hand. It is at least 30 feet high. There is an open building of stone over him. It is a kind of temple, people come here and touch their foreheads to the stone on which the statue rests. Men meet in crowds here and some of them talk to the others. There are people on the main land, who trade here all the time. There is a good harbor and the people live by the vessels that come here.

"The people are advanced in some respects, but they are behind hand in others. The streets of the town are narrow and crooked, and rough and sandy, and mule-like animals draw carts along. They have warehouses for storing away the cargoes of vessels and dredges to take things out of the bottom of the harbor. They use large nets to catch fish with and get a great many at a time. The island is rocky and has but little vegetation on it,"

This island was, I think, in a gulf lying between the country inhabited by the Syriosidereans and that occupied by the Caucasians, which subsequently, as he saw, became a valley with a small salt lake in it.

"I now see ruins with a few families living among them. They are near the sea and the people fish a good deal. There is a small field near here irrigated by a spring. It looks as if there had been a large city here once. The sea is about a mile away. I see an animal like a small deer with long ears; it is as large as a three months old kid and is of a brown or mouse color. These people have several of them around as pets. (The sky does not look blue like ours, but is of a whitish yellow). These people are dark and have small frames, and are a little under the average height. They dress in cloth that seems to be made of hair and they go bare footed a great deal."

Sideros does not appear to have existed long enough in a condition favorable to humanity, to allow its whole population to become homogeneous. Some fragments of races appear to have been left and to have retrograded, as the world became less favorable for human occupancy.

"They live in small houses made of blocks of stone from the ruins. There are two fields here of about 10 or 12 acres each. They are in good cultivation. Small oxen

Because there were reasons for believing that per-sons had been unjustly convicted of circulating obsome literature, owing to the loose and defective char-acter of the law under which they were tried, the National Liberal League at Philadelphia, in 1876 pass-ed a resolution demanding in the interests of justice, that all laws against obscenity, should be so clear and definite as to admit of the conviction and punishment lustrious predecessors, we do not depend upon their teaching, but standing on a higher plane we supersede them as modern scientists supersede those of the last century.

Modern Spiritualism is superseding the ancient by its greater scientific and philosophic development, but as to its ethical or religious development, it is not even a competitor in a personal sense. The grandest development of spiritual religion that the world has ever seen was that of Jesus of Nazareth. When another representative of the Divine shall appear, he will like Jesus originate a new dispensation. In the mean time the best of us need centuries of progress to reach that high plane upon which Jesus lived on earth, and the higher plane which he occupies in the heavens.

The use of the, word Christian does not cramp our souls within the limits of any personality. It does not cramp our thought or love in any way, but tends to give them the largest liberty of virtue and the highest status. Christianity to me means the religion of inspiration (which Spiritualism vindicates)-the religion from God-the religion which comes to, and is introduced by, the Christs-the anointed teachers.

Jesus was the Christ of his age, and he is in fact the Christ of all subsequent ages, for there has never been on earth a higher inspiration; and this would be more clear if there had been a fuller record of his life and deeds. He is our Christ, for he has uplifted our souls by the inspiration of his life and teachings and is still uplifting them by his spiritual presence. I do not find in Buddha or Confucius or any other historical characters an equality in the religious sphere with Jesus. His superiority is shown in his own grand spiritual power, and in the inspiration, holiness and heroism imparted to his tollowers-a Divine impulse, passing on through the centuries and still sufficient to inspire men to lives of consecration and martyrdom.

In professing to be a Christian, I profess a desire to imitate Christ-to live a divine life and do all that is possible to help and uplift all around me. This is not limitation, it is expansion. To object to Christianity in this sense, for fear of limiting our own transcendent genius and love, seems as rational as to object to the sky through which comes our light, for fear it might come into rude contact with our uplifted heads.

Mrs. B. objects to Christian Spiritualism as something which involves "the bias of individual leadership" and "personal idiosyncrasies" and "narrows down the universe of eternal principles into the limits of a single human life" of which we are required to "wear the livery." To such Christian Spiritualism I would object as strenuously as herself, and I do not think it exists among any who are known as Spiritual. ists. The original of her picture can be found only among sectarian churches.

The word Spiritualism has a vague meaning, which is chiefly intellectual. It does not signify any definite moral or religious status. Spiritualists may be of innumerable varieties in their positions and pur-poses. Their chief aims may be idle curiosity and nght seeing, or rigid scientific investigation, or marvel hunting, or occultism and black magic, or speculative profit in utilizing the advice of spirits in money matters, or assisting the indulgence of all the passions by spiritual knowledge, or dogmatism in enforcing peculiar spiritual views, or pantheistic and mystic speculation, or the namby pambyism of elegant diction and sentimental reveries, and so on without end.

The true and proper purpose of Spiritualism is the elevation of man. That elevation requires Divine influx and spiritual instruction, in conjunction with education and co-operation. It needs continual aspiration in ourselves toward the Divine life of love and duty, and continual doing of duty. The highest duty is to devote ourselves at whatever sacrifice, like Jeaus and the apostles, to the elevation of humanity. It is not for all to be leaders and apostles, but it is for all to assist the movement, especially by personal ex-ample. They who take this view, and endeavor to act upon it, are Christian Spiritualists in fact, whether they know it or not, and when they commune. with the Obristian sphere in the higher betweens, they may realize their, proper sphere and proper name.

JOS. BODES BUCHANAN. 1 Livingston Place, New York, Oct. 6th.

## **OCTOBER 23, 1880.**

## RELIGIO-PHILOSOPHICAL JOURNAL.

## Woman and the Bousehold.

#### BT HENTER M. POOLE. [Metuchen, New Jersey.]

An azure sky, a soft transparent mist Veiling the distance g immering in the sheen Of an October day; low winds that kissed The tender fadirg green;

The wheat fields brown and sere without their sheaves,

The joitering kine that seek the sunvy shed, The idly falling drift of withered leaves, Their gold and crimson-dead;

The cricket's plaintive chirp; a warring hush O'er all the fer der sadness of the scene, Procisim throughout our beauteous lard, the death

Of summer's glorious cheen.

Soon numbing winter stills the bounding life Now flowing free, and holds in deadly chill The steady upward beat, the march, the strife Which Nature's pulses thr:11.

Owondrous change! The spring shall come again, The blood shall course through man and plant

and tree, A rest, a pause, a seeming death, ard then The joyous earth shall see

Its soul awaken to a fresher day; A fuller, r cher dawn sha'l surely come, Take heart, O mourner! Leave thy pu'scless clay, Look upward to thy home.

The heart that beat, the brain that ray ged at will O'er fields of thought at d gamered pletteous store.

Gleans row in fairer fields and loves thee still Grim Death triumphant o'er.

And when the spring breaks o'er that mystic sea That flows so wintry cold beyond earth's strand,

There shall thy loved one wait to welcome thee, In that blest Summer-land.

Only one-twentieth of all the criminals in this country are women.

Anna Dickinson's new play of An Ameri-can Girl, calls forth all sorts of comments from city papers, the majority of which are favorable. The representation embodies her ideal of what such a girl should be. Her play of Aurelian is a fine piece of dramatic art. If health permits, she will give read-ings, from that and from the Crown of Thorns, during the winter.

Mrs. Josephine Shaw Lowell, the efficient member of the State's Charities Aid Board, writes thus strongly of the necessity of sep-arate jails for the sexes. If women had as much power as they have interest in reform-ing such abuses, these would at once be indignantly swept from a so-called Christian community:

"If there were known to be, in each county of the State, a house into which men and women, girls and boys, were enticed by wicked men, there kept confined for weeks and months in the most degrading idleness and license, without sunlight, fresh air or exercise, without schooling or religious teaching, with murderers, burglars and prostitutes for their instructors, there would soon be an organized effort to suppress such in-famous dens, and the men who made their profit from them would be punished. The fact that in each county such a house does exist is not made less horrible by the fact that it is called the county jail, and that men and women, girls and boys, are committed to it by "due process of law," and that the men who make a profit by it are public officers, representatives of the majesty of the law. Is not wickedness which is done under the guise of law the worst wickedness? Is it not more corrupting and more degrading to every man and woman who is exposed to low and vicious temptations and examples in our county jails, to know that the county jails are public institutions, maintained by the public, and for which the public are responsible? If nothing more can be done to remove this vile blot from the Ohristian character of our people, if men and boys and middle aged women are still to be forced into such debasing companionship, at least let us save the young women from the dread contamination." The following is from an address deliver-ed by Gen. Garfield at the anniversary exercises of the Spencerian Business College at Washington, D. C., eleven years ago, up-on the Elements of success. It shows the sense and practicality of the sagacious man of affairs. "Laugh as we may, put it aside as a jest, if we will; keep it out of Congress or political campaigns, still the woman question is rising on our horizon larger than the size of a man's hand; and some solution, ere long, that question must find. I have not yet committed my mind to any formula that embraces the whole question. I halt on the threshold of so great a problem; but there is one point on which I have reached a conclusion, and that is, that this nation must open up new avenues of work and usefulness to the women of the country, so that everywhere they may have something to do. This is just now infinitely more valuable to them than the platform or the ballot-box. Whatever conclusion shall be reached on that subject by and by, at present the most valuable gift that can be bestowed on women is something to do which they can do well and worthily, and thereby maintain themselves. Therefore I say that every thoughtful statesman will look with satisfaction upon such business colleges as are opening a career for our young women." The whole lecture is replete with ringing words for the best training of mind and body. He believes in sensible, vigorous ap-plication to a practical career of study, instead of spending so much time upon the classics. Such business colleges as this are fitting many hundreds of bright young women for positions of trust and responsibility in cities, towns and villages. It is only of late years that such a career has been open to us; but in Europe every traveler is familiar with the efficient and well bred clerk of the Hotel, and sits an autocrat in her little bureau at the entrance. Frequently she is the wife of the landlord, who, if she becomes a widow, continues to manage the house alone. It is no longer fashionable to be ignorant of common methods of business. The pretty appealing ignorance and articesness of old has not been found quite so satisfactory in emergencies, or when a young woman is thrown upon her own resources. In the Spencerian College, Mrs. Sara A. Spencer, the well known philanthropist and reformer, is the main teacher and vice-principal.

ly hardens into a spirit of indifference. Mental acuteness is the great good; incensibility to feeling the proper condition. But it is necessary to any high spiritual attainment that the sensibilities be pure and delicate. "Women are more finely adapted to the development of such influences than men, because, for one thing they are less exposed to hardening from without. So the society of the future must be acted on more direct-ly by women than that of the past. In the bringing out of the sensibilities they must oringing out of the sensibilities they must take a leading part. Woman suffrage I re-gard as an inevitable thing and a good thing. Women in public life will bring it up more than it will bring them down. There will be considerable floundering before society would become completely adapted to the change, but after it shall be fairly accom-plished and in working order, the work of society will go on without any deterioration.

It is also taught to smother and conceal the impressions and sensibilities, and eventual-

society will go on without any deterioration, and with a gain in purity of motives and unselfishness of law makers and administrators.

INTERESTING INCIDENTS.

#### Spirits Manifest Themselves in Various Ways.

Wonder-seeking has never been one of my weaknesses, though I am quite as much interested in hearing about and reading of the wonderful, as any one. To spiritual seances I am something of a stranger, never having had many opportunities for attending such, and yet I have witnessed enough to satisfy me that our spirit friends can and do return to us, and under certain conditions may and do make themselves visible to mortals. Experiences that I have had in seances, though eminently satisfactory to me, I have never thought worth repeating; I listen with eagerness and wonder to the experiences of others at such places, and yet hardly think them worth recording, because they are within the reach of all, and they who seek shall find. But there is a particular kind of experience in the lives of some persons, that has a peculiar charm for me-an experience that comes to them unsought and sometimes undesired, and somehow it has more weight with me as demonstrative of immortality, than all other evidence presented to me; and the wit-nesses-those peculiarly gifted or endowed persons—are not so few as one might sup-pose. They are scattered here and there, up and down the earth, and chance occasionally throws them in your way.

Thus it is that recently I met with a lady whose home is not a thousand miles from Chicago, but who for a period of years has been sojourning in this mountainous region for the benefit of her health. For the sake of a name I will call her Mrs. B., a lady of culture and refinement, and of such qualities of mind and heart as have endeared her to a large circle of friends, who regret that she must soon take her departure for her Eastern home. Mrs. B. is mediumistic naturally, but so successfully "resisted the spirits," on account of family opposition that, for some time before leaving home, she seldom felt any influence. In the course of conversation she has related several in-teresting incidents of her experience, and as I was around taking notes, I will repeat

her conversation as nearly as possible: "That which you are reading looks like the old RELIGIO-PHILOSOPHICAL JOUR-NAL ?"

at twilight was sitting by an open window. looking out upon the luxuriant foliage and sadly wondering whether I should ever see the budding trees of another spring. Pres-ently I heard what sounded like the music of a band-soft at first, then gradually growing stronger and seeming to approach nearer. I leaned forward to put my head out of the window expecting to see a procession of some kind, and as I did so my attention was attracted to a beautiful light high up above the horizon. Immediately the light began to resolve into countless forms, that arranged themselves in a gorgeous procession, carrying banners of every description -in fact it seemed like an army with ban-

ners. I gazed long upon the transcendent scene while my soul was ravished with such heavenly music as no mortal can ever describe. The procession defiled and disap-peared gradually in the distance, and the music grew fainter and fainter and finally sank away altogether. I told my friends of what I had seen and heard. They thought I had imagined it, but I could see that it gave them concern as though some evil por-tended, and perhaps they feared it had ref-erence to me. Indeed, I did have a relapse and for sometime my life was despaired of. But you see I still live."

