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CONCERT OF ACTION.

BY D. AMBROSE DAVIS.

Why stand we apart with our work in the vineyard
Since God's every child has its mission to fill,
Oh, why not go forward like brothers and sisters,
Forever united in earnest good will?

Are we not all in the hands of Jehovah,
All the recipients of his divine care?
Then why so ungrateful as not to be willing
To let every soul have its God-given share?

Oh, if we look upward for wisdom and guidance,
How quickly the angels respond to our call,
Using forever their utmost endeavor,
To make us evangelists of kindness to all!

The trees of the forest have no altercation,
But stand in their order as if they were one,
Their roots and their branches make progress together,
Until their great work of the temple is done.

The sunshine, the rain, and the dewdrops of morning,
Are ever the same to the high and the low,
For Nature we find in her blessed bestowals,
Is always impartial wherever we go.

The star-gems that sparkle in beauty above us,
So many and varied all acting their part,
Are seeming to ask us to be more fraternal,
With shoulder to shoulder and heart-pulse to heart.

For tho' in God's wisdom our missions are varied,
Our heart's best emotions should still be the same,
And kindest favors from one to another
Should always be known as our purpose and aim.

Rev. H. W. Thomas, D. D., on Spiritualism.

(From the Aurora (Ill.) Herald)

The announcement that Dr. Thomas would speak on the subject of Modern Spiritualism, brought a large audience to the First M. E. church, of which he is pastor, last Sunday evening. The main portion of his discourse will be found below. He will take up the subject again next Sunday evening.

THE SERMON.

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation."—Hebrews i, 14.

"Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God."—1 John, in, 1-3.

On last Sabbath evening I spoke in your presence upon the general question of matter and spirit, and the forms of thought and philosophy that had gathered around that question. That was introductory or preparatory to what I want to say to-night more particularly upon the spiritual side of the question, being an inquiry as to the possibility of intercourse between the intelligences of this and other worlds. The longer I live, the more profoundly I am impressed upon which we dwell. In my earlier days, and in your earlier days, we accepted the great facts of the world about us without thought; but with riper years and deeper reflection, we have all of us come to feel a certain reverence in the presence of the phenomena of nature. I have come to feel, some how, that I am very closely related to matter, and that the earth, in a sense, is my mother. A feeling has been growing upon me for years that I have a kind of poetic kinship with everything around me. And with this feeling I begin to look with deep questioning upon the great earth, the solid rocks, the silent mountains, the all-inclusive air, the burning bud, the leading tree, the blooming rose, the humming insect, the busy bee, the singing bird, the patient ox, the wild deer, the sparkling stars, the light of day, the shades of night. All this great world is voiced to the attentive ear and the feeling heart. We may not, indeed, be able to discriminate very closely between where what we call matter leaves off and where what we call mind begins. As we come up into the great world of thought, with its creations, with its vast works indicating intelligence and design and things accomplished for purpose, we may be able to speak only phenomenally of matter and spirit; and if it suits your taste or feeling better to say that it is all matter and no spirit, why call it so. If you can conceive that matter can make a Bacon, Locke, or a Newton; that matter can make a Thomas A Kempis or a Madame Guyon, a Homer or a Heiod; that matter can give to the babe in the cradle its beauty, to your heart its love and its hope—then, if it suits you better to call it matter, I will not quarrel with you about terms. But in the great thinking world, we have come to speak of these things that belong to intelligence, to reason

and devotion, under the thought of spirit, as being somehow above matter.

If we once concede the fact of matter and spirit, I do not see how we can well limit their presence or existence to our own world. Indeed, we have, through the inventions of science, through the spectroscopic, the most unquestionable evidence of the existence in the other planets of matter like the solid matter of our own earth. If you concede the fact of mind, and spirit, I do not see how you are well to limit them to this world, because it certainly is not reasonable to affirm that all the other material worlds are without inhabitants. And if you accept the fact of matter and spirit, and if you concede the continued life of the soul, then you have this wonderful vision rising up before you; matter expanding in innumerable worlds filling space and minds and spirits not only passing from our world to some state by us unseen, but rising perhaps to realms where live higher orders of intelligence and spirit, till you reach the abode of the archangels and even God himself. In the presence of what a world do such thoughts bring us! So the question is not narrowed down to some little question as to the rapping or tapping on a table, or a vision that some one may have had or not have had. It is the broader and deeper question as to whether the intelligences of this world dwell in isolation from the intelligences of other worlds. It is the question whether there is any intercourse between minds in different states of being, between the minds that yet live in earthly dwellings and the minds that may have existed in the millions of years past. Yes, it rises still higher, and asks whether the mind of man may communicate with the mind of God. Materialism, as a rule, takes the negative, and Spiritualism takes the affirmative of this question.

Now, conceding in our minds and in our thought that there is this or upper life of intelligence and spirit, there are two ways in which we may conceive it possible, for our world to come in communion with the other. One way is by our minds going out beyond ourself, and traveling to that borderland where disembodied intelligences or spirits may commune with us. There are indications of this in the scriptures. Paul tells us how he was caught up into the third heaven, and he knew not whether, in that state, he was in the body or out of it. He heard things not lawful to utter, and saw sights that bodily eyes do not behold. John tells us that he was transported to the Spirit-world; that he had visions of forms and lives of the angels dwelling there, that he saw their faces and heard their voices. Emanuel Swedenborg—and whatever you make of that strange phenomenon, it is a fact in history—claimed to have the power of transporting himself beyond the bodily conditions and going into the higher world where the invisible was present. It is not likely that there are any minds now that would call Swedenborg crazy. Crazy men don't write such books as he wrote. If he were crazy, well might many of us of this day wish we were crazy, if it would enable us to write books exhibiting such wonderful grasp and comprehension and such continuity of thought. No one questions his sincerity, his learning or piety. Intercourse with departed spirits may occur in another way. The intelligences of the higher spheres may come to our earth; by what means we may not know; but there may be some path over which they can travel to us—some means by which they can make themselves present to our seeing, present to our hearing, present to our thoughts.

Now if it be true that human minds can transcend bodily conditions so as to come into communion with the invisible, or if departed spirits can come to our world, we might expect that there would be traces of such fact, like the traces of any other knowledge among men. And first I desire to call your attention to a brief survey of the field of literature on this subject. I have been looking it over, and find it to be almost endless. I may say, as a general statement, that all the old philosophies or religions accounted pagan had this thought running through them—that there were higher forms of life than those dwelling here, and that in some way they had to do with the forces of this world. This thought was in the Buddhist religion, and in the ancient Egyptian religion; it ran through the religion of India; it permeated the old Greek life, and in the Roman life manifested itself in various ways. I would call your attention to a few instances.

[Dr. Thomas then read numerous extracts from the writings of Herodotus, Plato and Socrates, proving that spirit intercourse was not only held as a theory by the ancients, but believed in as a fact. Passing from these, he gave a detailed account of the prevalence of witchcraft in the middle ages, and of the efforts of the severest religious rulers to extirpate it by the severest penalties, thousands and thousands undergoing execution for its practice. The facts of the famous Salem witchcraft were also briefly outlined. Turning from this view of the question, he read copious extracts from the Old Testament, all tending to establish the fact of communion between two mortals and departed spirits. Then passing to the New Testament, he proceeded:]

Thus, my friends, it seems to me, looking at this subject simply as a question of fact, that if we accept the Old Testament, we must also accept the fact that there is, or that there was, intercourse between this and other worlds—communion between the

dwellers on this earth and spirits or angels, or whatever you may choose to call them. If we accept the Bible, we must accept the fact that spirits of angels came to this world in bodily form, and spoke to the people in the olden time. We come now to the New Testament, and there the whole scene is radiant with the light of angel-life. The angel appeared and spoke to Zacharias and Elizabeth; we know that the angel of the Lord came to Joseph by dream; that the angels sang in chorus in the skies over the birth of Christ; and the whole life of Christ seems to have been largely a life cast into the upper realm, where in some way he was attended by spirit forces, and was ever combatting with evil forces of a spiritual nature. Take, as a single fact, the casting out of devils. People must have been possessed of evil spirits, for Christ cast them out. He said that he had but to call, and legions of angels would gather to defend him. In the lives of the apostles after Christ we find numerous instances where they came in contact with and under the influence of angels or messengers from heaven. Taking up, as another branch, the information, voice and experience of the apostolic days, the time of the fathers of the church, running along down through the second, third, fourth and fifth centuries, this idea is still prevalent. They seem to have had communion with other worlds. They were familiar with phenomena that we would call miracles. They saw strange sights and had wondrous visions: The Emperor Constantine was urged on to victory by the sign of the cross in the heaven, or which was written, "By this sign conquer." Let us look at the opinions of some other parties, still in the line of religious teachers.

[Dr. Thomas now read an account of the wonderful phenomena at the parsonage at Hephworth, the home of the father of John Wesley, which could not be accounted for on any theory of natural or human agency. He also read extracts from the writings of John Wesley, Dr. Adam Clarke, Mrs. Fletcher, Bishop Watson, Dr. Wilbur Fiske, Dr. Barnes, Bishop McKendry, and Henry Ward Beecher—all inculcating the theory of intercourse between this and the Spirit-world. Then taking up the general line of argument, he said:]

Let me now ask your attention to this subject in the light of reason. Here is the great material school denying mind, denying spirit, almost ruling God himself out of the universe, and relegating everything to law; taking away the possibility of prayer, and denying everything in the line of spirit manifestations. I affirm that it is not competent for any man claiming to be a philosopher to deny the fact of spirit, nor to deny the possibility of intercourse between the spirits that have left this body, and the spirits that remain on earth. He may say it can not be, but how is he going to prove that? I affirm on the other hand, as general reasoning from analogy, all the parts of God's universe seeming to be dependent and interdependent, the one upon the other, all co-operating to the accomplishment of one great end; death itself, as we call it, being the complement of life; the human mind, love, reason, memory, remaining untouched by it; the spirits in each state having the strongest desire to come into communion with the spirits in the other—reason, I say, stands by the Bible on this subject in teaching the communion and intercourse of thought and feeling between the two worlds. How fondly do we bend down the ear to the lips almost closed in death, if possible to get one more word of the dying; and how we treasure that word, never forgetting it while life lasts. How we linger over the bier of the departed, and go in the stillness there, hoping in some way to come into communion with them. They carry their loves over to the other side, and it is unreasonable to suppose that a mother who has passed from these shores should still seek to be the guardian angel of the children she watched over in this life? Is it unreasonable that the great hosts of life, column of column, world on world, that have gone out from this state, should seek to come with their higher wisdom and tenderer sympathy to minister to these they loved in this life, and help them to cling to the truth that saves?

But, say you, there is so much evil about this thing every we can not accept it. So far from that disproving the theory, it is an argument in its favor. Do we not know that the evil lives are ever passing over into the other state? And believing that no change is wrought in character by the mere fact of death, we might reasonably suppose that such lives do not at once rise to a higher order of being. We might well, therefore, expect to see falsehood taught, to see evil taught, and destructive agencies set in force. You ask, what then are we to do? Take the words of the text: "Beloved, believe not every spirit, but try the spirits, whether they are of God." I would not trust the guidance of my life to a spirit that came to me with evil promptings, any more than I would to a man who came to me with curses on his lips and lust in his heart. We must discriminate between the good and the bad. Because wicked and lying spirits possess the nervous organism of some persons, to the perversion of the sexual relations, I am not ready to cast away the whole blessed doctrine that the great universes of thought and feeling is in sympathy with our poor world and wants to help us. Any impression that comes to me that is not in accordance with the teachings of

Jesus Christ, I turn my back upon. I have accepted those teachings to live by and die by. I would not turn a listening ear to any spirit that takes me away from those teachings. The safe thing to do is this: first and foremost, give yourself to God.—Seek inspiration first from the father of spirits, and then you will be able to withstand the influence of evil spirits.

To me this doctrine of the spirit-life, the imminence and presence of helping and guiding spirits, is a comforting thought. It brings me into the presence of the innumerable host that people the spirit-land. It gives me somehow a consciousness of the great fact of immortality. It gives me a sweet consciousness that my friends live on the other shore, and that to me they will come as ministering angels in the dying hour to receive the spirit, tired by work, weakened by sickness, wearied with years; pale from death, and bear it to the love and life above.

Michigan Notes.

BY CAPT. H. H. BROWN.

It is now six months since I began work in Michigan and I propose in this article to record my general impression upon the cause here, leaving local notes for subsequent articles.

During these six months I have had all the work I wished to do; could easily have arranged for treble the amount had I been physically able to do it. I have been better paid than during previous labors.

During the four years that I have been constantly laboring in seven different states, I have never before struck a field so full of promise as this. "The harvest truly is plenteous, but the laborers are few." The liberal element is strong and if I can correct judge much stronger than I have found it elsewhere, while the avowed Spiritualistic element is much more plentiful. I also find a great and growing desire to know about our philosophy and phenomena. "More light! more love!" is the souls' cry, and coming to us it finds both in the angel's communion. There is very little trouble anywhere in drawing an audience. I have failed in only one town, and this because of the weather. A good degree of interest is awakened by all our speakers and in spite of hard times, where collections are dependent on for pay, they have been sufficient to cover expenses. About such a proportion can be depended on in every town, if we can reach them, and I never fail in drawing my share. If I draw one person in twenty to my lectures, I feel it is all I can ask and I often do one hundred per cent better than this. In every way the outlook on the Spiritual side is cheering.

But when I turn to the material side, I find a great change, but did I not know the course of all things lies in the Spiritual I should be disheartened. The spiritual will yet work out into light in the material.

In December the State association had a name, and that was all. At its annual meeting it reorganized on a plan that we were told meant work. There was plenty of talk, plenty of theory, but results as yet do not warrant us in predicting much from it. It has no executive board that has the cause at heart, but as yet it has shown more zeal than executive power. With respect for them individually and collectively I can but feel that in attempting to organize the State, they have undertaken a herculean task, that only time and experience through many a failure can accomplish and if they do not succeed they fail as a prophecy to a future success. If they could strike some plan to raise funds and send out a person of intellectual, social, and above all executive ability as an organizer of local societies, they would do a much needed work. But where find this person? The "art Napoleon" is rare and a greater than Grant or Sherman is needed. But without executive talent any association will fail, and any cause will fall in practical work. The need of Spiritualism to-day is not more intellect, but more love to wield an executive ability to organize. Who is the coming man? Here's our hand and efforts to back him.

As far as organization is concerned we might almost say we have none. I know of only one society over a year old that has had its regular meetings. This is the one at Battle Creek. There are a number that have reorganized in the last six months, and some new ones formed, but they have meetings only occasionally, when a speaker can be got, or one suddenly makes an appearance. I know of only two Lyceums: One at Battle Creek and one at Sturgis. If there are other societies or lyceums, I wish the friends would report them to me and I would also like reports from all that I may mention them in these notes.

Now, with the great interest there is all over the state, why is the condition thus? At the risk of offending the over sensitive ones, I will frankly give my conclusions: 1. Lack of confidence in each other, jealousy and envy. There are no leaders, persons of executive power (and thick skin to repel insinuations and slanders), who will sound the bugle call and plant the standard. There is a distrust of each other, first from lack of social mingling, and secondly, because of previous failures. These failures have resulted from the indiscretions, fanaticisms and dissipated individualisms of those who would rule or ruin, hence to-day timidity as a necessary result. With many good and wise public expon-

ents, we have been cursed also with fanatics persons with hobbies, uncultivated, rude, sensual, selfish, mediumistic tramps, calling themselves lecturers until now, the friends are afraid of all new lecturers, lest they be again bitten. Thus is the cause retarded. This is the greatest obstacle in the path of all good workers, and it is time to weed this obnoxious class out, by demanding of unknown lecturers and mediums guarantees as to ability, character and above all common sense.

2. Both public and private workers are too combative. Living in the midst of Orthodoxy, they are ever ready to fight and strike indiscriminately, hitting friend and foe alike. The lesson of harmony is not learned. Of the many so-called Spiritualists few have learned the meaning of the first four syllables of the world. The combative element never wields. In the evolution from the old to the new, it is a necessary condition, but it is time now to outgrow it. It belongs to the era of force. Spiritualism ushers in the era of love. We cannot under angel love organize for fight. If we try we shall repeat the story of the past and have a spiritual platform that is one of disension.

3. One of the most obvious causes of the present unorganized condition is the prominence given to physical manifestations by Spiritualists. These can never be used as a solder among us. Their only value lies in attracting attention of outsiders and in pointing the way to the philosophy of life behind them. They possess no power of welding. They arouse doubt of past conclusions, curiosity, or denial, and these are negative conditions. They are the primary lessons, and never make Spiritualists. They start many to growing, and through the philosophy, they may, in time, become such. One man convinced through the philosophy is worth ten convinced only by his eyes. And I am convinced that however much we may as individuals value phenomena, and I as highly as any one, as a fact, even as I do a fossil or a star, yet as a society, we must unite upon the philosophy (obtained through reason from phenomena) and practically ignore phenomena! Now before you rush to attack me here, be sure you understand me.