My story-teller is the second wife of Mr. B, who has never had any faith in the real-ity of spirit return, and has more or less freated Mrs. B's visions and dreams with determined but good-natured opposition. At one time she was very much under spirit control, and would be taken possession of at any time and place, and under circum-stances mortifying to herself on account of her husband and his friends' objections. So determined has she been in resisting this influence that she does not like to acknowl-edge any visitations of late years. Not many years after her marriage some-thing occurred that softened Mr. B.'s op-

position. They had retired for the night, but she was restless and could not sleep, She is naturally a good sleeper and if wake-ful at night she thinks something is wrong. That night she felt as though there was some one in the house-she was conscious of a presence of some sort. She told her husband she was sure some one, perhaps a burglar, was in the room. He arose, searched and found no one, returned to bed and

fell asleep. She says: "Finally I got quieted, but no sooner so than I heard some one call, 'Willie! Willie!' I looked up and saw standing by Mr. B. a female figure, whom I recognized as his first wife. I wakened him, saying, "Will, F. is here," and with that she vanished. As usual, he thought I had been dreaming, but afterwards he asked many questions as to how . looked and what she said, telling me that it was her custom to call him 'Willie.' Ever after that he seemed to have more respect for my visions and showed but little opposition

"I have frequently been entranced unex-pectedly, and know what it is. At one time Mr. B. took me to visit his relatives, who were as bitterly opposed as he ever was, to anything that smacked of Spiritualism, and on our way there he begged of me not to give way to any influence in their presence, and I told him I surely would not if I could help it. I had not been there long, however, before in an unguarded moment. I was seized by one of the invisibles and discoursed for some time to the great scandal of all the friends. It seems that I had spoken well but I was entirely unconscious of what I said.

"At another time I was present where an

last years of his editorship. These demands together constitute what is meant by the "Secularization of the State" in this coun-try; and they are the legitimate objects of Liberal League work. We believe that there is need, whether in special organiza-tion or in other ways, for earnest and vigor-ous effort for attaining these objects. But we also believe that the desired reforms are to be accomplished plece-meal, through the gradual enlightenment and liberalization of legislators of all parties rather than by a political crusade exclusively for them; and that they can be more safely and securely accomplished in this gradual way than if they were to be made a bone of contention between two parties, the victory passing alternately from one to the other. Let there be a zealous and systematic moral agitation for the "Demands of Liberalism." Let it be aggressive, if you please. Liberals may initiate action for the reform of obnoxious statutes without an organized political party. Especially let Liberals be on the alert to resist any new legislation attempted in the interests of sectarian opinion. Let them agitate persistently, vigor-ously; but let them keep their agitation off of the plane of partisan politics. Above all things, let them keep it clear and clean from the studied indirection, chicanery and low expediences of partisan political methods.-Free Religious Index.

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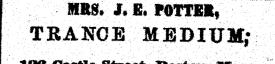
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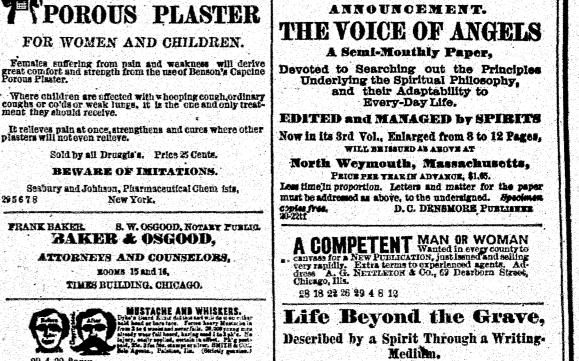
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The fine perceptions and spiritual culture of the post Whittler are manifest in his conversation with a correspondent of the *Inter-Ocean*: "I think that the principal mistake of our present civilization is the dwarfing of the sensibilities. After early childhood the cultivation of the sensibilities begins to give place to intellectual training. begins to give place to intellectual training, and soon ceases entirely, and the young mind is left to train its own sensiblilities.

"It is. Are you acquainted with it?" "Yes, but are you aware that it is hetero-dox and that church people shouldn't read itT

"There are doubtless many who would re-gard it thus, but I have had the pleasure of perusing it for a number of years."

"My parents were both staunch Presby-terians, but being in advance of the age in terians, but being in advance of the age in which they lived and not quite in accord with the tenets of the Church, they and the latter parted company. They believed in Spiritualism pure and simple, and were the better for it. I myself have believed in its truth for many years, in fact, I know that it is true. My attention was first called to it when about sixteen years old, by a cir-cumstance that will never pass from my memory while life endures. It occurred some time after my father's death, all un-expectedly and unsought. We were living in one of those old fashioned farm houses which you at some time may have seen, in which, off some one of the rooms, there was which you at some time may have seen, in which, off some one of the rooms, there was a recess for a bed: In a place of this kind I had just retired, and my sister, for the night. I had laid but a few moments, when I felt something shaking my head, and I looked up expecting to see some one stand-ing by me but I say no one. I was a little ing by me, but I saw no one. I was a little startled, but immediately :I felt my head raising from my pillow and my feet draw-ing up in bed, while a cold hand placed against my face forcibly turned it to one side for a moment. On looking up I beheld in the narrow space between the foot of the bed and the wall, a soft, beautiful light, and in it appeared standing my father, look-ing as natural as he ever did in life. He smiled, called me by name, and talked with me for a long time. He told me of his beau-tiful home in the Spirit-world, and of his hannings there and expressed, a creat de

tiful home in the Spirit-world, and of his happiness there, and expressed a great de-aire that we children whom he had left in the world, should all grow up to be good men and women, and be prepared for the glorious land that he was inhabiting. "My uncle Horace was with him also, he said, standing at his right hand, and an-other uncle at his left. The three brothers had been unusually affectionate and united in life, and in the Spirit-world they were not divided. 'I cannot do much,' he said, 'to give you an idea of the glories of the Summer-land, but I will try.' With this a hand was again pressed against my cheek and gently turned my face away for an in-stant, when a voice said, 'Look.' I looked and the light had changed to the centre of the room and there burst upon my ear such a strain of music as I had never before heard. It surely was a chorus of the angels! a strain of music as I had never before heard. It surely was a chorus of the angels! Such harmony! such power! such bewild-ering notes of music! never could have imagined—the grand chorus; the innumer-able voices that swelled that grand anthem I never can describe, but which I shall re-member so long as life remains. Little by little the chorus died away until I heard it as though in the distance and presently it was lost in a whisper. I was overpowered, enchanted. I left my bed and called my alster, telling her what I had heard. 'O get back into bed, you were but dreaming;' was her only response; but I was not dreaming; her only response; but I was not dreaming; I was as much awake as I am at this moment."

#### AN ARMY WITH BANNERS.

Another instance of a vision and clair-audience she relates as follows, which oc-curred ten or twelve years later in life, after

infant lay sick and was not expected to nve For long days its anxious mother had watch-

ed over it and all hope of its recovery had fied. I felt an influence taking possession of me, and soon I felt as though I could and must cure the child. I went to its crib and began making passes over it. The persons present were horrided; they thought me insane, and took hold of me to eject me from the room, which they accomplished after a severe struggle, for it took four or five of them to do it, so great was the strength given me, but it cost me several days of sickness. The child did not die, but believe I could have raised it almost immediately had I been permitted, and saved "More fortunate was a sister of mine. An

infant child of hers was lying very near its end. It had been sick long, and everything had been done for it that could be, and the physicians had said it could not live. My sister was sitting by its side helpless and in agony, momentarily expecting to see it breath its last, when of a sudden she was controlled by some invisible, and commenced magnetizing the child. She had not long been at work before the little thing put up its hands and rubbed its eyes, yawned, and in a few hours was well."

With one more experience of Mrs. B.'s I will close my letter.

A JOYOUS FUNERAL.

"It may seem very strange to you, but one of the happiest days of my life was when a little boy of mine died. I was sustained by some invisible power and instead of feeling any grief my joy was full. I saw a lady standing by the crib of my expiring child, and when its little spirit had left its clay tenement, she took it up, O so tenderly, and bore it away in her bosom. The vision was unseen by others, but it was real to me, and a bright and beautiful consolation it was. And a happier funeral was never before seen. A Unitarian clergyman was called in to conduct the services, and his words were certainly inspired, for they could not have been more eloquent and fitting. Al-though the child was but a few weeks old the funeral was largely attended from all parts of Chicago, and most of the attendants were strangers." Did spirits influence them to attend? On reaching the grave, in the cemetery, to the admiration of all, it was found that it had been completely lined with sprigs of evergreen, and the ground about the grave covered with them. The sexton had not been ordered to do it, and some of the friends asked him if it was his custom to do so. He said that it was not, but for some reason he could not explain he had felt compelled or rather a great de-sire to do it in this instance." Was it not, think you Mr. Editor, the result of spirit inducace on the sexton's mind! I feel as though I had a ready answer to the ques-tion, and scarcely doubt but that you would coincide with me.

R. A. REYD.

Silver Cliff, Col.

Worth Considering by those who Desire the "Secularization of the State."

....We deem it the part of wisdom to avoid the division of political parties in this country by any lines of religious belief or non-belief, so long as any other way is open for securing the principles of mental liber-

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#### OHICAGO, ILL., October 23, 1880.

#### Recurrent Supersensual Facts.

It is an old saying, that eternal vigilance is the price of liberty. With equal propriety it may be said: Eternal vigilance is the price of truth. Without incessant vigilance. an important truth, that may have been in the keeping of one generation, may be lost to its successor; and the latter may all the while complacently think itself far more wise than any of its predecessors. In nothing is this more fully illustrated than in the utter incredulity of so-called men of science at the present day in regard to certain preterhuman facts well known, though disastrously interpreted, by our forefathers, and which it is the mission of modern Spiritualism to replace upon purely scientific basis. Our present remarks are called forth by finding' in the Boston Herald of Oct. 4th, 1880, the following "special dispatch."

MONTREAL, Que., Oct. 3, 1860.—Some extraordinary manifestations have taken place in daylight in a hotel kept by John Park at Hudson, a village on the Ottowa river, about forty miles from this city. The manifesta tions were first noticed about two weeks since when tions were first noticed about two-weeks since when the beds placed in the unused rooms at the hotel, were thrown about, and windows and doors which had been carefully shut were opened by unseen agency. In one case a woman, while in the act of cutting bread for dinner, left some of it on a table, when it was dashed into a clothes basket in an a joining room. On Fri-day last, the stables were found on fire, but the fames were promptly extinguished. However, the fire broke out agein, and was a second time got out. On the folwere promptly examples in the product of the produc Persons who keep the run of such reports as the above (supposing it to be accurately reported) will testify that every year, or oftener, we have accounts quite similar to to it. They come to us well authenticated, they excite wonder for a time-and then pass away and are forgotten by all except the few who understand and appreciate their significance. The phenomena belong to the family-group of those which occurred in witchcraft times, and which have been known to take place repeatedly in our own day. Witness those in the house of the Rev. Dr. Phelps at Stratford, Conn., in 1851; where figures were dressed up fantastically out of bedclothes with preterhuman celerity-objects were dropped from the ceilingmocking messages were written independently of human hands, and many occurrences, quite similar to those related in the above dispatch, took place. Mr. Epes Sargent, who was editing a daily paper at the time, wrote to Dr. Phelps for a verification of the phenomena, and received from him a letter for publication, establishing the facts in the most complete and forcible manner. "The ignorant may ridicule these phenomena," wrote Dr. Phelps to Mr. Sargent, but that they are inexplicable by any theory of human' imposture or trick, is a certainty." Recently his son, Dr. Austin Phelps, of Andover, Mass., the eminent theological scholar, and father of Miss Phelps who wrote 'Gates Ajar," communicated his own testimony on the subject to the Rev. Charles Beecher, authenticating the phenomena. He says:

son in the room was closely watched; and when writing occurred on paper at a table, where Dr. Phelps was at work. No other person was in the room, and the writing was yet wet, when after turning an instant in his chair, he resumed his position. The words written were: "Very good pen, and very good ink for the devil."

dropped from the ceiling when every per-

Our wise "men of science," like Carpenter, Youmans and Huxley, refer all such occurrences to the imbecility of the witnesses. Cotton Mather nearly two centuries ago said of certain phenomena of levitation, independent movement of objects, etc., such as thousands of witnesses at this time can testify to-"People may burlesque these things; but when hundreds of the most solemn people, in a country where they have as much mother-wit certainly as the rest of mankind, know them to be true, nothing but the froward spirit of Sadduceelsm can question them." In all this, Mather was right, though deplorably wrong in supposing that the medial phenomena were caused by some witch or wizard in league with satan. This theory, founded on Bibliolatry-on a misinterpretation of the Old Testament phenomena, and a servile belief in the Mosaic prohibitions, led to the massacre of some five hundred thousand innocent persons in Europe and America. So much for a non-scientific mode of dealing with facts! Referring to the above quotation from Mather, Dr. Carpenter says: "Now this is precisely the position taken by the modern Spiritualists, who revive under new forms the doctrines which were supposed to have faded away under the light of modern science." Here the Doctor confounds doctrines with facts, and utters a blind and foolish slander against Spiritualists. With a total disregard of the actual facts, or else with a gross ignorance of the spirit of calm. judicial, scientific investigation with which we now approach these notorious phenom. ena, he tells us that we, who accept them, are equally bound to accept the testimony given on oath and in solemn form of law, which satisfied able judges and honest juries two centuries ago, that tens of thousands of innocent people had entered into the guilty league with satan, whose punishment was death here and everlasting damnation hereafter."