4. But my experience this winter has fully confirmed me in an opinion formed long ago and that is, that local societies cannot be made permanent and a power with our system of itinerant lecturing. We must settle our speakers. An organization must have some central point and some representative. It must not only feed the intellect but the emotional nature must also be met in the social and religious. Transient speakers are visitors and cannot bind you in social concord. They come to speak to your intellect and not to your heart. We want more sociability, more love to each other, more harmony. Every time I speak to the same audience we become more harmonized, my inspiration is clearer. I speak first to strangers, then to friends, then to brothers and sisters. Those who do not at first understand, become familiar with my thoughts and grow to like, what at first repelled and I by centralizing their thoughts and their love, bind all together. I have left audiences all in sympathy with me and with each other, and when I return find them scattered; some other speaker had been there, maybe my superior, but unlike me, and the bond had been broken, and disheartened I have gone to a new place to repeat the same experiment. I have had others tell me they experienced the same. If we do not organize and as a society rally around a standard bearer, our truth will be absorbed by the churches and with their old chaff our wheat will mingle. They have learned this lesson and build themselves into power by sustaining the ability of one man. A Spiritual society with a settled speaker, will become of equal power with a church. With a transient lecturer they have no social representative and no place, and very little local influence. One half my power in three towns where I have had my greatest success, has arisen partly from regular visits, but more from the friends putting me forward on all public occasions, as their representative, this giving them a local power that reacted upon me. Beecher, Swing, Murray, and Collyer have societies formed around them, and each sustains the other, and there is no limit to their influence. The success of the Chicago society in retaining Mrs. Richmond is an incontrovertible argument in favor of settled speakers, and I believe had the Boston Music Hall society settled either Davis, Tuttle, Prof. Britten, Denton, Mrs. Britten, Lizzie Doten or a speaker of that class, they would still be alive. A platform like that for exhibiting talent is greater for developing power in speakers, and giving them a reputation, but while it helps the general cause it will kill the society.

I have not been in a town of 2000 inhabitants this winter that cannot sustain regular meetings from once to four times a month, if the liberals will unite on a speaker and keep him or her, and allow no one else to come in till they have outgrown this one, and I urge the liberal element to unite upon the first speaker that comes to you, that can draw out and retain an audience, and whom you can pay. Form local societies like these, then a state organization can be formed that will have power and position. Each speaker reaches a class none other can, does a work none other can, and when you find one to fit you, keep him or her. Our speakers average much better in

MRS. ANNIE STEWART.

Materializing Seances at Terro Haute, Ind.

BY HENRY LACROIX.

After witnessing materializations at Mr. John H. Mott's, Memphis, Mo., as published in this organ, 5th of May last, assisting also at Messrs. Bastian and Taylor's, we followed the wave which impelled us on to Terro Haute. Parental love made us seek this opportunity of seeing again our dear ones who hide behind the screen rising from the tomb. Some of our "angelic" dozen, full of life, fun and higher occupations, had been unable to make an appearance before, and we heartily wished to give them an opportunity of doing so, hoping the retarding ones might this time accomplish the often difficult feat. We left Chicago on the 8th of May, buying a ticket at the Union Depot, where we were told that the best route was via Arcola, as connecting point. There we found no connecting train, as promised, and proceeded to Mattoon, where the same drawback existed; so we were, through official misrepresentations, obliged to endure a disagreeable delay of a night and disburse about five dollars extra and superfluous expense. This is mentioned as a censure and caution to others.

At Mrs. Allan's boarding house we found a good and quiet home, at one dollar per diem. It is situated opposite Dr. Pence's office and drug store, over which are the seance room and residence of the medium, Mrs. Stewart. The spiritual organization here is under the management of a committee composed of Dr. Allen Pence, and Messrs. James Hook and Samuel Connor. With a zeal and devotion to the cause which can not be too highly estimated, Dr. Pence is ever actively engaged in the constant employment of receiving visitors, presiding over the private day, and public evening materializing seances, and other matters connected with the undertaking. The other members of the committee who act as helps to the worthy Doctor, attend the evening seances and do much of the correspondence. We learned somewhat of the history of this organization, and would insert it in few words in these columns even at the risk of being called a repeater. Dr. Pence, the heart and soul of the Terro Haute "Pangdemonium," as many paper writers have styled this circle, informed us that the first seance held at this place through the mediumship of Mrs. Stewart, took place the 1st of January, 1873. In perusing many of the newspaper articles that have been collected into a scrap-book by the Doctor, we were struck at the evident want of good faith and candor exhibited in those writings, at their garrulous and gross style. For a whole year, during the first steps or developing process of the medium, in 1873, when the spirits could make but evanescent and unsatisfactory appearances, calling out the cutting and biting remarks, jests and jeers of assisting skeptics, the little Doctor limped not, as he physically does, through infirmity, but stood bravely, erectly, the charges and broadsides cast at him and the medium, returning the fire often with telling effect. His devotedness to the cause induced his generosity to give a good strong hand to the sensitive Mrs. Stewart, and provide her and her family with home quarters, also a large seance room, gas, etc., free of charge—that arrangement to last ad infinitum, or so long as Mrs. Stewart wishes to avail herself of it.

The reputation of Mrs. Stewart has extended afar, and people from all parts are to be seen at her circles. This sensitive is young, about 30, and of very prepossessing looks and demeanor; her plastic nature and fine moral organization cast a radiance around her person that befits her well for her sacred calling, and enables good influences to feel at home in her presence. The admission fee at evening circles is 50 cents per person, and a member of the committee, Mr. Connor, who seems appointed by nature and otherwise to act as a herculean guard over the cabinet, close to which he always sits, collects the amount, sternly gazing from underneath his heavy eyebrows, and hands it over to Mrs. Stewart. The charge for a private seance is five dollars. The committee derive no compensation whatever for their services. At 8 o'clock P. M. the public circle commences; it closes generally about 10, and from 7 to 10 forms are seen under a light which varies in degree according to the frequency of the apparitions. As to the band of spirits that control the medium Charles Smith (of New York), Minnie, (a Sioux squaw), Geo. Powell (the medium's young brother), and Belle (or Alice Belle Purvis, of Quincy, Ill., who died 1870, at 17 years of age), the two latter generally materialize every night—Minnie acting invariably as the possessing and speaking influence, or factotum representative of the band and other spirit visitants. George and Belle, through long habit, are enabled to appear in the most satisfactory manner; they come out of the cabinet, walk away from the platform, and go either in the rear room or away to the large hall above; both speak in loud tones. These aerial visitors and Minnie particularly are fond of candy and partake of it with delight. We always brought it to them as a matter of duty and pleasure. One of the peculiar features at these evening seances, apart from the materialization process, consists in the pointed chattering of Minnie, through the organism of the medium, who sits entranced within the cabinet. This takes place while the spirits are being taken down from the "hall," as the humorous squaw expresses, or take on a material coating. A host of her remarks and colloquies with assisting skeptics and others excite hilarity but carry at the same time vivacious truths and tests. She seems fond of giving to members of different secret societies, who may be present, the signs and passwords belonging to their orders and degrees—doing this invariably, as we noticed, to the satisfaction of all. It seems a common place matter with most of the appearing "ghosts," after making themselves known, whether by speech or otherwise, to fling open the two doors of the cabinet, so as to show the medium in her chair, and who is then often influenced to ring a small bell. At other times the medium is seen standing alongside of the materialized spirit at the opened doors, and it became our good luck once to see two spirits alongside of the medium, one a young child, who kept all the while a bell-ringing. The dematerializing feat, viz.: the disappearance or gradual sinking through the floor of the spirit while its friend holds its hand within his or her grasp, is one which carries a heavy weight of evidence, and serves to stagger the muscularly strong who require such kinds of proof. The "elementaries" on this side who try to nerve themselves against conviction, or flap back their wings out of sight, as incommodities, are occasional visitors at this circle. We could not help feeling amused at their strange attempts, but at the same time grieved on account of the loving ones who came loaded with endear-

ing tokens and had to sink out of sight, or be repelled quickly as if struck by lightning. That class of would-be inquirers reap as they sow, and leave dissatisfied even with themselves. It was not our good fortune to witness the dematerialization of the medium, which we were assured, occasionally takes place. Were this highly gifted sensitive less worked, we have no doubt but what her mediumship would gain much in power. As it is she gives when called upon a private seance every morning, from 10 to 12, and during afternoons slate-writing ones, which have a telling drawing effect on her organism, almost equal to the evening performances. There should be a decided resistance made against the pressing entreaties which visitors daily make on the power of this medium, or else this valuable instrument will in some time be unfit to serve the cause. It is no doubt hard to resist the sentimental temptations that inquirers get up to plead with, to stand proof against their repeated appeals, and the many reasons that they put forward, but it is better to do so—as an invariable rule—and reserve the forces of the medium to be used—with other materializing mediums—but once a day, rather than run her to certain physical ruin. We hope that these suggestions will receive due consideration.

A lock of hair taken from the head of Belle, a small bunch of wool from that of Bill (a colored spirit of the band) and a piece of a silk shawl, all materialized during a seance, are exposed in a frame in the circle room; also some knitting work done by Belle during seances. There is to be seen on one of the panes of glass in one of the windows of the same room, but from outside only, a good whole length picture of Belle. This picture, it is said, has been submitted to the action of soap, lye, and ammonia without any effect whatever. We have been informed by eye-witnesses, that nude forms are occasionally produced at this circle—a phase of materialization which is, we believe, unusual in this country or elsewhere. There can be no borrowed paraphernalia about that. This phase of manifestation, we understand, is produced invariably at the unanimous request of the then assisting audience, and for the purpose of furnishing a test on a scientific basis.

One of the most thorough and convincing points in the evolving operations at this circle is the complete absence of pulse in the forms that come out of the cabinet. We tested it several times, as well as others, and found it to be invariably. The temperature of the epidermis felt, corresponds also with that of the room; but there are occasional exceptions, so called, to that rule, as we found to our pleasurable satisfaction.

SIX PRIVATE SEANCES.

On the 12th, 17th, 18th, 19th, 22d and 23rd of May, we had private seances with Mrs. Stewart—her husband attending at the music-box—(there is no singing carried on at this circle as elsewhere). Our mother came to greet us with the same features and hair arranged in the precise manner as when she appeared to us through the mediumship of Mr. J. H. Mott, of Memphis, Mo., some weeks previously. She did not speak, but on her placid features, which emitted an air of tranquil recognition and love, we were made to feel that this interview bore no greater character than our daily ones— independent of any salaried medium. After joining hands and answering by signs a few of our questions and remarks she closed the door and disappeared. We perfectly understood why she made her visit so short; she wished to let our children come to us, and therefore made way for them.

Henry (our eldest son, twenty-three years of age), next made his appearance just as he had done also at Memphis, with the same features and lively expressions—so that we could not help recognizing him at once. Besides, his gestures corresponding exactly with those exhibited in another cabinet, left us no choice for doubt as to his identity. He also showed a disposition to leave the way for his sisters and brothers by making a short visit. After shaking hands with us and responding to a few questions by nods and shakes of the head, he left. Charles (second son, nineteen years of age), followed his elder brother, and with a hearty grip of love, told us what his tongue, stiffened by first materialization, could not utter. He bore but a general resemblance to his brother, and was taller. Less vivacious he seemed also of a graver disposition. From a likeness of him obtained through our controlled fingers, we were able to see that the original corresponded with the copy. In this case as in others the hand of this our son felt wet, clammy, or "unnatural," as is often expressed. This is owing to the imperfection of the make-up, to use a current saying, and we found later that this unpleasant feature disappeared altogether after a few visits of each spirit.

Marie-Louise, (fourth daughter, about twenty-one years of age), who had already welcomed us several times at public seances, protruded her lovely head in the light, showing the lively impressions which danced on her features. With a kiss that rushed from heart to her lips and our own, she sent through us a thrill of unspeakable joy. The darling one, whose "death," at a time when infidelity inspired our brain with darkness and doleful picturings, had almost driven us to despair, now stood before us, grown in beauty and sweet womanhood, throwing her smiles and sacred filial love over our whole person and soul. It was a moment in the immense sea of time which transfixed our feelings so strongly as to leave us almost speechless before the child of our heart—the lost and found. Were we to give complete vent to the rolling and soul-stirring impressions that took possession of us at this and other interviews, texts of joy would start from their deep recesses and obliterate these characters. Manhood, we claim, is made better by association with tenderness, and the furtive tear which trickles down a branny cheek has a brilliancy and splendor far surpassing those that flow easily over smoother and clearer epidermis. This darling child, whose name was ever on our lips, whose cherished memory outlived her and caressed our fatherly thoughts, when sleep closed not our eyes, could now come to the fatherly bosom and rest her sweet head on its throbbing frame. With angelic eyes over which beamed tender filial love—that darted and caressed our inner and nobler nature—she could now, in her own name and that of others absent, throw a glow over our existence which can never be dimmed by any circumstance in the future. She was the cherished representative of the whole of our girls—as our own son Henry is toward his brothers—whose selfhood and ours are closely alike and linked in virtue of every law, can penetrate within our innermost feelings and aspirations, and gather there without hindrance what is necessary for her development. Marie-Louise—that echo which pealed ever tenderly from our lips, as a sweet and fa-

millar sound, was now graced with a beautiful shape which reflected itself tangibly, lovingly, and obediently—as the sequel will show and truthfully illustrate. When a child comes from the Spirit Sphere and calls on her earthly father his consent and approval before performing one of the holiest of her womanly acts, and furthermore, submits un murmuringly to an unforeseen and unexpected decision, which delays considerably the consummation of said act, that being descending from heaven to earth, and rising above all legal and other conditions which emancipate her as the many would say, from the tutelage of her earthly father and guardian, that being can well be called, not only a child of her father's heart, but part and parcel of his very soul. But farther, will be read with some interest, likely, the reasons which made us halt in our ordinary path or common way of describing, and give vent to the above-overpowering musings.

Of this first private seance, during which four forms were materialized fully, we can not give a thorough account as to many minor details which took place, having omitted to take notes. But we have endeavored to gather, with the help of our dear ones, the main substance of it, which we can present in all truthfulness as exact.

PRIVATE SEANCE OF THE 17TH OF MAY.

Marie Celeste, (sixth daughter eighteen years of age) immediately opened the two doors of the cabinet, for the purpose of showing that she was not the medium, or Mrs. Stewart—but herself, in propria persona—the medium, meanwhile kept her stirring in her chair at one extreme end of the cabinet. This our loved and loving daughter, who had previously, at several public evening seances come to us with caresses, had furnished us with a most valuable souvenir of her tenderness while we were laboring Sunday, April 8th, or some weeks before, at Keokuk, Iowa, under a heavy, almost unbearable load of moral depression—which souvenir we hold to our heart as most inestimable. That was a well executed and truthful (as we have found) pencil picture of her sweet face. And what made and makes that picture all the more precious are the three following words, in French: *Je t'aime, moi*, which translated in their whole sense mean: "If others fail to love you, I'll love you," which godly sent words merged us instantaneously into a most blissful state, and scattered with their holy magnetic influence the dark and dreadful throes which unmercifully were strangling our inmost feelings. Those three words were given to be inscribed under the pretty expressive head and the open mouth which spoke them with such sweetness, and there they blaze.

The lovely child who had given us such proof of her affection, had at her first attempt at materializing succeeded remarkably well, so much so as to elicit the admiration of Dr. Pence, the director of this circle. She could walk away under good light from the platform and exhibited an assurance of power which every one of her motions and gestures illustrated well. Celeste or the Celestial being never came at any seance without showing the musical strain of bright notes, which every one of her features express, and this time she exerted herself and performed a delicious feat which we shall never remember. Returning hurriedly to the cabinet, whose doors she closed, she greeted our enchanted ears with loud peary notes that quivered through the cabinet and our whole being. They spoke of the joys of heavenly home, and of the love of its beings for their mortal brothers and sisters. This was so unexpected and beautifully poured that it moved us deeply. There was a verification of her fine powers as a singer, such as we had been told of long before. She, as well as her sisters, when walking out of the cabinet, always appeared plainly dressed; it being necessary to draw heavily on the medium to produce elaborate costumes. A few exceptions to this, however, took place.

Our Celeste was not satisfied with doing her best, but at the utmost she wished to arrive. She came and sat alongside of us patted us with caresses, and taking some candy, which we always brought, she showed us the power of her teeth by eating of it with delight. Rising from her low seat she sat in a chair to a table which we had placed on the platform, and on which we had laid flowers, fruit and candy, also the pencil pictures of our twelve spirit children. After inserting a small bouquet in her hair in a coquettish way, she proceeded to examine the pictures with seeming interest, but all the while without talking, as if to use up as little power as possible and remain longer out. Her own picture she picked out of the lot and peered at it closely, then laying them out in proper order according to the age of each one, she, at our request, made in French, took our pocket scissors and cut a lock of her hair, which she laid on the table. We were so sure of the possession of said lock that while our dear child remained with us we did not try to secure it on our person. After her exit, shortly after, to our astonishment we found it had disappeared. To our inquiries Minnie said it had "walked off," and she added that Charlie Smith, the principal control of the band, said that the power at present was not strong enough to produce that kind of permanent materialization. So we had to be satisfied with what could be done.

Marie Louise followed her sister and welcomed us as usual. She came on a passing visit which lasted but a short time. She also went to the table, examined all the things on it, took some candy, and put a bouquet in her bosom, after which she retired. It may be as well, however, to insert here her second visit on that day, at the public evening seance, when she came most beautifully dressed, with a large and beautiful lace collar, which covered a large portion of her bosom. Her hand went to our head, which she patted tenderly, after which our beard was caressed for awhile with both her magnetic hands. To assure us of the reality of her new dress, which had claimed our particular attention, she opened quite wide the door, so as to afford us a good look. She then signified her desire of leaving—which was done in a novel way, at our request. Leaving the door but half open she proceeded to disappear downward—holding on to our hand all the while—until her head touched the floor of the cabinet. The same phenomena occurred almost every night during our stay, performed for the benefit of others, by their spirit friends, but we had not before witnessed it for our personal gratification, and we aver that in this case the sinking of the beautiful form through the floor was as real to our wide-awake sense of sight, as any thing we ever beheld.