If Dr. Carpenter here simply means that the testimony which satisfied judges and juries in those days, that certain preterhuman occurrences did actually take place, ought to satisfy us also, we reply that able to testify as we are to similar occurrences at present, the old testimony does satisfy us. and we accept it as truthful; if he means to say further that we ought to Interpret it in the same way that the men of the witchcraft times interpreted it-that we ought to accept their doctrines as well as their facts, then he is guilty of an absurdity, un-

that nothing but disaster and disgrace can come from adhering to the organization known as the National Liberal League. Some of the most influential and able advocates of secularization saw this two years ago and withdrew. Others there were equally able and influential, who continued to work with the League, hoping it would, in time, clear itself of side issues and do effective service. The action of the majority in the late Congress, in this city, convinced these friends of the cause that the time had come for withdrawal. Nearly one-third of the members present expressed their dissent to the objectionable proceedings, and many of them favored the calling of a meeting at an early day, to take steps to organize an association for the specific object of secularizing the State on a basis broad enough to admit members regardless of their religious or non-religious opinions, and narrow. enough to exclude all "hobbies" not germane to the question of State. secularization. Before leaving Chicago the dissatisfied members, including Col. Ingersoll, Robert O. Spencer and H. L. Green, decided to call an informal meeting to be held at the Grand Pacific Hotel, in the City of Chicago, on the 15th day of Novembernext. Mr. H. L. Green, who was Chairman of the National Executive Committee before his withdrawal from the League, was made temporary secretary. He has, as secretary, sent out a circular letter of invitation to the meeting in November, from which we extract as follows:

"To this Conference is invited one delegate from each auxiliary Liberal League, that before that time shall sever its connection. with the National Liberal League-one delegate from any other society in sympathy with the proposed meeting and other invited gentlemen who are supposed to be in accord with this movement, and whose presence would give the movement character."

"We disclaim any intention of coming in conflict with the old League in any manner. We shall leave the old League to do its work in its own way, but we propose to organize an association that shall engage in the work of State secularization in a way that will draw to its membership hundreds, and we hope thousands, who cannot conscientiously work with the old League."

Mr. Green informs us that "Over one hundred of the most prominent liberals in the United States including Christians, Spiritualists and Materialists have endorsed the movement' in their replies to his invitation. Among the number "six liberal ministers including M.J. Savage of Bos. ton." The Seymour Times, a radical materialistic paper, has expressed its opinion of the action of the League at the late Congress, in as decided terms as did the JOURNAL, and will, without doubt, cast its influence with the new movement. The object of the leeung 18 most com mendable and of imminent importance. We believe its personnel, deliberations and final action, will command the respect of the public; and that the result will be an organization around which tens of thousands willgather through local auxiliary societies. On the second page of this issue will be found an extract from an able address by that clear headed and accomplished liberalist, B. F. Underwood, delivered two years since at the Syracuse Convention. Mr. Underwood's speech is a clear and comprehensive exposition of what an organization for the secularization of the State should be. The address of Mr. H. L. Green, who is acting as temporary secretary of the proposed meeting on November 15th, is Salåmanca, New York. He will, no doubt, be pleased to correspond with all who are interested.

#### The Medesty of Saints.

The "Moody and Sankey" combination stopped in Chicago last week, and on Friday, Mr. Moody made his usual modest and humble report to mortals, of the way in which God looks at things. He reported: God never uses a proud man or woman; never uses a con-celled man or woman. When professed children of God ha-come lifted up they are out of countenance with God, and He no longer uses them; they are no longer fit yessels for Him to use

By a "conceited" man or woman. Mr. Moody means one who thinks that Mr. Moody's pretences of competency to tell when a human being is "out of countenance" with God, are mere presumptuous impudence and drivel of an honest but undereducated idol worshiper. According to Mr. Moody, God has never used the genius of Sir Isaac Newton, because Newton was in the highest degree conceited. He indulged in the conceit that he could tell in certain instances where the Trinitarians had made interpolations into the New Testament, to help their doctrine, and his treatise to prove that the text, "There be three that bear record in heaven, the Father, the Son and the Holy Ghost, and these three are one," was an interpolation,-was regarded by, those who took the Bible as they found it, as being nearly as conceited in Newton as Ingersoll's rejection of the text, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." is regarded by the same modest class.

The prime characteristic of the modesty of the saints, is that they know absolutely nothing about anything that can be verified or tested, but are loaded to the muzzle with information concerning what God thinks and how God feels, or anything else that is unknowable.

It would also follow that God never used Franklin except in the single instance wherein eight years after Franklin's death, he was made by the American Tract Society to say to Thomas Paine, when Paine was about to publish the Age of Reason, "Don't unchain the tiger, for if men are so bad with religion, what would they be without it." This is the only instance we know of in which God ever used Franklin, and he could not have used him in this instance if the American Tract Society had not lied, for Franklin was a very proud man. He thought that what the Bible calls the voice of God, and which Adam heard as he walked in the Garden of Eden in the cool of the day, was nothing but the concussion of columns of air struck and pounded apart by the lightning, and then returning together; and that the bolts of the divine vengeance were electric currents.

As Newton abstracted God from astronomy and substituted gravitation. Franklin abstracted him from the thunder and lightning, and substituted electricity. In Mr. Moody's opinion no such men have ever been used by Goa,

#### OCTOBER 23, 1880

### What Testimony is Scientific?

The notion that it requires a man skilled in some science foreign to that of Spiritual. ism to pronounce upon our phenomena is wholly irrational. The Spiritualist may say: "I hold my own clean slate in my hand, and get writing on it. I put my own marked card in my own box, and get writing on it. The only conditions are the presence of a so-called medium. I know he has touched neither the slate nor the card. Now if 1 am in a same state of mind and body, tranquil and truthful, vigilant and earnest, what additional confirmation of the occurrence of the phenomena could it give me if I were a proficient in all the sciences named in the British Cyclopedia? How could I be any more sure of the facts if I were a mathematician like Laplace, or a great anatomist like Hunter ?"

We do not go to an entomologist to learn about chemistry, nor to a geologist to learn about astronomy. Why should it be supposed that a specialist in hydrostatics or in optics, or in any other branch of physical science, should be better qualified to judge of the genuineness of a fact like direct writing or clairvoyance than the man who has given the study of many years to phenomena of the kind, and who has learnt to distinguish the genuine from the spurious?

It may be said that the man who does not believe in a fact is better qualified to judge of its occurrence than the man who has perfect faith in it. But how would this prin. ciple operate applied to science generally?

Is the man who does not believe in the coming of a comet better qualified to detect it in the heavens than the man who knows that it will appear? Is the man who discredits the facts of Spiritualism better fitted to write on their scientific character than' the man who has known them for years, and tested them repeatedly? If the man of chemical science is he who has studied it faithfully, then surely the man of spiritual science is he who has not only had faith in it, but has given to it his close attention at every opportunity for years.

One of the greatest advocates for the belief in spiritual phenomena was Joseph Glanvil-1636-1680-of whom Locke says in his "History of Rationalism," "The predominating character of Glanvil's mind was an intense skepticism." But it is amusing, though at the same time humiliating now, in the light of our present facts, to see how modern writers have abused Glanvil because he testified stoutly to phenomena in his day, which we, in the light of Spiritualism, can readily accept. Dugald Stewart while referring to one of Glanvil's works as being "strongly marked with the features of an acute, an original, and, in matters of science, a somewhat skeptical genius," winds with the remark that he is an instance or the possible union of the highest intellectual gifts with the most degrading intellectual weakness!" Dugald Stewart! you have found out ere this, in the Spirit-world, that the "intellectual weakness" was on your part and not on that of Glanvil. Hallam, too, has a fling at Glanvil because of his "Treatise of Apparitions;" but that he was one of the great thinkers and in. vestigators of his age is now sufficiently apparent; and before many years there will probably be a new edition of his masterly work, proving, as it does, in a purely scientific spirit, and without fanaticism, the essential facts of witchcraft. These considerations have been drawn out by a dispute started by the Free Religious Index. questioning Mr. Sargent's qualifications to treat of the "Scientific Basis of Spiritualism," because of the fact that he has not gained a reputation in some other branch of science than the psycho-physical. If he had only written a treatise on the classification of beetles, or discussed in the Popular Science Monthly the problem why cocks crow so early in the morning-he would have been all right; he would have shown himself competent to treat scientifically of the question whether there are psychical phenomena, indicative of continuous life, in the mental history and organization of man. But having from early manhood to his sixty-eighth year given much study and investigation to phenomena, objective and subjective, in mesmerism, somnambul ism, and modern Spiritualism, he has thereby disqualified himself for treating the subject in a manner satisfactory to the gentleman of the Index whose "Free Religious Association" is devoted to "the study of man's religious nature and history." Would it not have been more courteous, if not more charitable, in the "assistant editor," if he had waited till Mr. Sargent's book was completed and printed, before trying to raise a prejudice against it? His excuse for the incivility is, that the author has not " any real claim to represent science in dealing with Spiritualism,"-because what? Why, because he has not made a name in some other science than the science which he has undertaken to write about. If the objections of the Index mean anything, they mean just this: The "assistant editor" wanted to strike some where, and so he struck somewhat blindly just here. It is a foul blow, but fortunately fails of its mark.

"One day at dinner, a package of six or eight silver spoons were all at once taken and doubled up-bent double by no visible agency. My father had them plac-ed in the closet, locked the door, and kept the key him-self. A sister of his was there at the inne on a visit, and a neighbor came in inquiring about what she had heard. The aister got the key, went to get the spoons, unlocked the door, and there lay the spoons as straight as before, with no dent or crease, or sign of having been bent. This is only a specimen. There were dozens of such events....A serious feature of the business was the burning of my father's barn in broad daylight, when no person was in the building, or near it, so far as known.... One of the children slept in a cot-bed in my father's room, and one evening we saw a smoke rising from that bod. We tarmed up the bed-clothes, lifted up the matrens, and found underneath a newspaper ig-mited, which blassed up "

Who are the superstitious when constantly recurring and thoroughly attested facts like these are accepted and rationally explained by Spiritualists, but rejected and scoffed at by men calling themselves men of science! With some exceptions, the spestalists in all other sciences, except the paytho-physical, set down occurrences like these to human trickery. But many of he phenomena were of an obvioualy preterhuman character; as where stones were

worthy a man of science.

He tells us that the opponents of the witchcraft facts "had no other defence of their position than the inherent incredibility of the opposing testimony." But the opponents were just as superstitious as the advocates; only the superstition of the former took the form of an irrational incredulity on the point of fact. The mistake of both parties, and the mistake of men like Carpenter and Youmans, was and is in not treating the phenomena with cool, scientific attention, and thus arriving at the cause. A genuine science would have arrested at once the persecution against imaginary witches, and have shown that the phenomena were caused by spirits operating through persons medially sensitive to their influence.

#### The New Movement for a National Secular Association.

The sentiment in favor of the entire secularization of the State, is one that has been for years steadily and rapidly growing in the minds of all liberal people of every shade of religious belief. It is a sentiment fully in harmony with the genius of the Republic, and the more it is studied and agitated the stronger it will grow. The Nine Demands of Liberalism as. formulated by Mr. Francis E. Abbott, cover the ground very fully. They are as follows:

1. We demand that churches and other ecclesiasti-cal property shall no longer be exempt from just taxa-

tion. 2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions sup-ported by public money, shall be discontinued. 3. We demand that all public appropriations for ed-neational and charitable institutions of a sectarian char-

ucational and charitable institutions of a sectarian char-acter shall cease. 4. We demand that all religious services now sus-tained by the government shall be abolished; and es-pecially that the use of the Bible in the public schools, whether costensibly as a text-book or avowedly as a book of religious worship, shall be prohibited. 5. We demand that the appointment, by the Presi-dent of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

wholly cease. 6. We demand that the judicial oath in the conta

and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead. 7. We demand that all laws directly or indirectly en-forcing the observance of Sunday as the Sabbath shall

forcing the observance of Sunday as the Sabbath Shall be repealed. S. We demand that all laws looking to the enforce-ment of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty. 9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion"; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unfinchingly, and promptly made. promptly made,

The history of the organization which has for several years been working ostensibly upon the platform formulated by Mr. Abbott, is well known to our readers and need not be enlarged upon at this time. Many who have in the past deprecated the action of the RELIGIO-PHILOSOPHICAL JOURNAL and the Index have learned, by sad experience, the wisdom of the course pursued by these two papers, and have found I ported by fraudulent wonders.