Joseph, third son, seventeen years of age, an elegantly shaped, boyish-looking young man, dressed in white shirt, short trousers reaching to his knees, came out to us unhesitatingly, shook hands with us and sat alongside of us. His gait as he walked on the platform and about the room, seemed

that of one sure of himself, and showed much elastic power. This was the first look we had had of this our son, who resembled a good deal his brothers and even sisters. He was unable to speak, but answered our queries made in French, quite correctly by signs, and as he sat alongside of us on the edge of the platform, we asked him to let us feel his shoes, his feet being in the shade, but he drew back quickly, seeming reluctant to do so. About this we got an explanation later from his brother Henry, who told us he was shoeless at the time, this being done to economize power. The whole appearance of our boy disposed us well in his favor, but we felt sorry in being deprived of his conversation; it was a drawback to him, likely, as well as to us. After an interview of about ten minutes he withdrew, shaking us warmly by the hand before doing so.

Josephine (seventh daughter—eleven years of age) next made a "big show" as Minnie says, at the door of the cabinet. With a proud head, peculiarly cocked up to her right, such as she is represented in the picture which we had been made to draw of her, she began immediately to announce herself by singing aloud and beautifully well part of a song, which lasted several minutes in its rendering. This was something new and exceedingly pleasing to us, which we appreciated to the fullest extent, and as she came to us after with extended hand and pouted lips, we left on both an impress of our pleasurable feelings. This youthful scionness of ours, who bore an unmistakable resemblance with other members of the family, apart from a most decided elegant bearing, which she sported with a *sans souci* air, quite becoming her, appeared much attracted by the music box, which she examined with an apparent lively interest, and at our bidding she set it going after it had stopped playing. After a rambling tour about the room, she came and sat alongside of us, previously putting a bouquet in her fine thick locks, and taking some candy to eat. To our great sorrow she spoke to us but a few monosyllables—but the buoyancy of her whole being even as she sat close to us, touching us, supplied in a measure her lack of speech, and was almost speech of itself. Montreal, Canada.

To be Continued.

Communication from Judge E. S. Holbrook.

EDITOR JOURNAL:—If I should succumb to the prevailing disease, "ichtnes scribendi," I should write upon several subjects, some of which have been discussed at length in the spiritual papers, such as "The Spiritual Situation," "Who's to blame?," "Organizations," "Christian Spiritualism," "Creeds," "Materializations," "Exposures," etc., etc. But this disease is not quite uncontrollable with me, however much your astute readers may have thought otherwise once. For I have this to say, and I take much pride in stating it, that I have not troubled you, nor them, since the August days of 1875, when, under the influence of the raging dog-star, I expressed wild thoughts about the Duquesne Convention, and the Phunny Phellow (E. V. W.) and his fantastic gyrations, from the centre clear around it—but let that go now with the dead past! Oh, let me see; I did pay my respects to a call (by direction of that convention) for a national convention of Spiritualists at the Centennial; but then so little came of it, that a *la Rip Van Winkle*, "I won't count that this time."

Yet I perceive now again that I feel some tension to say a little, while others are saying so much on these topics. And yet I feel a retraction as well, for, if I ask, "Who's to blame?" that implies blame; and if I should proceed to state it, what an unwelcome office would I then assume! So I don't know what I will do, but Mr. Editor, if I ever should attempt to approach such questions and answers, then, I should commence with a preliminary proposition, and consider the proper relationship of Radicalism and Conservatism, (and herein of truths, approximate truths, errors, falsehoods, etc., etc.)

This is a very great question, Mr. Editor, mentally to solve, and practically to act. A proper regard to such is growth, strength, advancement, perfection—a disregard fails herein. Some affect a very great disregard for conservatism—and they affect as well to be reformers. They are all radical (according to their own estimation even) or nothing. There is no victory to them but a victory over radicalism. What is the right of this? I have an answer for myself. I can not fully express it, but only approximate to it, as I will proceed to show with reasons.

As it seems to me this world is constructed on the principle of involution (if you will allow the expression) ever continuous convolutions—never-ending correlations, so that every one thing is connected with and dependent upon every other thing in the whole universe, in degree more or less intimate, more or less remote. Nature deals very little in lines absolutely straight, nor in perfect circles, nor in perfect angles, nor in perfect points. Mathematics, its definitions, rules, bases, superstructures, and inferences are man-made. They apply but very little to the physical world as it is, even not at all that I can discover. Go into the woods—you can not find a straight stick, nor a round one. The sharpest, smoothest razor has a ragged edge. The sting of a bee is a tube through which pours sufficient poison to destroy life. No planet or star stands still, nor moves in a circle, or straight line, but all are compromise lines as they are attracted, or impelled, by various forces on every hand. If but one star should move in a straight line, it is plain it would not keep us company long, nor would it find a home, or companions—any where. Nor would it be of use, but a continual disturber, out of harmony and out of the world. The nearest approach to this is the comets whose use has not yet been discovered, nor yet perhaps their point; so light, so gaseous, as to be incapable of aught but to excite the folly of stupid stargazers—the fears of the superstitious.

Much less are mathematical rules applicable in moral reasoning—to man, politically, socially, mentally, spiritually. Here are no straight lines that run independent of all others, no exact angles, no perfect points. Here all is in involution, all in combination, all in correlation, in a never-ending network that reaches out and around, combining each to every other, by leagues and number from the infinite to the infinitesimal. So that I doubt if we can seize hold of any principle, giving it even the clearest expression of which our language is capable, and maintain it as absolute, run it as it were, on a straight line, irrespective of other principles. It will disturb—it will impinge upon something else—some other principle, which is as true as this, and will bring ruin if we proceed. It will be like putting a cannon-ball through a forest of interlacing trees. It will hit somewhere and always do damage. Such is the working, sometimes, if not always, of abstract truth, even the most worshiped abstract truth, and that

too, though it be commonly deemed self-evident. Such is often, if not always, self-evident only to those who look along the straight line, the tangential line, and exclude all else of the universe. Herein one-idea-ism—a disease fatal to good reasoning,—but a disease by which, such is the limit of our knowledge, and the extent of our pride, we are all more or less affected.

Conservatism and radicalism,—conservatism treasures and preserves the old, radicalism reaches forward to the new. A proper rational conservatism brings forward into the present all that is valuable in the past, and makes it the basis or aid of new acquisitions. A false or misguided conservatism brings forward the errors of the past as well and gives worship to them! A misguided radicalism lets go of the past, while it seizes hold of the future with a single eye. It neglects the rich lessons of the past, and casts the horoscope of the future without its aid. The connection that gives continuity, and solid strength falls. Hence it is as we are moving along and solving the problem of life, its facts and its philosophy, that the too conservative and the too radical are both alike in the wrong. The mariner at sea that neglects his log-book, can not tell how far he has gone. If he fails to look at the changing skies or the breakers ahead, he goes blindly into danger. It is only he that by some method keeps the firm land in view, and looks ahead with a calculating continuous eye that looks around, that looks back, that looks forward, that looks upward to the stars, that keeps his reckoning, that maintains the proper relationship between ballast and sail, that is the true and successful mariner.

Herein is the doctrine of noxious extremes made manifest. The man that pays too great respect to the past, too conservative and excludes the consideration of the new, is a one-sided man. He that treats the past too lightly, that catches all the new indiscriminately and runs along the line of one idea, is a one-sided man. He is the sound, well-balanced man that unites the two, giving to each its true value. A disposition, aptitude and power so to do is called common sense—common sense, and yet, as it sometimes seems, the most uncommon to be found. The man that boasts of his own conservatism or his own radicalism, convicts himself of folly, announces his own unsoundness, proclaims his own weakness. I mean, of course, when he speaks from his own standpoint; for each one to be reasonable, must maintain the proper poise. One may pronounce as to another an extremism, too much conservatism, too much radicalism; for he is speaking from his own standpoint, and hence by a criterion, or a judgment not adopted or recognized by the other. But one for himself should pronounce for neither alone; but for both in equal balance, and hence for harmony; else he condemns himself as angular, erratic and inharmonious.

This correlation of all things that makes it so difficult to express abstract truths, makes it alike difficult to express absolute errors. So it is that we are often compelled to admit, when one is maintaining a proposition that is most palpably wrong in the general, yet that it is not all wrong; there is nevertheless some truth in it, some grains of truth, perhaps, in mountains of error.

As we can not then in human action—in our relations one with another—depend upon mathematical truths, that we positively know, nor yet upon absolute truths, we are then limited to relative truths; truths that are found by a due consideration of all facts, circumstances, conditions and relations. One can find and express them only approximately. In such interdependence, such mutual interlacing of sentiments and principles, there is no place for extremes; as I would say for straight lines, or acute angle sentiments, aphoristic embodiments of that which we can accept as truth under all circumstances, conditions and relations, for instance, the most common of the kind in use in our country, the so-called self-evident truth that "all men are created equal"—if we would, after close reflection, accept this as true, it must be further limited, qualified and defined.