A CALLER AND A CALLER AND A CALLER AND A

#### A Rap at the Wondersof Knock.

It appears from an exchange that the Cork Examiner published a long letter from Maj. Alexander O'Gorman, a Roman Catholic member of Parliament for Waterford, who went to Knock, Ireland, in July, staying there about a fortnight. After a careful examination he was convinced that the whole excitement was based on humbug and delusion. The apparitions might have been produced by a Pepper's ghost-lantern, the proportion of alleged cures to patients was only about one in a hundred, and many of the reported recoveries were sheer impostures. The persons said to be healed could not be found, or else they were beg gars who had only pretended to be lame or otherwise disabled, and now sought to gain a fresh claim on public sympathy by telling about their deliverance. He heard many stories about the eyes of an image of the Virgin being seen to move, but when he had interrogated those respectable persons who, it was claimed, had witnessed the phenomenon, they generally denied having seen any thing of the kind. The parties most zealous in keeping up the excitement were traders, boardinghouse keepers, and dealers in religious books, rosaries, etc. The piles of crutches lying about the chapel he discovered to be far from always thrown down by cured patients. The Major says he would not have written on the subject had he not been a Catholic, for otherwise his statements might be attributed to prejudice. He found that his incredulity and disposition to search into the facts aroused a strong opposition to him on the spot which only confirmed his suspicion that the alleged miracles were fraudulent. Maj. O'. Gorman's letter is written in a clear and moderate style. He is sincere adherent to the Church of Rome, but does not believe that the cause of religion needs to be sup-

The degree in which a man can be used by God, seems to be proportionate to his uselessness to man. Since Mr. Moody became an evangelist, he has not added so much as a blade of grass, a pound of pork or a yard of shoe-string to the world's productive industry. He has not discovered or made more widely known a single verifiable or scientific fact. He has not communicated to the world a new idea, nor bent any additional force to the extension or propagation of old ideas in which there is any truth.

He has been engaged in propagating a species of fluffy and sentimental idol-worship, in which the idol presented for worship is an imaginary "Jesus" faintly resembling in a few respects an Essenic Jew, who was probably crucified eighteen centuries ago, but much more largely resembling Moody himself, and with a tinge of the worshiper's individuality thrown in. The value of this form of idol worship, is in exact proportion to the grossness of the previous forms of idol worship, for which it is substituted. It is better than the worship of a golden calf, infinitely worse than the adoration of simple truth.

But God has great use for Moody on account of his modesty. The only thing Moody thinks he knows is the unsearchable mind of God. Newton and Franklin were so conceited as to think the mind of God could not be known. Because of their conceit God could not use them. Moody is so modest that he can tell God's thoughts and feelings as easily as an auctioneer can cry his wares, and as reverently; therefore God has great use for Moody. There is profound philosophic truth underlying Moody's cant about pride. Pride is the ennobling quality of the human soul, which forbids it to bend the knee to prophet, priest or king. Pride is the grand passion lying behind the honest human intellect, which bids the manly soul say to the presumptuous charlatan who proposes to speak to it in the name of God, and terrify it with the threat of hell-flames, "When did you return from heaven and how long did you stay in hell ? One ounce of credentials from the other world is worth a ton of impudence. Show us your credentials." But when a man loses his self-respect, his reason, his judgment, his pride, then he is an easy tool for superstition and cunning to do its worst with.

Moody has no credentials. He is as ignor. ant concerning the other world as a horse is of astronomy. In all his eight years of successful evangelizing, he has never said anything that he knows to be true, or that men of far more intelligence than himself do not know to be purely imaginary. It is a little singular that God has so much use for camelswallowers, however presumptuons, and no use at all for scientific men, however modest or profound.

In England there are 500 branches of the London Young Women's Christian Association. These branch associations have been useful in helping young women to employment and in preserving them from the pernicious effect of had company.

It is rumored that at Harvard College morning prayers will be abandoned at the close of the year. This will be shocking to many of the orthodox.

#### Taxation of Church Property.

**OCTOBER 23, 1880.** 

Dr. Slade.

No argument which the Rev. Dr. Pitzer, in the North American Review for October, urges against "The Taxation of Church Property," is so effective as that if the State should attempt to sell it for non-pay ment of taxes, it would find few or no purchasers, and that church property has no market value. We incline to the opinion, however, that most congregations would pay the tax rather than allow the property to be sold, and that if they should not, possibly some use could be found for it which would confer upon it a market value. The chief argument in the Review is that all the Gods have been worshiped on untaxed property. Says the Review :

Men have worshiped all manner of gods-Jsis, Osiris, Baal, Moloch, Astaric, Buddha, Jupiter, Venus, the sun, the Nile, the cow, the serpent, the devil--but they have never been re-quir. d by civil governments to pay a tar upon such property as was needful to their worship. If Phareoh had issued an edict to tax the temple of On, the Egyptians would have seen to it that the dynamity was immediately changed. If Solomon had taxed the house of God at Jerusalem, his kingdom would have been diamesbered before the relar of thehoboard. If Gener had sent his deputy to assess and tax the temple of the great Ephesian Diana, a wiser man than the "town clerk" could not have appeared the people. the great Ephesian ed the peop

From this it would appear that the quality to which the church has been indebted in all times for its exemption from taxation, has not been its tendency to produce holiness, industry or peace, but its ability to produce riot and revolution. In superstitious periods despots did not tax the church because they feared it, and the priests who passed the babes through the fire unto Moloch, or made assignation houses of the temples of Venus, were according to the Review, exempt from taxation on the same ground as those who now preach the blood of Jesus as a means of escape from the flames of hell. Both of them, as the Review perceives, represented religion; both of them as we perceive represent falsehood.

We think a better reason why exemption of superstition from taxation has descended to us from barbaric ages, is that in those old periods, religion and government were one and the same thing. This was true in India, Egypt, Greece and Rome, and modern Russia and Turkey. Even in the Catholic countries of Europe, the church is everywhere a department of the State, and has charge both of education and of the poor. Of course, it would be folly for any government to collect a tax from one of its own departments. Our treasury department collects no tax from our war or navy departments; nor does the State of Illinois collect a tax on its own court houses or on the property of its various cities as such. So long as the functions of educating children and relieving the poor are left to the church, it should be exempt from taxation as a quasi department of the State: but in these United States where the church has either abandoned or been ejected from these public duties, the reason for exemption ceases. Here, instead of looking after the poor, it looks mainly after the rich, and instead of promoting education, it brings most or its induence to bear to repress education, at least to that point within which it may be harmonized with superstition. It consists of a series of social clubs, which meet partly for the inflation of the vanity of their members with the delusion that they belong to a sort of spiritual aristocracy, which will blossom out into thrones, crowns and palaces in the next world. It is also fed largely by people who are seeking to use the popularity of Jesus as a means to make money, or to gain social position or moral reputations, or to exert a coalescing influence over the other sex. Whatever else they may do, the churches in the United States have nothing to do with instructing youth or relieving the poor.. Hence the grounds on which their exemption has so long been based in Catholic countries, do not here apply. There is infinitely more reason in the United States why the press, including all publishers of books, magazines, and daily and weekly papers, should be exempt, than exists for the exemption of the churches. The press by its publicities, exposures, criticisms and influence, does a thousand times more to prevent and punish fraud, arrest crime and inform and protect the community, than the church has ever done. The church was the chief agency in destroying Greek and Roman civilization, and in holding the intellect of man, bound under chains and darkness, for a thousand years. The church's millennium is past. It was the dark ages. It seems to have smothered also the partial civilization of the Egyptians and the Hebrews. It destroyed four times as many lives in the single night of St. Bartholomew, in France, as were killed in the whole French Revolution, and burned and drowned five times as many persons for witchcraft and heresy in Europe, as were lost on both sides in our rebellion. Superstition, like its twin sister, ignorance, is one of the most dangerous criminals in history. The tendency of superstition to diminish crime has been always fully offset by its tendencies to provoke crime. Those who doubt this, have never read Leckey's two works on the "History of Morals," and the "Revival of Rationalism in Europe." We believe the agitation which will soon begin in the various States for the removal. of all exemptions from church property. will engage more and more of the attention and thought of candid men until it accomplishes its work. Church property needs the protecting arm of government. The expenses of protecting it, are now unjustly borne in part by men who honestly believe the entire church theology to be mischievous, and some part of it to be infamous. The, men who so believe are as exemplary and as | it within the reach of all individuals. The moral as their opponents. With what propriety can they be taxed to support institumight to supersede?

A reporter of the Rochester (N. Y.) Democrat and Chronicle has been interviewing Dr. Slade, who is at present stopping in that city. The following message was at once written for him on a perfectly clean slate:

"My Friend, here is a truth that makes its appeal to the living soul: here is the light which cheers and gladdens the inward vision. Yes. it flows in never-ending streams. down into the depths of the human spirit. Yes, this truth will open to the mourning one a prospect so bright, so beautiful and so full of hope that he will feel to bless his soul he lives. This divine truth will show to men the true love and justice of an allwise God. May every man, woman and child know this. I will come again when I I am truly, DR. BLY." can.

Dr. Bly was formerly a resident of Rochester, engaged in the manufacture of art ificial arms and legs, but now deceased.

The reporter then says:

Then, while the three raps were in process in the center of the table, and the Doctor's left hand there (his feet being under those of one of the visitors and his right hand holding the slate), the word "Yes" was written on the slate.

"Now," says the Doctor, "I will leave the slate with one of you, while I step over here to my luggage and find a pocket compass, to see if the spirit will turn its needle independently of the law of gravitation. If there is writing on the slate while I am away from the table, that will be a still better test."

Dr. Slade went to get his compass, and while he was gone the following anonymous message was written on the slate, in the hands of one of the journalists:

"Do not hide your light; let it shine to 811.

After bringing a little hand compass and placing it on the table near the center, the Doctor permitted the journalists to demonstrate the fact that it was a perfect lodestone and would point to the north when not interfered with. He passed his own hands round and round the boxed-up magnetic needle both ways, to show that he had no magnetic control over it whatever. Then the three pairs of hands formed a connected circle a foot in diameter around the compass, and nearly six inches from it every way. Dr. Slade then said:

"Now, spirits, please turn the needle in the compass, if you are genuine." The needle began to wriggle and waver,

first one way and then the other, though the table did not move the thousandth part of an inch. Finally the needle began revolving rapidly in one direction, as if it were driven by some tangible motor, though none whatever was tangible.

After leaving Dr. Slade last evening, one of the reporters learned that a wealthy citi-zen of Rochester—one of our best known and richest business men-has offered to pay handsomely any fifteen scientists who will visit Dr. Slade together, investigate his manifestations honestly, and then report to the public truthfully just what they have discovered, without hiding a single jota of their observations. He believes such a test will result in no substantiation of the popular ideas of science of to-day.

Laborers in the Spiritualistic Vineyard, and

An exchange says: " Ten unpublished letters by Voltaire have been sold in Paris for four hundred francs. Good text for the religious weeklies, which know Voltaire only as an enemy to the Christian religion -know nobody, indeed, except through some connection with, or hostility to, their dogma."

"TRANSCENDENTAL PHYSICS."-We have received a small invoice of the English edition of this valuable work by Prof. Zoellner, a notice of which our readers will recall as appearing a few weeks since. The book is very finely gotten up and of great permanent value. We have only one copy left and the first order we receive accompanied by the price, \$4, will take the book.

The Boston Transcript, of October 9th, says: "Epes Sargent's forthcoming book on Spiritualism will contain some extremely interesting reminiscences of the author's early experiments in mesmerism, with Mrs. Mowatt as his subject, and of the lively interest taken in them by Channing, who was then near the end of his life journey."

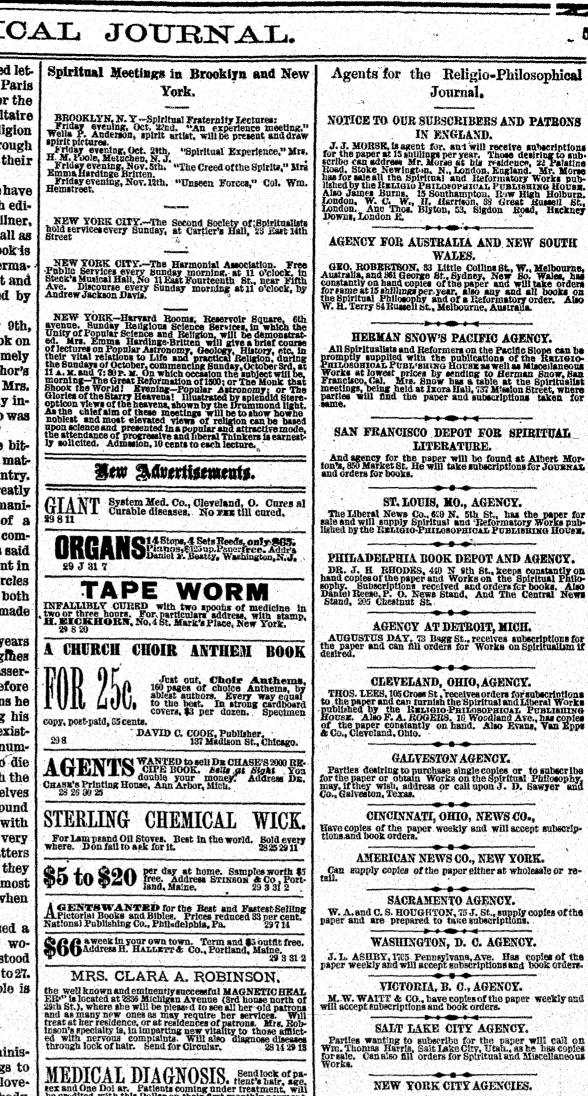
Don't suppose for a moment that the bitter controversies in reference to church matters are confined altogether to this country. While leading Methodists here are greatly troubled over the progressive spirit manifested by Dr. Thomas, the shaving of a Greek priest lately produced a great commotion in the Island of Cyprus. It is said that the incident even caused excitement in parliamentary and administrative circles in England. Questions were asked in both Houses, ministerial statements were made and dispatches were written.

Father Malo, who has been for many years a Catholic missionary among the aborigines of Oregon, confirms the oft repeated assertion that the Indian must go down before the white man. All the congregations he established or saw established during his twenty-one years of work are still in existence, but in many cases with reduced numbers. Insensibly the Indians seem to die away when they come in contact with the white man. They cannot bring themselves to work as he works. The hunting-ground and the fishery alone appear to agree with them. Yet, says the father, they are very bright and quick in learning book matters as well as trade matters. But what they learn at school they are apt to forget almost as quickly as they learned it, especially when they return to their nomadic state.

The Legislature of Oregon has passed a constitutional amendment in favor of woman suffrage. The vote in the Senate stood 21 to 9. In the House the vote was 32 to 27. Its ratification by a vote of the people is necessary.

#### Mrs. Emma Jay Bullene.

What a world of sweet, spiritual reminiscence the name of Mrs. Bullene brings to thousands of Spiritualists. No more lovelv. refined spirit ever habited mortal body. With a fine physical and powerful mental organization and marked mediumistic gifts she affords a peculiarly happy combination of qualities for the Spirit-world to utilize in the great progressive movement of the age. For some years Mrs. Bullene has been before the public but little owing to her domestic duties. She now sees her way clear to once more enter the field, and we trust she will be kept busy. She writes us that she would prefer to minister to some Spiritualist or free religious society within easy distance of New York City. This announcement will, we have no doubt, be hailed with pleasure by those who are familiar with Mrs. Bullene's labors in years past, and we look to see these friends step eagerly forward to give her hearty cordial welcome and assistance in again entering upon the work of a public teacher. The simple announcement of her willingness to accept an engagement ought to insure numerous calls. Her address is 137 East Twenty-Seventh street, New York City, New York.



Other Items of Interest.

Among the many callers at our office last week was Dr. Beck, of Delphi, Ind., one of the most experienced and cultured Spiritualists on our list.

All persons wishing the Wilson Memorial Pictures, must order direct from S. B. Nichols, 467 Waverly Avenue, Brooklyn, N.Y.

"Intimations of Immortality," is a most excellent lecture by George A. Fuller, of Dover, Mass. It is published in pamphlet form, and contains, also, "Shadows from Over the Sea," poems by Ella W. Staples.

The Sisters of Saint Martha, a charitable order, the most quiet and useful of all the religious orders of France, have been excommunicated by the archbishop of Paris for refusing to subscribe to the doctrine of papal infallibility.

Dr. D. P. Kayner left Colorado the 20th inst., and will be in Chicago the last of this month, where the sick can consult him. He will answer calls to lecture and attend funerals. Address him in care of Post Office drawer No. 134, Chicago, Ill.

The New York State Eclectic Medical Society met at Albany the 13th and 14th. The attempts to regulate the healing art by statute, were denounced. A. Wilder, M. D., our able contributor, was present and took an active part in the discussion.

Mr. Green wishes, the JOURNAL to state that the Grand Pacific Hotel has agreed to entertain attendants on the meeting in November for the formation of a new society. for State Secularization, at \$2.50 per day; and that the Parker House will do the same for \$1.25.

The Buddhists of Japan have established a theological school, in imitation of Christians. Their need for such a school is shown by the fact that a Buddhist priest in Osaka. Japan, lately told the Rev. Mr. Forest that eighty thousand miles north of Osaka, there was a huge square mountain, on the other side of which was heaven.

A Fountain of Light is the name of a magazine lately started at Quincy, Ill., Mrs. Dr. Merrick, publisher, and Miss Ida M. Merrill, editress. The initial number contains the following:

"This magazine, containing sixteen pages, will be published weekly. It will contain articles upon science, art, literature, as well as upon the subjects of ethics, or the elevation of the spirit alone. By elevating the spirit of man, we develop the true life. The subscription price, one dollar per year, places idea is not to extort money from individuals, but to place before the people pure littions which they are laboring with all their | erature, which shall be within the reach of all classes."



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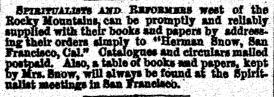
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WILSON MEMORIAL PICTURES.

No. 1.-Grand Stand, with memorial decorations and pic ture of Emma Hardinge-Britten, Mrs. R. Shepard, E. S. Wheeler and other prominent Spiritualists, taken at Lake Pleasant Camp Meeting, August 23rd, 1890.

No. 2.-The Stand and decorations, without the people.

No. 3 .-- Wilson's Last Group, taken with his large tent, s fine picture of Brother Wilson and many of his personal friends, taken at Lake Pleasant Camp Meeting, August 1879.

Any of the above mailed for 25 cents each, proceeds to be applied for the benefit of the family. Address.

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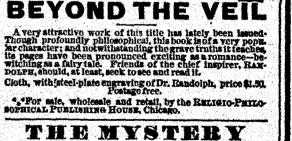
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OF EDWIN DROOD. And PART SECOND of the

MYSTERY of EDWIN DROOD.

BY THE SPIRIT PEN OF CHARLES DICKENS. THROUGH A MEDIUM.

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"For mis, wholesale and retail, by the Ralleto-Pallo-soraloal Publication House, Chicago,

Among the Mediums of Chicago.

Having arrived at this town on our homeward march, we can not refrain from tendering our thanks to yourself and your good wife, for the

AND INFORMATION ON VARIOUS kindness and hospitality shown us during our brief

kindness and hospitality shown us during our brief sojourn in your great metropolitan city. We en-jeyed our visit exceedingly, and wish circumstan-ces had permitted tarrying for a longer time. Your note of introduction to Mrs. Webster (No. 49 Ogden ave.), promotily prosured us good quar-ters fronting on Union Park. She seems a very pleasant lady and appears to provide a home for a few select boarders, in nice style and at reason-able rates. But of all pleasant things, the prompt access to mediums, promoted by your letter of in-troduction, was most highly appreciated. With Mrs. DeWolf (457 West Madison street), we en-joyed a refreshing re union with beloved friends. In spirit-life, who were enabled through her me-diumship to identify themselves by various tests, sufficient to our minds, and to give us much comsufficient to our minds, and to give us much com-fort and thought for whatever of this life's work may yet remain before us.

Mrs. Dole, of 461 West Madison St., with whom we had anticipated a repetition of like pleasur-able intercourse, was absent from the city. This able intercourse, was accent from the city. This disappointment, was, however, amply compensat-ed by the interview, procured by appointment, with Mrs. Simpson, the noted slate-writing and flower medium, now located at No. 24 Ogden avenue. She received us in a very cordial and friendly man-ner. Though not favored with any exhibition of the beautiful manifestation called "the flower test," which occurs more seldom than others, we did not so very much regret it, having always consid-ered it only as an illustration of the power of spirits to procure a rapid and invisible transit of material bodies.

In the slate-writing, professedly done by "Skiwa-kl," her attendant spirit, the success was perfect. This grand test, which has, perhaps, done more than any other to floor what we call the stupid than any other to noor what we can the stupic stubbornness of professed men of science, was fully and clearly exhibited. The complete and pertinent answering of questions, written and fold-eu by us in positions entirely invisible to the nor-mal sight of the medium, was also very good, and gave occasion for the exhibition of several tests in the announcement of distinctive names of spir-its, properly connected with our written ques-tions. They were not such names as "John, Thom-ss, William or Samuel," but such as Morton, Thades, whilem or senuel," Dursuch as Morion, Inad-eus, Pennock, etc., that were correctly spotted every time. We are not so inexperienced as to claim from such manifestations, a proof positive that the reading of those written folded questions, demonstrates the presence of the persons named therein, for the evident presence of an invisible person or power at these scances renders the presumption possible, that the questions might have been read by that invisible person or power, as we wrote them, and then announced accordingly. But when, in connection with the enunciation of the written names and subjects, come other names and subjects, perfectly pertinent and belonging with the ones we wrote, yet unthought of by us, the presumption then becomes a strong one that the spirits claiming to be present are really with 118.

Upon your suggestion and introduction, we also called upon Mrs. Elizabeth Eaton, late of Rochester, N. Y., who has recently located in a cosy "flat" at No. 111 East Adams street. Her specialty is magnetic treatment as a healing medium, though for-merly she exercised her gifts as a test medium and still occasionally favors her friends in that way. She erjoys, in her healing practice, the as-tistance of an Indian chief (whose name we do tistance of an Indian chief (whose name we do not recall) and has also another attendant spirit, an Indian maiden, named "Oneita." who assists herin a species of spiritual "telegraphing" we have not heretofore met with. It consists in a party writing a letter to any spirit they may desire to address upon a common sheet of note paper rest-ing upon a tablet provided by the medium, and when the writing is completed, folding and pock-eting the same. After taking some time, the spirit "Oneita" assumes her influence over the medium and answers the letters. This, in our cases, was completely and pertinently done, as cases, was completely and pertinently done, as fully and perfectly as if the letters had been read while being written, by the attendant spirit Oncits, as mentioned in speaking of the equivalent phenomena in Mrs. Simpson; or otherwite read abnormally through some magnetic impression

#### Comments on "Christian" Spiritualiom.

To the Aditor of the Religio-Philosophical Journal:

To the matter of the Heligio-Philosophical Journal: Having been a reader of the JournAL for fifteen years, and a Spiritualist for nearly thirty. I crave a amail space in your valuable columns for a Yew thoughts on the above topic. It seems to me the apeliation, Christian Spiritualist, is a missioner, and about as appropriate as to say, a Christian Jew, or a Christian Mohammedan, a white blackbird or a hoticeberg. Now I don't dispute the right of any persons to call themselves Christian Spiritual-iata. with a big "C" or a little "e"---Mohammedan ists, with a big "C" or a little "c"—Mohammedan Spiritualists or Jewish Spiritualists, if they wish to preserve and appropriate such names, but I fail to preserve and appropriate such names, but I fail to see any propriety, good, or advantage, to the cause of Spiritualium, per se, by clinging to the names of these old effete systems. It would seem like grafting the green and growing scion of Spir-itualism on to the dead, dry and expless branch of Christianity---of "pouring old wine into new bot-tiles," or building the new temple upon the roof of the old. of the old.

It would seem further, that those who desire a retention of the old name, are not yet fully born into the new life, but cling to the appellation, as the umbilical that yet connects them to their mother "faith." The word "Christ," of which Christian" is a derivative, was not in the original Greek the name of a person, but meant the "anoint ed," as the ancients had a custom when a pricat a prophet, or a king was to be inaugurated, of anointing them with cil, which consecrated them to their office.

If the man Jecus ever had an existence on the earth as a personality, he had passed away long before he was "anointed" the Messiah, as the Jews term it, by parties interested in founding a new faith, and who had no knowledge of his life and faith, and who had no knowledge of his life and teaching, except tradition, as stenographic report-ing and printing were not indulged in then to any great extent; and the history also contained in the four gospels has no other foundation but tradi-tion—is wholly legendary—and may not be enti-tled to full credence, as a truthful account of his teachings and life. But admitting that Jesus lived and that the "golden rule," and other moral maxims ascribed to him, were his, and not bor-rowed from a period more remote, and that the four gospels contain a reliable and truthful his-tory of his life and doctrines, does it not legititory of his life and doctrines, does it not legiti-mately follow upon a literal, liberal land common sense construction of the language, that a believer in the "anointed" must accept the "immaculate" conception," "sacrificial office," "vicarious atone-ment," "sonship," "Godship," "Trinity," "mira-cles," "second coming," and "physical resurrec-tion," as literal verifies, and binding on the contion," as literal verifies, and binding on the con-science and judgment. If for any other reasons than those assigned, Jesus should be regarded as cur "great exemplar," I fall to see it. Of the doc-trine imputed to him, some were good enough, and some were very imperfect and erroneous to say the least. What he taught about "peace," "love," and "good will to man." have helped the race, but many men of the present day teach the same principle, and many before his time taught same principles, and many before his time taught the same in different parts of the world; yet what Christian or Christian Spiritualist would think of obeying the injunction, "Take no thought for the morrow." If Spiritualism is to be known by the name of

the religion founded upon his hypothetical life and teachings in honor for what he done for the cause, 1,848 years before it was

KNOWN IN THE WORLD KNOWN IN THE WORLD to any great extent, how much greater reason have we to honor men of the living present by calling gurselves "Davisonian," "Wilsonian," or "Edmondsonian" Spiritualists. There is still an-other personage, of whom modern history gives an account as a great medium, whose rame might be adopted (I allude to Joan of Arc) if it were proper to take the name of any one. Spiritualism is too cosmocolitan in its nature

proper to take the name of any one. Spiritualism is too cosmopolitan in its nature and scope to take the name of any person, how-ever much he or she may have done for the cause. Neither should it be known by the name of any of the old mythological systems of hellef; it is the soul of all that is rational in all the past systems of faith, yet it is not a religion or a system of faith, but a clopious knowledge of the small blue but a glorious knowledge of the grand philosophy of life, vouchested to all netions, kindred and tongues, too broad to be sectarian, too catholic to be national, too beneficent to be cruel, too tolerant and liberal to be envious, too rational and wise to be bigoted or superstitions; it is the light of the divine mind shed abroad over all nations, teaching all how they may be better and happier it hurls down the hideous monster called death, and opens to view the grand destiny awaiting all. What good the past has brought us we need not refuse, but we should not build our temple upon old walls, but rather lay deep our foundation stones, gathering materials from the whole universe. Let us-"Seize upon Truth wherever found, On Christian or on heathen ground, Among our friends-among our foes, The plant divine where it grows." O. W. BARNARD.