The most considerate of the world have ever passed judgment against extremists. The wisest searchers, as a mass, have pronounced their conviction that the truth lies between the two extremes—that is to say, the extremes do not have it. All along the ages men have praised the golden medium. Aristotle devoted several chapters of his philosophy to the maintenance of this proposition:

"Well, what are you going to do with all this?" I apply these sentiments, and principles to the Spiritualists and the questions mooted among them; but as this communication is already too long, I must reserve the application to some future day. /Least, however, I should not recur to it, I will now briefly say, that I have ever regarded the Spiritualists as especially subject to this criticism—a too little regard to the harmonic rush from one extreme to another, with unnecessary, unnatural and illogical conclusions. Because there are new facts seemingly against established science, that must be believed upon the flutest proof, forthwith other strange facts will be admitted without going through the formula of an examination; and the more strange the more welcome. Because sometimes a holy breath is felt upon the brow; forthwith every passing breeze is from spirit presence. Because sometimes there are spirit impressions, and perhaps inspirations, forthwith every thought is from that source. Because sometimes some item of the future is forecast, or some business aid is given by spirit intelligence, forthwith all business matters are surrendered into their hands, and no motion is to be made without consulting them. They surrender as to fate, and literally live, move and have their being in them. Or, again, because something is wrong, and some betterment is desired, forthwith they enthusiastically run across lots, tear down the fences, make straight for the goal, and do not think to put up fences to prevent injury. Because, under the old regime, personal liberty has been too much restrained, and now more independence is desirable, forthwith they will stick their elbows into every body's bowels, as an evidence of their individualization. Because too much regard has been paid to fashionable aesthetics, forthwith the women make themselves ridiculous by short dresses, and the men make themselves hideous by long hair, and both vie with each other in a rapid return to uncerebral uncivilization. Because the Christian Bible has some false history in it, therefore they throw the whole away. Because the Christian Church has some errors in it, therefore they make an assault upon all, and cast the members beyond reach. Because church organizations have been too close, and they have felt the friction, therefore they will have no organization at all. Because the unchangeable creeds of the Church have held them in thrall, therefore they will have no creeds, not even the changeable. Because evils exist, notwithstanding

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The Religion of Spiritualism.

For almost a generation the forces of the Spirit-world, in conjunction with mortals, have been laying the foundations of the new spiritual temple, into whose broad portals all mankind might freely enter, and under the refreshing shadows of whose heaven-enveloped dome all might worship, after the dictates of their own conscience.

In the performance of the Herculean task, which has necessitated the removing of the accumulated rubbish of countless ages, there has been opportunity for innumerable workers, each after his own sense of duty. The most humble medium, whose broken goblet held but a drop of truth, and the gifted seer, whose profound utterances poured forth like a mighty river; the child who allured the tiny rap, and the world-known medium for almost unbelievable wonders; the physical medium, and the clairvoyant, all have had their tasks, and have each in their own way well performed them.

Without facts we can not have a philosophy. Without facts, in the present thinking age we can not have a religion, for we can not receive on blind faith. Having the facts as a foundation we can build our temple. To supply these, like massive blocks of stone, which can be cemented into appropriate place by generations, and all together grow up into a beautiful structure, whose foundations rest on the adamantine forces of the physical world, and whose spire pierces the heavens, is the object of spirit phenomena.

The inestimable value of mediumship, depends on this fact-yielding quality. We do not disparage its lowest phase. But are we to rest with the phenomena? When we witness a table move without visible contact; when the raps identify some dear friend who has departed into the darkness of the grave, are we to say, "I believe! I am a Spiritualist!" and then rest content?

As well might the builder when the brick, the mortar, the huge cut blocks of stone were drawn together, declare this prophecy of a dwelling sufficient, and content himself with the protection furnished beneath them. He would say, "These are essential, but are nothing until each is put in its appropriate place, and out of this chaos of disorder, order, beauty and use shall spring. So we say of the facts of Spiritualism; its chaos of phenomenal manifestations, physical and mental, we are not to rest with them. They are the work of the quarryman, of the stone-cutter, and await the talismanic word which shall quicken into life. Having the facts of spirit communion, it is not the part of a wise man to sit down content, satisfied with the knowledge that he is to live on after death, the same identity. He can not do this if he desires, for the reception of this knowledge awakes infinite desires and aspirations. Not only is his curiosity quickened as to the spirit-life, but to this. He has unconsciously been elevated to a mighty height overlooking the universe, and the waves of an unfathomable, shoreless sea break at his feet. He finds that Spiritualism signifies the science of life, which is the embodiment of all knowledge. It reaches from the granite rock to the throne of infinite forces; from man to man; from man to the ideal of spiritual perfection.

Aside from knowledge, or what may be called science, or rather reposing thereon, lies the realm of human relationship, and the relationship of man to higher intelligences. This is the field that has been designated as religious life. Religion should be synonymous with ethics, with true and pure morality, and freed from every taint of dogma. It grows strong in the companionship of congenial spirits, who seek the good of others in preference to their own.

Thus far Spiritualism has of necessity been phenomenal. The world demanded facts, and the demand has been answered. It has been a disintegrating force, which has driven apart instead of cementing to-

gether. It has quickened the selfish antagonisms in order to read asunder and shake loose the bigotry and superstition which oppressed mankind. Now an earnest demand has been awakened for a higher life, a catholic system, which shall harmonize and unite all contending elements.

The Spiritualist who overlooks the present life in his eager gaze into the future, builds his castle in the air, beginning at the summit instead of the base. The very fact that we are immortal spirits after death, proves that we are spirits now,—flesh-clad, but spirits nevertheless. We are in the courts of heaven as much now as we shall ever be in the remotest future. Thus it becomes evident that our progress should date from the present moment. This life has its infinite responsibilities and duties, and to none other, than the Spiritualist have they greater moment. To none other is a true, pure and noble life of more unspeakable value, for he relies on himself, and not on a vicarious atonement. His morality must become the stronger and purer by this high ground on which it rests.

After becoming convinced of the truthfulness of the manifestations, we involuntarily ask what is their significance. If they only make the after-life a reality, they but prove what has long been believed. We think a great mistake has been made by many investigators in resting at this stage.

Spiritualism has little value unless it reacts on the conduct of life. This reaction makes it a religious power which draws its invincible strength from knowledge or science. We need not pause to discuss whether man has a religious nature, or religious wants or not; whatever be his nature or legitimate wants, they will be answered in a perfect manner.

On this ground all Spiritualists can unite. The new system needs no assistance from the old threadbare forms of religion as expressed by church machinery. Its new wine can not be confined to the old bottles—no phraseology patched up from the religious forms of the past will be tolerated. There must be a plain, straightforward statement of principles—not dogmas—self-evident or demonstrated, couched in unmistakable language.

The religion, ethics, or morals,—as you please, of Spiritualism, is as superior to that inculcated by the churches, as the latter is superior to the fetish worship of the African. Let it be brought to the front; let us one and all rally under the pure banner of ethics based on knowledge. Let us show the world what Spiritualism is in its highest aspect, where manifestations are secondary to principles.

Let us proclaim Spiritualism not as a wonder show, but as the sublime Philosophy of Life, built upon the bed rock of science.

Mental Medicine.

Chicago has been blistered and nauseated mentally, during the past week by some two thousand adventurers, styling themselves Doctors of Medicine, congregated here from all sections of the country, knowing that they would be well fed and accorded the fullest liberty to make themselves as ridiculous as their abilities would permit. The action of this motley gathering has been to the non-professional observer most ludicrous, as well as sickening. The remarkable unanimity with which the two thousand learned members disagree, upon subjects which have had the earnest study of the profession for hundreds of years, is very encouraging (?) to those who are still foolish enough to suppose they must employ such men when sick. On every question of vital importance there were great and irreconcilable differences and on some questions, more opinions than members; like the Rev. Van Dyke, they claimed the right to hold two antagonistic opinions upon the same subject at the same time. The preacher could do this and be "Orthodox," the doctors can do it and still be "Regular." A certain Doctor Black, of Ohio, lectured against Evolution, presenting statistics to prove his position that are upon their face apparently incontrovertible. Yet in the face of Black and his proofs, a majority of American physicians are believers in the theory of Evolution. Any person of common intelligence, who will carefully read the proceedings of this medical convention, will be apt to ask the same pertinent question which heads an able editorial in the Chicago Times, of last Friday, viz.:

DO DOCTORS KNOW ANYTHING?

Under this head the Times says:— The accumulation and transmission of disease alluded to by Dr. Black, has much to do with the essence of another important paper read on the same day by Dr. R. J. Patterson, of Illinois, on the recognition of moral insanity as a distinct form of mental disease. Dr. Patterson does not believe that any such thing as moral insanity exists. He affirmed that no case of moral insanity can exist while the mental faculties are sound. A lively discussion ensued, which showed that doctors will disagree. Dr. Gray, superintendent of the New York State Lunatic Asylum, stated that the records of that institution showed two thousand cases. Dr. Gray was disposed to be skeptical, and threw the onus of the record upon his predecessors. But he admitted that persons who suffered from moral taint transmitted by parents might be held to be morally defective. Dr. Knight mentioned the fact that in reformatories there were perfectly healthy boys who would rather do wrong than right. (They are not all in reformatories.) Dr. Seguin, of New York, called attention to the fact that children were received in idiot asylums who were worse than idiots. He alluded to a bright

and healthy boy who set fire twenty times to the furniture of his room. He knew it was wrong; but his brain was so bright things overcame him. He was cured. Dr. Buck, of Canada, recited the history of several cases of clearly-defined moral insanity which came under his observation. Dr. Buck was of opinion that a moderate moral aberration is criminality; an excessive aberration, moral insanity.