#### Is Thought Matter.

To the Editor of the Beligio Philosophical Journal:

To the Editor of the Beligio-Philosophical Journal: Will some of the intelligent contributors of your paper, give their views concerning the above in-tricate, but exceedingly interesting and important quastion? I do not like the foolish manner of criticiam resorted to by would be wise-acres, who vainly suppose that what they don't know is use-less and worthless. I would suggest that honest opinions be given upon the question at issue, and let your readers decide for themselves upon the marita or demarking the subject. Subjecting my. merits or demerits of the subject. Subjecting myself to the above rule, with your permission. Mr. Editor, I will give my opinion upon the question, Is thought matter? In the first place, I deny the possibility of any of the five senses of man taking substance, for in my opinion there is nothing in the broad universe which is not composed of matter in some degree of unfoldment; if there were, no human being could have the least conception of it. Every part and particle of a human being, from the crown of the head to the coles of the feet are composed of material substance, consequently it cannot produce, or comprehend anything which

it does not inherently possess. All aggregations of particled matter will admit of All aggregations of particled matter will admit of degrees of comparison, as fine, finer, finest; coarse, coarser, coarsest. The finest, or the most ethercaliz-ed substance, I call spirit, which is the covering of the soul. The entity or soul, I call the individualized atom, having within itself, in miniature, all parts of nature, which it must develop through all gra-dations of life up to man. The soul possessing all forms of life within itself, is not necessitated to go outside of itself in its external progressive existence, only unfolding from one degree of life existence, only unfolding from one degree of life to the next higher, through the everlasting cycles of time. If the soul is a part and parcel of the nexural universe, which is substance, then thought must be of the same material, for the sonl could not produce any thing foreign to itself. The manot produce any thing foreign to itself. The ma-terialists claim that the brain, which is composed of coarse matter, produces thought, and in the same breath declare that thought is not matter; as well might they say that the cells of the honey comb produce the honey, as to say that the brain produces thought. If the brain produces thought, which they claim does not exist after the dissolution of the organized body, will they inform us what produces the body and brain? Did it exist before thought? Was the most complicated machinery of man's body produced without thought! Shame on such inconsistent twaddle! Thomas Paine in his Age of Reason, says that

his best thoughts come to him from an outside infuence. How could he make such a statement, if he believed that his brain produced his thoughts? Does not this declaration prove that he was a Spiritualist?

Reduce matter so fine that it can not be seen by mortal vision, yet not one particle can be lost, for there is no locality in nature where something can be changed into nothing. Immateriality or nothinguess has no existence except in the imag-instion of a deluded brain. Death, rest, or change cannot destroy man's soul-nature, for it has cternally existed and is as much immortal to-day as it over will be; neither can anything be added as if ever will be; neither can anything be added to it, or taken from it, for it is omnipotent. The Christians believe that death will entirely change the nature of men; they can discern no use for the genital, defensive and mechanical or-gans, thus virtually declaring that a large portion of man as he now is, will be lost. The material-ists destroy the ethereal cr spiritual man, and the Christians nine-tenths of the material man. Now, I would suggest to the Christian when he finds I would suggest to the Christian, when he finds anything wrong in nature, to try and improve it, so that it becomes lovely instead of hateful; then he would have no wish to destroy it, realizing as he must, that retribution follows hard upon the violator of fixed laws, for justice is at the helm, and will hold all accountable.

The change called death can not absolve the sinner, nor destroy sin; through that change we enter split life with all cur proclivities, and the laws of demand, supply and progression, will be in active force there, as here. I contend that man never created a thought. All thoughts have eternally existed in the great reservoir of thought sub-stance. As well might one say that pain is not substance, neither light and darkness. Thomas Dick says that light and darkness are coarse sub-stances. I will ask any intelligent person when ylewing himself in a mirror if he does not have substance? or the sitter before the daguerrelan camers, if he does not throw upon the sensitive plave a reflex image of himself? With due re-spect for the opinion of others I wait a reply. M. L. SHERMAN. **OCTOBEK 23. 1880.** 

#### Church Taxation.

To the Editor of the Religio-Philosophical Journal: Will you allow me to say a word through your columns to your New York State readers? I have got printed, and will furnish on application, blank petitions to the New York State Legislature for the taxation of church property, clergymen and presidents. A very good time to get signatures to these petitions will be presidential election day. There should be some one present with one of these petitions at every polling place in the State. In this way we can have a number of thousand names to send into the legislature the first days of the session.

Allow me to request the Vice-Presidents of the New York State Free Thinkers Associations of the various counties of the State to see to it that on election day a suitable person is on hand in each election district to attend to this business. H. L. GREEN, Sec. N. Y. F. A.

Salamanco, N. Y.

### Notes and Extracts.

As there is no ein so small but it deserves damnation, so there is no sin so great that it can bring damnation upon those who truly repent.

The Harbinger of Light, Melbourne, the cldest Spiritualistic journal in Australis, began the eleventh year of its existence on the first of last September.

> "God's ways seem dark, but soon or late They touch the shining hills of day. The evil cannot brook delay;

The good can well afford to wait."

Setting out on thy soul's pilgrimage, unite to thyself what hearts thou canst. Know well that a hundred holy temples of Mecca have not the value of a heart.-Persian, eleventh century.

Upon the broad ses of thought one is too prone to drift on, each in his own narrow current, and to regard as tempest-tossed and doomed to shipwreck all who do not choose to follow in the same course with them.

We cannot think alike, we cannot work alike; nor is it necessary that we should. Let each then, In his own peculiar way, work on in the manner in which his nature and his education have best fitted him to work.

The honest investigator becomes ultimately builder. They are the bone and muscle of all spiritual organizations, and they are the favored ones in receiving benefits from those who return to bless humanity with the knowledge of immortality.

The later Roman temples are built on mounds, but these mounds are only the ruins of previous temples. In like manner if our civilization brings us nearer the heaven of the perfect man, it is be-cause its foundations are the ruins of the past, upon which as a mound, we have built and thus get a larger outlook and a broader life.

Carbon in ordinary anthracite burns; carbon in graphite refuses to burn. A crucible of graphite, burled to the top in a mass of burning anthracite substance known,

In Lowell, Mass., the Catholics have establish-ed one of their parochial or religious schools, and taken their children out of the public or common schools. These people wish to have Catholic education taught, and they have a right to have it, as long as they pay the expense. But it is to be hoped that the State will never pay a dollar for Catholic schools, because on the same principle it would have to support Jewish, Spiritualist, Infidel, and every religious and anti-religious school.

There happens to be some corjurors who prefer integrity to popularity. Thus we have the most distinguished professor of the art in Ger-many publishing a perfectly unreserved vindica-tion of Slade, after exhaustive investigation. And Mr. Jacobs, a highly accomplished performer in Paris, comes out as an avowed Spiritualist. Robert Houding protections of the second Houdin, whose fame as an expert has perhaps hardly ever been rivalled, and who had made a special study of the means by which clairvoyance could be simulated, nevertheless discovered the existence of the genuine article, and like an hon-est man admitted it.

# If for a moment I but silent sit, Straight on the stillness comes the vexing rap-Now veiled and gentle, now distinct and bold; And when my play is o'er, and I would sleep, Along the headboard of my little bed, And all around the room the sounds are heard. I cannot point my finger at the wall But the rap follows-and our quiet home Seems like as ins-ac many quiet home Seems like an inn—so many visitors Come from all points this wonder to explore. I wish the sounds would stop. [Rap, rap, rap[]

Poices from the People.

SUBJECTS PRETAINING TO THE

HARMONIAL PHILOSOPHY. The Raps.

WRITINN FOR THE LICHUM AT BEOOKLYN, N. T.,

BY D. M. COLE.

O dear, this house is haunted; From every side strange sounds attack my ear. If for a moment I but silent sit,

There again-the plaques There is no peace [rap, rap] and those who come, Come bent to prove that we are frauds or fools; Come bent to prove that we are in our fact, They tie our hands and hardly grip our fact, And hold our arms. They turn the tables up, And break the chairs, and bruke the solid walls; Still the raps come, and then they babble long Of electricity, mesmerism and odic force. I don't know what they mean. And one grave

Sombre and stern, a man of awful gloom, Said, "O child, this is the Devil's work. Your soul is loct. Satan claims ou, his child." Well, if it were the devil, what of that? man. Well, if it were the devil, what of that's He cannot harm me till lyield to him. I'll challenge him, and make him tell me why He comes to vex me. Make the raps speak, And if they have a tale, their tale unfold. "Say Devil, Split hoof, Evil one, if you Do make this clatter, tell me what you mean. [Raps, raps, raps, raps!]

[Raps, raps, raps, raps!] Lo the raps come, as if my call were heard, Say, do you hear me? [Rap, rap.] Can you also see? [Holding up fingers.] How many fingers am I holding up? [Rap.] How many now? [Rap, rap, rap.] Why, I declare The raps know something. Can you look on this? [Pointing to alphabet.] [Rap, rap.] How more J want to hear? [Rap. rap.]

[Pointing to alphabet.] [Kap, rap.] And spell the words I want to hear? [Rap, rap.] Now try. ["Charles" spelled out rapidly.] Why, that's my brother's name. Inever saw him; I've seen his picture and have often wished He'd stayed till I had come. [The raps again tele-graph rapidly, "I am your brother."] What! Charles not dead! [Rap.] Have I not seen bis crave.

And spread upon it Summer's fairest flowers, And yet he lives, and comes and talks with me. Is Charles a devil? [Rap, loud.] Say, are you had? [Rap.]

How is it that you come? Could you not enter heaven? [Rap, rap.] Or has your love for me drawn you from there?

or has your love for me drawn you from the Why, this is glorious—will you come to me, And rap to tell me you have come? O joy! The raps tell me of immortality. He lives, and I shall live; no more of fear; No longer need of terror, doubt, or plague. Thank God the raps have come.

#### In coming time,

When I am older grown, perhaps am wed, Will you still come, dear Charles, [rap, rap] and bless my home,

And other homes be blessed alike-shall friends And other nomes of Diessen and earth, and heaven Long parted thus be joined on earth, and heaven Brought down to us, be but our daily life! It takes my breath away! How is it done? No matter how. I know the glorious fact,. I shall not die!

#### A Libel on Dr. Kenesiy.

The (London) Medium and Daybreak publishes . mess of doggerel purporting to come from Dr.

Kenealy through a medium. It is entitled, "Domestic and Social Life in England." We were aware that Dr. Kencaly had his weak points, but as he was a man of mature years at his deathe he had ceased to be yealy, slushy, and addicted to verse that is a cross between Milton and Josh Billings. We feel quite certain, therefore, that Dr. Kenealy's spirit never saw these lines until he read them in Mr. Burns's paper. We wish that people who are capable of appreciating the intelligence of others, even though they may possess none themselves, could know how infinitely contemptible spirit intercourse is made to look when its inspiration is claimed for such drivel as the following:

When we do gaze around Upon the varied ills that bubbling up

Seem threatening oft to choke The streams of healthier life-we cry sloud in

Oh, for a herculean strength, to cleanse, to purify These modern augean hordes-the dens to sweep away

Of vice and ill famed sin, that swarm in ev'ry town Of thee, my native land! The painted ones who

The pathways of your streets, and lure The simple to their shame; these, Many of such, gain a power, Ascendency o'er men who married are, And other half of self; and thus disease With deadly grip doth fasten on the child Who offspring is of those Who disunited are, or but in part unite In greatest of all ties!

You vaccinate! and you insinuate rou vaccinate: and you institute Dilutions of a poisonous form Into the children's blood—perpetuate Impurity, in shape disgusting oft! Lay ope' the little arm, and therein place A seed! Of what? Of evil, iil, and pain To generations yet to come!

This vaccination matter hath a claim On me; it is conjoined unto the previous points On which I treat—it is relate' To marriage, and to worse-the prostituted powers

Of man in every form do help To make the children weak—the little forms Born wasted are,—and into them Born wasted are, and into them Through your vile acts, ye men, Or through the vaccinative process false The fungue of diseases hideous that creep Through bone and marrow, till the whole Of body is corrupt, --s putrid thing That e'en must be patched up to live, Or else doth die and rid the world Of an abominative form create' By your blind folly or through wicked acts That ye should bluch to own. And so A child that might have lived on And pleasure brought, and brightness in its path Dies out, drifts to another world, To be attended there by those Who guardians are to infant ones Who guardians are to infant ones Untimely sent from earth. God grant Such may not some time meet their friends And say, "My birthright was despoiled: You robbed me of my life below-That life was mine .- and you, By ignorance, or evil work, Me thrust right out, ere I My earthly life began; thus I Have off-time forced been return to make To your carth sphere and learn, More hardly than I should, had I Lived out allotted span of earthly days. God destined me to live: you made me quickly

For the measure of truth there is in it we print it, but only as an illustration of the fact that the most valuable truths may become execrably hide. ous by attempting to put on the garb of poetry.

G. W. Amtiadale willes: I appreciate your well timed efforts. I think there is no other paper in the field that equals the JOURNAL. normal reading of the letters, by the medium was impossible. After these interesting manifestations, Mrs. E. under control of Oneits gave Mrs. . a treatment that was very beneficial, and indicated a perfect familiarity with the disgnosis of her weaker organs. We were much pleased with Mrs. E., as a cultured lady, and have faith in her

healing and mediumistic powers. Now, if this letter be not already too long, we propose to add a few words in conclusion. We are not going to work, like the average reporter, to say that we are not Spiritualists, for the pur-pose of currying favor with a somewhat stubborn, unisformed mublics, or with a somewhat stubborn, uninformed public; or with Mrs. Grundy whose claims we do not acknowledge; but on the contrary, to say that we are Spiritualists of 25 years or more standing; have witnessed these things and such as I have narrated before, and claim to be on that account, all the better able to observe coolly and reason carefully concerning them. While not counting ourselves like a certain Dr. Beard, (if he still lives), as amongst the "six ex-perts" of the world, we claim, nevertheless, a life long familiarity with natural philosophy, the sciences of electricity, magnetism, etc., and are full believers in the eventsting reign of law. History tells us that few of the physicians of mature age, tells us that few of the physicians of matule age, contemporary with Harvey, admitted his theory of the circulation of the blood, now so fully demon-strated, and so palpable to every man of sense and to every butcher that kills and dresses an an-imal. We feel aggressive towards all such pedant-ic "long ears," as Dr. Beard and others of that ilk, relegating them to that same realm of obscur-ity as the learned physicians that opposed the the-ory of Dr. Harvey. We would also solicit of the poet to re-write his enjaram and make it.

poet to re-write his epigram and make it, "Stubbornness the never failing vice of fools." We further just add that the manifestations witnessed as above related demonstrated clearly, as has been done in a thousand instances before, the action of intelligent invisible spiritual powers up on material substances; we claim to have received through these mediums and others, telegrams from friends in spirit life, just as clearly pertinent as if we were to step into the office below us at this writing and, telegraphing to you at Chicago, should receive your appropriate answer. We could judge and prove that answer to be from you only through its pertinence to the telegram sent, and by, knowing that, bad as our world is, truth is the rule, falsehood the exception.

J. G. & E. JACKSON. Fort Wayne, Ind.

W. C. of Fredoris, Kansas, writes: We have had George. D. Search, of Wichits, Kan., with us for a few days. His mediumistic powers are cer-tairly very great. His strongest phase of medi-umthip is slate-writing; his tests in that direction were very satisfactory, getting writing between two slates held in the investigator's own hand, writing on two slates to he same time one held writing on two slates at the same time, one held by the medium and one by the investigator, and being different communications from different spirite; writing inside of a double slate, the slate being in a closed drawer; spirit hands showing themselves, and articles moved about the room without any visible sgency-all this and more, too, was done by Mr. Search for myself and others in broad day light and a lamp light. Mr. Search is willing to submit to any required test. He will al-low the investigators to bring their own slates, fastened together before they come. We can hear the writing as it is being done, very distinctly. We know there is no deception practiced.

Dr. B. Cyriax, of Cleveland, Ohio, writes: In the JOURNAL of Oct. 2d, I find a communica-tion through the Independent Voice, purporting to come from Charles Esgan, formerly a resident of Cleveland, Ohio. Allow me to state that I have known Mr. Eagan a number of years, and that his statements are correct. Hs either walked off the wharf in a fit of delirium, or drowned himself. Whickey did it. He was a good and amiable man, but unfortunate.

makers and the set of E. S. Bartlett writes: If you continue to

The Construction of the Co

Manteno, Ill.

#### Extraordinary Manifestations Among Savages.

The following is an extract from The Australian Abroad, Second Series. By James Hingston, (J. H. of the Melbourns Argus), London: Sampson Low & Co. Lately published. "My conversion, like to that of Bishop Colenso

by the pensive and inquiring Zulu, was accom-plahed by three nearly naked Hindoos, who, I am convinced, were nothing but human beings. One of them threw up in the sir numbered balls, which I was allowed first to handle and to mark. I am prepared to swear that I saw these balls go up and get smaller to the sight as they ascended, making an apotheorie, as it were, and so going out of sight. They remained thus until a specta-tor specified which number he wanted back. In response to the Hindoo's call, No. 7 came bounc-ing down to his fast with but little down and No. ing down to his feet with but little delay, and No. 5 also when I asked for it. At a scance of any Spiritualist such a performance would have stamp. ed out skepticism, and crushed all scoffers. Who can question that the viewless spirits of the air assisted in this little swindle, leaving for a time their recognized occupation of rapping tables, and writing meaningless messages in execrable

English. "Following upon this exhibition came another which knocked away the last frail support of ma-torialism, and would have converted the densest dunderhead of an unbeliever, even if German or French. One of the trio called to me for a coin, and got a good English half-crown, which I after-wards desired him to keep to avoid giving him ten times the amount, which he richly descreed. The coin was handed around for show, in conjuror fashion, and then offered to any one to hold, which a Frenchman at my side kindly consented to do. Before he closed his hand upon it I saw that it was my half crown. Doubt there could be none.

"Hankee Pankee then asked me, in broken En "Hankee Pankee then asked me, in proken an-glish, into what other county's coin I would like the half-crown to be changed. I mentioned Hin-doostan, upon which the Frenchman was asked to open his hand, and there lay a ruppe and no En-glish half-crown! The Frenchman declared that he had felt no invisible fingers at work, and that nothing to his knowledge had gone through his skin. I had seen a scarce coin in Ceylon made of conner, and having an elephant stamped on one copper, and having an elephant stamped on one side, and the head of the third of the Georges upon the other, already described as a 'stiver.' I requested the dusky supernaturalist to change the rupee into that coln when the Frenchman had again cloud his hand upon it. On his again open. egain cloud his hand upon if. On his sgain open-ing it at the conjuror's command, the charge had been made, and from that it was again changed to the half-crowp, now offered to me. It was free from all smell of brimstone, but it [was such a 'kittle' of uncanny coin that I bade Hankee to keep it as a reward."

keep it as a reward." Ghosts are getting too common by half for the equanimity of the press. If they go on like this we shall coon have such an eating of dirt among the latter as never before was idealized. There are no less than three ghoststories, "all of a heap," in the Daily Tolegraph of to-day, September 35th, given, of course, very grudgingly and begarbled, but there they are, I send them to you, though, as they are, they are not worthy of your columns. they are, they are not worthy of your columns.

Also, by the same paper, I see that Madame Ensult is at Hull. There she is with her "origands" as well as with her "gilded car, drawn by the three jet black horses which were so greatly admired when in Sheffield." She seems to be taking a rest, for "abe has not yet commenced her teeth-ex-iracting and wen removing operations." tracting and won removing operations."

SCRUTATOR.

Adrian, Mich.

## Evil Spirits at Work.

MONTREAL, Canads, Oct. 4.—Some extraordin-ary manifestations have taken place at a village on the Ottawa, about forty miles from this city. The place is called Hudgon, and there is a hotel in it kept by John Park. It is his house which is the scane of the strange doings which have excited the whole neighborhood. It has been usual for the spirits to carry on their antics at night, when a pall was spread over the earth; but in the Hud-son village the reverse is the case, and the fiend takes broad daylight for his machinations. The manifestations were first noticed about two weeks since, when the beds in the unused rooms of the were thrown about, and windows and doors which had been carefully shut were opened by some unseen sgency. In one case a woman, while in the act of cutting bread for dinner, left some of In the act of chitting bread for dinner, lett some of it on a table, when it was dashed into a clothes-basket in an adjoining room. On Friday last a neighbor was called in to witness the result of a revel in which the evil genius had engaged among the bedrooms. Everything had been tosced topsy-turvy; mattresses, chairs, tables, sheets and blank-ets were scattered about and mixed togsther in the greatest confusion. Pillows were tied up to represent some one sitting upon a chair. On the represent some one sitting upon a chair. On the same day the stables were found on fire, but the flamcs were promptly extinguished by some peo-ple who had collected. Before they departed, however, the fire broke out again, but was a second time put out. On the following day the climar arrived, as the stables were burned to the ground. After the fire the parish priest was cent for to ex-orcise the evil spirit. The reverend father performed a religious ceremony with that end in view, using holy water liberally all over the place. It had no effect, however, except when the religious actions were proceeding, for as soon as the priest left the bottles of liquor were dancing around of their own accord. Yesterday another priest from Oks and some hundreds of persons isited the place, but were unable to account for the influences at work, in the house. Reports are current that the hotel will be burned, but watchmen are kept night and day on the alert to prevent such a consummation taking place.

#### Cabinet Seances.

Several mediums have been getting themselves into trouble of late by giving cabinet scances, nor are they entitled to the slightest sympathy. About two years sgo the question of cabinet rearces was very fully ventilated in public, and the general conclusion arrived at that, except for purposes of the prove that the general that we have the the scientific research, they do more harm than good to the mediums and to the movement, and pre-judice sgainst Spiritualism more persons than they convert. Nine out of every ten public acan-dais which have in jured Spiritualism in America, originated with cabinet scances. All the best London mediums have long tince abolithed cab. inet sences, and obtain materialization phenome-na while they are held hand and foot, in private houses, away from their own premises. The forms at cabinet teances are very often nothing more than the mediums in a trance, and in these cases in which there is a genuine materialization, the presence of the cabinet usually destroys all evidence thereof.—London Spiritualist.

J. G. Weiker writes: I look with pleasure to the day that brings the JOURNAL to me, for it is the only spiritual food that has the nourishment necessary for a craving soul. We all endorselyour method of ridding the cause of the many impos-tors. Go on in the good work, and eventually you will be successful in making Spiritualism what it ought to be and these now not indicate the will be successful in making spiritialism what it ought to be, and those who now ridicule the course you pursue, will join you and aid in spread-ing our beautiful philosophy into every home. This is, no doubt, an excellent place for some stalwart lecturers to come and speak of the things that heretofore have been unseen, but now making themselves visible all over the world.

Not a Ghost of Law.-The following curious decision comes from America. An old gentle-man, hearing that some youngsters intended to throw a stone through his window, resolved to be ready, and when they arrived he rushed out upon them. They all but one ran away, and that one knocked the old gentleman down twice. When brought up for the assault, he said he thought it was a ghost, and he wasn't going to run from it. This was considered a sufficient defence and he is the the form was discharged—after having come with the in-tention of committing one illegal act and actually committing another. The Judge's idea of a ghoat must differ very materially from the ordinary, if he thought it so solid as to bear being knocked down twice.—Public Opinion, England.

To the explicit testimony of Bellachini, Jacobs, Houdin and Maskelyne, all conjurors, may now be added the following from Mr. W. Irving Bishop, the master, as he tells us, of Mr. Stuart Cumber-land, in the art of "exposure." He administers a snub to the latter for wishing to produce the impression that all the phenomena are more corjur-ing. "This," says Mr. Bishop, in a letter to the Echo of September 11th, "is not the case. In over ten years' experience of mediums and Spiritual-ists, with all serts of conditions and facilities for studying these phenomens, I admit that there are certain genuine manifestations. These, however, I undertake to explain, although not on the basis of jugglery, which, indeed, in some cases would be wholly irrelevant, and inapplicable. Hitherto, I have not been able to expose every professional medium and reproduce all spiritualistic experi-ments, and 1 am still anxious to discover whether there is any truth in the claims of the Spiritualfata n

.

My own experience proves the rule that one should always, without exception, make friends of all they come in contact with; that is, they should show a friendly spirit to all, both rich and poor, gentle or simple, learned or unlearned. My ex-perience has proved that we cannot do a kind action with good motives without its reward coming to ourselves in rich and abundant measure. Over with good motives without its reward coming to ourselves in rich and abundant measure. Over-flowing indeed is the cup we receive to drink if we have while on earth given unto others kind words and loving deeds. Oh I the harvest one reaps of love and sympathy, of generoeity and angelic ministrations, are beyond the knowledge of humanity. This is then the point I should like you to observe particularly, so that you likewise might enjoy, as I have enjoyed, the bliss, the un-utterable satisfaction of having given words of love and tenderness to these whom you have met in your wandtrings in earth-life; so that when at your entrance into spirit-life you may be received by the warm clasp of the angels who have gone before you, and who are prepared to welcome you before you, and who are prepared to welcome you with every demonstration of fondness and affection,-Message from a Spirit.

There is often a marked difference between the principles of Spiritualism as set forth and defined in its philosophy and the principles manifested by Spiritualists. The philosophy is often rejected because many Spiritualists, while they rejected because many Spiritualists, while they claim to be reformers, do not begin the work of reform in their own persons—the place above all others, where reforms abould begin. The world, not seeing any particular change in the manner of treating subjects under discussion, naturally ask of what benefit is a religion, if it affects not those who have embraced it? If a man was form-erly given to profanity and the use of intoxicating drinks, and when instructed by those who had passed on to other conditions of life that those things are detrimental to the growth and develop. passed on to other conditions of life that those things are detrimental to the growth and develop-ment of his spirituality, still persists in them, what better is he than the Christian or Pagan f Again, when any one professing to be a Spiritual-ist, but who rejects every thing not sanctioned by a spirit, and accepts every thing any spirit might choose to communicate to him without analyzing it, what better is he than the Christian who wor-ships through faith, and hopes for something bet-ter? The individuality of the person is fost in -elther case-intellectually there is no difference-both occupy similar positions.-- Olicy Brance.-both occupy similar positions .- Olice Branch.



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#### FOREIGN PHENOMENAL ITEMS.