It is important to inquire how these conflicting opinions are likely to affect criminal jurisprudence. According to Dr. Buck, the boy who steals an apple is a criminal; the wretch who ditches a railroad train for the purpose of robbing, is morally insane. On the other hand, moral traits being as clearly subject to the laws of heredity as physical deformities, and diseases, and mental defects, why should a kleptomaniac's case be punished for stealing, if a man insane through and through his brains is superior to all legal penalties? Practically considered, the doctors' views, whichever division of them is accepted, lend justice nothing but confusion. The incendiary lad who set fire to the furniture twenty times was of perfectly sound mind, and was ultimately cured of moral insanity; but had that lad's insane impulse driven him to fire his neighbor's barn, a practical jury would never have thought of sending him to an idiot asylum for medical treatment. Hereditary mental disease has always been recognized by the courts of every country; a number of these eminent physicians consider hereditary moral disease entitled to the same benevolence and like immunity; but the drunkard's son and the prostitute's daughter are treated as criminals not entitled to any charity arising from the misfortune of descent.

The subject is intricate of itself, and the doctors have succeeded in making it more so; and all that can be said about it is how amazingly little doctors know, anyhow! No witness affords so much difficulty to the lawyer who calls him as a doctor does; and the opposing counsel always rubs his hands with satisfaction when he observes one of this humanest of professions raise his palm to swear that he will tell the truth, the whole truth, and nothing but the truth,—for no observation is more frequently made in legal practice than that, doctors know less and will tell more under oath than even women. The science of medicine is still in its infancy; and the debate alluded to is but a new illustration of the untrustworthiness of medical experts in difficult legal cases.

The Slade Case.

The Boston Herald in speaking of the foolish waste of money, more foolishly subscribed and paid for the benefit of Slade, says: "As a result of \$74, or \$4,300, was received by the grand treasurer of a fund known as the 'Spiritualists' Defense Fund.' Of this, America furnished \$370, England \$470, and Russia \$20. Dr. Slade came to trial instead of Spiritualism, for the subject was barely alluded to in the hearing of the appeal. The highest counsel had been engaged and he discovered a legal technicality that set Dr. Slade at liberty. The doctor stood not on going, but went—left for a foreign country, and was not on hand to answer the new summons. The Hamlet in the play being thus left out, it became a farce, and an attempt to have the case heard on its merits was dismissed. It remained for the treasurer to pay the bills and close the show. Seventy pounds was allowed the Dr. Monck's committee, and \$72 in behalf of Mr. Lawrence, both of whom went to prison sacrificed to the high feeling engendered by those who saw Spiritualism on trial. Even in these cases the subject was almost tabooed. The committee say, in speaking of the appropriations: 'Other considerations apart, your committee was moved to make these payments on the ground that these cases would furnish valuable opportunities for the display in court of much general evidence favorable to the cause of Spiritualism. But as the presiding judges permitted no discussion, these important expectations were unfortunately frustrated.' Of the remainder of the fund, \$600 was spent at the Bow Street Court, \$2000 at the Appeal and \$150 for subsequent expenses. Slade and Simmons received for their own private use—"to mitigate the evils to which their families were exposed," in the committee's language—\$550. Advertising and petty expenses swallowed the rest, and the committee has closed its labors and dissolved. It is to be hoped that Spiritualism has had \$4,500 worth of trial. It is quite evident that Slade has been well cared for. He had more business than he could attend to in London, the gratuitous advertising awakening a perfect mania to see him. He charged large prices and got his money. And now he is at a fashionable watering place in Holland. A London editor asks what practical good has been accomplished.

State Organization.

We have been repeatedly asked of late if we were in favor of a State organization of Spiritualists, and in a previous issue of the JOURNAL, Judge Holbrook calls on us with others to express our opinion. We are, in general terms, most emphatically in favor of such an organization, provided it is organized and carried forward with the single purpose of advancing the cause of Spiritualism. We shall hail with pleasure evidences of active interest and earnest co-operation in the movement among the many representative Spiritualists throughout the length and breadth of the State.

We know there are large numbers of true, noble-hearted and intelligent Spiritualists in the State who will cheerfully identify themselves with the movement.

Let those interested communicate with Judge Holbrook, (his address is 66 Metropolitan Block, Chicago,) and together arrange the preliminaries—then come together prepared to harmonize; without abating their independence, to work together for such benefits as can only come to a cause from a perfect working and honest organization. Let it be distinctly understood that the organization is not to be used as a machine for the selfish interests of any individual or clique. That no individual can wield it to regain lost prestige or to gather fresh credit. That the first sign of such a disposition will be summarily dealt with and quickly stamped out. That the aim and object of the organization is and shall be to advance the knowledge of the science of spirit communion, and the ethics of Spiritualism.

Tramps.

There is a class of wandering vagabonds traveling about the country, and calling themselves Spiritualists, who are a disgrace to humanity. They seek out the homes of thrifty, hard-working Spiritualists, and sit themselves down at their ease to live upon charity until their presence becomes unendurable; and they are told in emphatic language to "move on." It is time this nuisance was abated and we trust that every subscriber who may be approached by any of this incorrigible crew will deem it his duty to take such summary process of law as is necessary to relieve the community from further imposition.

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

Mrs. R. T. ALLEN, an inspirational speaker from Pennsylvania, is desirous of making engagements to lecture on the teachings of spirits, relating to the Attributes of the Human Soul and kindred subjects.

She will also lecture in her normal state to classes of Ladies on the Science of Life and of Human Development. Mrs. Allen may be addressed at Fifty-six South Ann street, Chicago.

MR. MILTON ALLEN will respond to calls to lecture on The New Cosmogony, as indicated in the following:

- 1. The Creation and Placement of matter. 2. The Birth of Worlds. 3. Our Earth. Its first Inhabitants. The Deluge.

Spiritual Cosmogony.—The Origin of Man. Paradise. Garden of Eden. The Temptation. The Fall of Man. The Origin of Evil. Early Religions. Revelation; Inspiration, Bibles of the Nations. The Jews; their Sacred Writings. The Bible. Spiritual Unfoldment. Spiritualism as a Science. The Science of Sciences. Spiritualism as a Religion. The Religion of Religions. The Religion of humanity. The Brotherhood of Nations. Science of the Divine Order of Co-operative Living.

The first three lectures will be illustrated by diagrams and illuminated charts. Mr. Allen's address is Fifty-six South Ann St., Chicago.

GILES B. STERRING sends his appointments as follows:—Union Springs, New York, June 25th and 26th; Marengo, N. Y., July 1st; Phoenix, N. Y., July 28th and 29th; Walcott, N. Y., Aug. 17th, 18th and 19th.

REV. J. Q. M. HEWITT is fairly settled over the "Free Church" of Broadhead, Wis., and our correspondent from that point speaks with much enthusiasm and hope of great good this liberal organization is likely to effect.

MRS. M. C. ALLEN, (formerly Mrs. M. C. Rundlett) the inspirational speaker, will continue to answer calls for her services. Address, Derby Line, Vt.

FROM Alabama comes a voice ready to be heard in explanation of the facts and theories of the Spiritualistic faith and knowledge. Mrs. A. P. M. DAVIS, (how do these lecturers obtain so many initials?) our devil inquires, inspirational speaker, may be conferred with by mail at South Lowell, Ala.

THE New York Graphic company has recently been organized with the Messrs. Goodsell in charge. The Graphic has been a high-toned illustrated daily; worthy the patronage of all who can appreciate and afford it.

A CELEBRATED healer in New York, in a personal letter speaks sharply, because we have noticed him in the kindest manner; he may lose his property, and then will be willing to be known publicly, though we trust he may have better things in store, for surely the life of a healer is not one to be envied.

MRS. A. G. WOOD, the celebrated New York Healer, is having continued success at her residence 223 W. 37th street. Many a one in Chicago misses her pleasant face and the presence of Menominee.

FOSTER, the widely known test medium, is in Lowell, Mass.

SPIRITUALISTS at the east pay much attention to camp meetings, where all are largely benefited—while the mediums are specially so. An opportunity offers itself for some enterprising Chicago Spiritualist to benefit his fellows of the West.

If a medium, so-called, sits behind a curtain, entirely hid from view of the audience and one or more forms appear, claiming to be materialized spirits, what evidence has the ordinary investigator that it is not the medium?—Boston Herald.

If mediums for physical manifestations would insist upon sitting only under absolute test conditions, they would not only do themselves great credit but be spared the mortification caused by such pertinent inquiries as the above.

W. H. ANDREWS, M. D., whose P. O. address was formerly London, Iowa, is wanted. Any person who can give us his present location will confer a favor by so doing. An esteemed correspondent writes that M. Colville of England "the new trance medium" desires to visit this country. It is also stated "his principal guide" gives the name of George Rush of Chicago—was the son of a merchant and died in 1857 at the age of 27. (Though we have diligently sought information of the former existence here of the aforesaid George Rush, our efforts have been fruitless. Will our "old settler" friends speak?)