#### A Haunted House in Sydney.

The Harbinger of Light, of Melbourne, Sept. 1st, prints in a letter from its Sydney correspondent, S. W. M., an account of his visit to a haunted house. The reason of the house being haunted was subsequently discovered, but is reserved for another letter. After being disturbed by "raps," "walkings over head," and other strange noises accompanied by electric sensations, until midnight, the following scene is narrated:

"No sooner was all quiet than the march around and across the roof commenced, ending as before. For two hours this was carried on, to the almost total destruction of my nerves, when suddenly, at 2.30 a. m., the tramping commenced at the old spot, went around the house, and with a tremendous crash, which made me think the window was completely destroyed, a figure sprang into the room directly on the top of me as I lay on the couch beneath the win-dow. In an instant I sprang up, made a grab at the form, saying, 'Now I have got you, my boy;' but I had not got him, for he passed completely through me, through the couch, through the floor, and I could hear him walking along underneath, and in less time than it takes me to tell it, it quietly came head first through the hearthstone, then coolly walked to the center of the room, where it stationed itself for some time; it was the figure of an old man, about seventy years of age, 5 ft. 7 in. in height, ruddy complexion, long white flowing hair, clean chin, and closely cut whiskers; he had on a brown felt wideawake, was dressed in a spotlessly clean smock frock, honey. combed shoulders, breast, and armlets, with white glass buttons from top to bottom, leather leggings, and strong nailed boots; in his left hand he carried a long ash stick. The tension at this juncture was too great for my nerves, and I sprang from my couch exclaiming, "I can stand this no longer." Yet the old man did not move; hestill stood there watching my movements with a coolness that was surprising. The tremendous crash before mentioned awoke my friend, who, thinking thieves were in the place, hastily threw on his clothes, came out to see what was the matter, and walking across the room passed completely through my old man. Of course as he did not see him he laughed at my excited state when I told him what he was doing. As I declared that I would not lay down again while that old man was in the room, I had to remain up for the remainder of the night, for the old man would insist on staying by my side. I resolved I would never attempt to sleep in that house again till the mystery was cleared up; but for some time no chance presented itself, my friend suddenly leaving the house two days after, and I have not seen him since. I may add that all this took place in the light, as I kept a candle burning the whole time. I afterwards found that for the past two years no one would stay in that house on account of the strange noises often heard. This decided me to push my inquiries, which terminated far more satifactorily than I expected; the result I will give in my next."

GEORGE MILNER STEPHEN-THE NEW SPIRIT HEALER.

The people in several provinces of Australia, and especially in the neighborhood

new and eccentric opinions, not hallowed by the moss of barbaric ages, until a few years ago he came into contact with certain spiritual phenomena, and after protracted study, was satisfied, not only of the forces which attended the phenomena, but of the spiritual philosophy which lay behind them. Mr. Stephen's son has printed a pamphlet containing an account of his numerous cures. They seem to follow from contact and mesmeric passes, in a manner essentially like that set forth in the New Testament. Doubtless the power is analogous to that which Jesus in the closing chapter of Mark, seems to have expected would attend all true believers.

It is a singular commentary on that text, that while Mr. Stephen remained an Episcopalian, he could exercise no healing power whatever; for, on several occasions, the spirits having announced that they were about to use him in some great work, he tested his powers as a healer upon various persons and produced no effect. This was in the earlier stages of his progress toward the spiritual philosophy. It was not until he had thrown orthodox Episcopalianism to the winds, and became a free Spiritualistic thinker that the power which Jesus promised to believers of the truth, came to him. He had expected from his previous training and experience as a barrister and speaker, that he would be used as a speaker. The coming of his gift as a healer was a surprise.

The following may serve as a sample of Mr. Stephen's mode of healing. Mr. Max L. Kreitmayer, of the Waxworks, writes to the Melbourne Argus as follows:

"Shortly after entering a saloon carriage on a trip to Sandhurst, on Saturday, April 17, a man was carried in by a clergyman and another gentleman, and laid on the seat. After his friends left him I entered into conversation with him concerning his malady. He informed me that he had been thrown out of a buggy some two months before, and had his spine injured; that a week previously he took a Turkish bath, and in walking afterwards in Collins street staggered and fell, and from that time had lost the use of his legs; that he was going to Castlemaine to get buried or cured, as his friends lived there. 1 gave one of his legs a good pinch, and he assured me that he did not feel it; and consequently I put his case down as a decided case of paralysis. I noticed that when he wished to raise himself a little he had to hold on to the rack above, and on several occasions I lifted the legs off and on the couch, to change his position. At Gisbornestation Mr. George Milner Stephen (whom I knew by sight many years ago) entered the carriage, and had to sit close to the sick man for want of room. He offered his rug, to insure more comfort, and naturally asked what was the matter. The man repeated his story, and Mr. Stephen, in a decided tone said, 'I can-cure you.' My curiosity was aroused to fever heat, and I watched events. Mr. Ste-phen asked the patient to lie on his face, and after moling a few parents and breach and after making a few passes and breathing on the supposed injured spot, he told him 'to rise,' which summons he obeyed with slight success, and he dropped on the seat again, saying that the pain seemed con-siderably less. He then rose and walked. After the lapse of some minutes, and after undergoing a similar process as before, the undergoing a similar process as perore, the command was given by Mr. Stephen 'torise and walk across the carriage,' which he in-stantly did, and returned again to his place without any support. In thirty-four min-utes after leaving Gisborne, at Kyneton, 1 left the carriage for a few minutes, and on returning, to my astonishment the patient had gone. Looking out, I found him on the piatform, walking about very carefully, and on arrival at Castlemaine he took his luggage and walked away. Altogether the affair has been so vividly impressed upon my mind that I can recall the most triffing conversation or incident on this ever-memorable journey.'

Breeklyn (N. Y.) Spiritual Fraternity.

A large audience, one of the largest and best that have assembled this Fall, gathered this evening to listen to our radical Brother, W. C. Bowen. A very large num-ber of strangers was the notable feature to Among those warmly welcomed, night. were Mrs. James Shumway, of Philadel-phia, Capt. D. P. Dye, Dr. M. Howard and E. Butterick. Bro. Butterick has just returned from several months' absence in England, and reports an increasing interest in our cause, not only in Great Britain, but also on the Continent. Bro. Bowen an-nounced as his subject, "A Noble Motto and its Gallant Standard Bearers." Our radical brother has always an appreciative audience, and was frequently applauded. He said that the world were deeply indebted to the free thinkers in all ages, for the severance of the shackles that bound the people to the Romish Church, and cited notably the work of Martin Luther, that culminated in the Protestant Reformation, which was a long step forward, and its far reaching results were much greater than ever Luther and his co-laborers comprehended at the time, for it demonstrated "the right of private judgment," that being one of the noble motioes, and its influence was uplifting, for it brought to the individual soul independence and freedom. He referred in eloquent terms to the work of Thomas Paine, in the shaping of events culminating in the independence of the American Colonies, and that Paine's "Orisis" did much to sustain Washington in the dark hours of the Revolution. "Know Thyself" was a noble motto, and one that it behoves us all to study, for man in the past had devoted more thoughts to the future life, through fear of an imaginary hell, than he had to studying the laws and forces pertaining to his being, and that he deemed this studying of one's self the most acceptable worship of God, for man was his crowning work, the epitome of all below him, and when men and women could see this in its true light, it was a step forward,

and in the right direction. Among other noble mottoes cited, was the one of Francis Abbott, demanding a sci-entific treatment of religious truth, and that the dogmatism of the past, and a "Thus that the dogmatism of the past, and a "Inus saith the Lord," must give place to a relig-ion based upon demonstrable facts, as il-lustrated by modern Spiritualism. He paid a glowing tribute to Huxley, Darwin and Herbert Spencer, in their efforts, and said that no thinkers in our age had a deeper reverence for the all-creative spirit, the over-soul, than these modern scientists, and the world owed them a great debt of gratithe world owed them a great debt of gratitede for their work in thus showing that any system of faith that could not be demonstrated by a true scientific analysis, was of no use in human unfoldment and development.

He also paid a glowing tribute to the labors of Col. John C. Bundy, the editor of the RELIGIO PHILOSOPHICAL JOURNAL, in his work of demanding none but genuine phenomena and mediumship, and believed that such efforts would be appreciated and sustained by Spiritualists, and that in the near future fraud and chicanery would no longer find an abiding place among Spiritualists. Mr. Bowen was warmly greeted on taking the platform, and frequently applauded.

Descon D. M. Cole said: "Science could not analyze the religious emotion, for it was beyond the domain of the scalpel or the crucible, and that we largely lived in the ideal. The Christian symbolized the cross tynified in the life and teachings of Jesus, and this emotion was one that belonged to the individual, and beyond the domain of science. Constantine when he used the cross as an emblem, and inscribed it upon his banner, typified this emotion, and his motto, 'By this we conquer,' was what thrilled his legions in their conflict." He argued that we all lived more by faith, and in our ideals, the actual of which fell farshort of what we desired. He claimed that we were to have in the future a new faith and a new religion, which would save and bless the world. Mr. Wilson, recently from England, read Thomas Paine's creed from his "Age of Reason," and claimed that it was true Spiritualism. He spoke of the errors of Spiritualists in sustaining and endorsing bogus phenomena and mediums, and urged more critical observance of test conditions. The friends lingered in the hall to a late hour.



of Sydney, are greatly aroused and astounded at the cures which, within the year past, have begun to be performed by a barrister, Mr. George Milner Stephen. Mr. Stephen is highly and even; illustriously connected, a fact which will go far to call attention to his 'remarkable powers. His father was first Puisne Judge at Sidney; his uncle, James Stephen, was a member of Parliament and Master in Chancery in England. His first cousins include Sergeant Stephen, author of Stephens's Commentaries; the Right Honorable Sir James Stephen, K.C.B., Privy Councillor, Under Secretary of State for the Colonies, Professor of Modern History, and author of "Essays in Ecclesiastical Biography," etc.; Sir George Stephen, Q.C., author of many works on law, etc.; Sir James Fitz James Stephen, K.S.I., one of the Barons of the Exchequer, author of some leading works on law reform; Leslie Stephen, editor of the Cornhill Magazine. author of the "History of English Thought in the Eighteenth Century," etc.; J. Wilberforce Stephen, Judge of the Supreme Court, Victoria; and James Stephen, LL.D., County Court Judge in England, and Professor of Law at the University of London, who edited "Stephen's Commentaries."

George Milner Stephen entered early on official life in the Colonies, first as Clerk of the Supreme Court at Hobarton, Tasmania, (Van Diemans Land), then as Advocate General in South Australia, and for a brief period as Acting Governor, in which capacity he received the thanks of Her Majesty's Government, and complimentary addresses from the Colonists, acknowledging his "generosity, integrity and independence of character." Soon after, in 1840, he returned to England, married the daughter of Sir John Hindmarsh, acted as Secretary to the Government of Heligoland, and after pursuing his terms at the Middle Temple, was called to the bar. Refusing the Colonial Secretaryship of New Zealand, the entered on the practice of law as a barrister; first at Adelaide and afterward at Melbourne, where he had a very large income, being engaged in all the more important (cases. He was Chairman of the Society of Fine Arts and first. Vice-President of the Geological Society. In 1853 he returned (and settled in, London, interesting himself equally in Art and in Mineralogy. He was an honorary member of several continental scientific societies, and withal was an accomplished munician and painter. Returning to Melbourne in 1856, he resumed his active practice as a barriater, sat in Parliament for Collingwood, and finally settled in Sydney, where he now resides. In addition to all his other graces, and as their climax, he has shown himself in various conflicts with bushrankers and natives, an intrepid and courageous fighting man.

He was a member of the Established Church, and had the usual horror of all

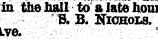
The following from the Sydney Daily Telegraph, of 24th July last, is less graphic than some of the more minute descriptions, but will suffice to show how strongly the community are stirred by Mr. Stephen's cures:

"The scene at the Temperance Hall yes-terday afternoon, both inside and in the street, defies description. When Mr. Milner Stephen arrived, shortly after two o'clock, there was a dense crowd collected on the pavement for some yards on either side of the door, which was closed, and it was with difficulty that he could make his way through the mass of people who had been eagerly awaiting his appearance. The low-er hall having been taken for the Canary Show, the upper hall was given for the scene of his operations. As on previous oc-casions, there was a gathering of the 'in-curables' of the metropolis and suburbs, in-cluding 'the lame, the halt, and the blind.' Many suffering pains more or less violent were clamorously invoking Mr. Stephen's power to relieve their agonies. He appeared to be in great force, as he literally ordered' pains away right and left; and as the various subjects of his benevolence invokvarious subjects of his benevolence invok-ed blessings upon his head, we may reason-ably assume that they experienced relief. The afflicted reached their arms on to the platform, praying him 'only to touch them.' which he did, and invariably received the grateful acknowledgments of the sufferers. In most of the 'asses Mr. Stanber simple In most of the 'cases Mr. Stephen simply placed his hands upon the people's heads to drive away rheumatism or rheumatic gout, or the other ills from which they were suffor the other his from which anks were look-ing on astonished as people made their way through the crowded hall to the platform, and as they left after being treated by Mr. Stephen many eager questions were asked as to the number of years' suffering they had endured, whether all their pains had disappeared, and the like. In all, about fifty people were thus sent away, expressing their belief that they were cured and their stonisment at the word and their astonisment at the wonderful power of the healer."

This is probably the first instance in the history of the world in which one born a gentleman, all of whose associations are aristocratic. whose mind is not only cultured but rare in its diversity of accomplishment, and whose whole life has been a social success, has become a minister of healing to the poor. It rivals the story of Buddha.

Queen Olga, of Greece, according to a letter writer, is fond of her kitchen.

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