DR. AND MRS. SHERMAN, Adrian, Mich., are devoting their time to their respective phases of mediumship as heretofore. See Directory.

DR. DANIEL WHITE and wife have left St. Louis for St. Paul, Minn., and vicinity. Dr. W. is known as a successful physician in curing obstinate chronic diseases of every description. Mrs. W. is said to be an excellent trance, test and business medium.

Mrs. DR. M. LEWIS, the magnetic physician, has long been located at 30 Willard Place, Chicago, corner Randolph St.

E. D. BABBITT, M. D., author of the "Guide to Health," may be consulted at Science Hall, New York; our readers are familiar with his name as a correspondent of the JOURNAL.

The seances of Mrs. Anna Stewart at Terre Haute are to be discontinued for a time as will be seen by notice in another column. We are in receipt of a package of eleven photographs made from negatives taken at Terre Haute, and referred to by Mr. Henry Lacroix of Montreal, Canada, whose history of his attendance at the seances is given in part, in another column. These pictures will be placed on exhibition in our circle rooms.

Mrs. HOLLIS is now fully settled at 24 Ogden Avenue, giving seances, as will be seen by advertisement in another column. Hours 10 A. M. to 4 P. M. for private sittings. Monday, Wednesday, Thursday and Saturday evenings public seances. Other evenings private seances by special arrangement.

Mrs. THOMPSON, 272 W. Madison St., has never announced herself as a public medium, yet she has made many remarkable cures as a healer, is a fine clairvoyant and elegant lady.

ADVICES from Boston assure us that Mrs. Potter, the celebrated test medium, is convalescent. She undoubtedly requires rest for the physical, and should take it.

DR. WITHEFORD, whose address may be found in our Directory, is holding seances daily, for independent slate-writing, and every evening, except Tuesday and Saturday, for materialization. In a dark circle there a few evenings since, a friend of the JOURNAL received a communication in writing, containing about one hundred words, signed "fraternally thine, S. S. Jones," which he is sure is genuine, as it was written in total darkness with the slate lying on his lap and the medium sitting, with his back toward the slate, and in reach of the feet of the holder—the lines are perfectly parallel, and the contents of a personal nature.

IT is Unveiled. A Master Key to the Mysteries of Ancient and Modern Science and Theology, is the striking title of a work from the pen of the irrepresible Madame Blavatsky. It is to be published in September by J. W. Boutor of New York, in a large volume and gotten out in elegant style.

B. F. UNDERWOOD is resting in the quiet of his own home at Thorndyke, Mass., after a year of arduous and highly successful labor. He comes West again in July.

MR. SYKES, a gentleman from Ohio, who has been investigating Spiritualism in this city, recognized the spirit of a relative at Bastian and Taylor's circle; she gave him tests in the German language, and spoke of incidents only known to himself. He also got some splendid tests through the mediumship of Mrs. Blade.

JAMES KECK, trance and inspirational speaker, has a temporary engagement at Aurora, Ill., at Music Hall. He holds a Grove Meeting at Montgomery, Rufus Gray's Grove, June 17th. His permanent address is at Montgomery, Ill.

SPEAKERS desiring their movements noticed, should notify us promptly of the same.

DR. S. A. THOMAS, of New Madison, Ohio, would be glad to receive calls to lecture through Indiana and Michigan. He will treat chronic diseases wherever he is called to lecture.

THE Grove Meeting at Chain Lakes, Minnesota, will be June 29th.

Complimentary.

R. K. Townsend writes as follows from Maryville, Mo.

"Mrs. Mattie Hulet Parry came here a stranger, but went away leaving many warm friends. She gave us five lectures: "Evolution of Thought and Ideas," and "Cause and Cure of Crime," were her two first lectures. She then gave two lectures upon the subject of "Theology versus Religion," closing the course with a lecture on "Woman's Equality before the Law." We have only to regret that her stay in our place was so brief. She spoke every night to crowded and appreciative audiences; the last night, the hall though larger, was filled to its utmost capacity. Mrs. Parry is an advance thinker; she lives in mind far in advance of the times. Possessed of much culture and grace, together with her almost inexhaustible store of knowledge, she wins the admiration of nearly all who hear her.

DR. J. V. MANSFIELD has arrived in the city, he will remain but a few days and will receive professional calls at the seance room of this paper.

Mrs. RICHMOND's next lecture will be on this subject: "The Order of Spiritual teachers on Earth compared in their gifts with the Ancient Spiritual gifts of the Christians."

We call the attention of our readers to the able address on our first page, delivered by H. W. Thomas, D. D., in the First M. E. Church of Aurora, Ill. It shows a liberal and progressive spirit.

See advertisement headed, "To All Whom It May Concern."

Voices from the People.

Lines to Bereaved Friends. Nay, touch it not, that precious thing...

Touch not the glossy tress of hair. Save love or reverence guide thy hand...

Asleep! ah, no! death is the grand Awakening! The mystic key...

A Gloom of Spiritualism.—Mrs. M. Palmer, of Hicksville, Ohio, writes:—If you have an extra Journal on hand...

Organization.—G. W. Carpenter, of South Bend, Ind., writes:—How dare you advocate organization...

Without organization nothing whatever can be accomplished. Water ceases to be water when the oxygen ceases from the hydrogen...

Spirit-Life.—The acts of this life carry the effects thereof into Spirit-life; not as rewards and punishments...

As a newspaper full of letters expresses the thoughts of others, so does the spirit when ushered into spirit-life...

The Temple of Juggernaut.—The great Temple of Juggernaut at Poooree is threatened with imminent destruction...

The ground on which the Temple of Juggernaut stands is considered holy; to are churches, altars, etc., in this country viewed in the same light...

Be True. Be true and thou shalt be forever strong. To labor for the right, and overcome the wrong...

No Mere Misfortune can ever call for exceeding bitter sorrow. Man uncontaminated with that which is foul...

There are analogies between the life of a nation and that of an individual, who, though he may be in one respect the maker of his own fortunes...

The Earth.—There has been ideas expressed in reference to its origin, location, shape, foundation, durability, and also of its destruction...

Detection of Criminals by Spirits.—Will you kindly permit me to say a word in reference to that able-written article signed "R. H."...

In Business.—We rarely meet a man, who in the pursuit of a life is governed by a clear perception of justice and an enlightened sense of moral obligation...

Monthly Report of Missionary Work in Minnesota.—We have the following statement of our missionary labors in Minnesota for the month of May to submit...

Dr. A. R. Bartlett, writes:—Dwellers in the mundane sphere, are aware that he who devotes himself to the service of others in earth-life...

However, as compared with the light, poisonous to the taste, and possessing a disagreeable odor, has potent qualities within itself...

Sonnet on a Dead Linnet. Dear dead pet bird, thy soul of song has flown— That is if spirit ever thou hadst!

Important Inquiries.—J. R. S., of Douglas Grove, Neb., writes:—I have for some time been interested in the development of Modern Spiritualism...

As to your first question, we can only say this: Some do, others do not. Hudson Tuttle is one of the ablest defenders, perhaps, of the Darwinian theory...

New Madison, Ohio.—S. A. Thomas, M. D., writes:—I send the JOURNAL a standing proposition to the clergy of this country.

Resolved, that the old and new testament scriptures, King James translation, teaches Modern Spiritualism, and sustains it in all every phase of its manifestations...

Salt Lake City, Utah.—W. Burnett, writes: The cause of truth is having quite a revival here at present through the ministrations of Mrs. Emma Jeffries...

Successful giving tests in the various languages you enumerate, she will find an extensive field of labor in the east. But few public speakers can give tests, and those who can, are always in demand...

Good or Bad.—"Good" and "bad" are but relative terms. In that sense, one may appear better than those below him in development, but inferior to those above him...

A Medical News.—It appears from a special telegram from St. Louis to the Times of this city, that the medical schools of medicine there have succeeded in the past few days in working up a serious row among themselves...

lectic college, of gross unprofessional conduct. One specification is the holding of a bogus state convention. The main allegation is the sale of diplomas. From McClanahan's statement it appears that a job was put up on the rival college...

The Key, the Key.—Samuel Dembo, of Ripton, Vt., is anxious to find a key that will solve the mystery of Organization! He says "that some Spiritualists are very uneasy, thinking that Spiritualism is going to destruction for the want of organization..."

Resolved, that the Bible, old and new testament, teaches the immortality of the soul; so also does Modern Spiritualism.

Your Spirit Home.—Do you wish that your spirit-home should be bright, that the scenes portrayed upon the wall of your spiritual abode should be glowing and beautiful?

Spiritual Communication.—Halloo boss: my name is Bill Davis. I'm drunker than a long line on my way to Melbourne, Australia, a long time ago...

In the above communication we have a fine example of spirit influence—not, of course, of a high order, and not one which any refined mind would desire to receive...

Light is Breaking.—W. C. Bowen reviews Beecher in the Investigator (Boston). It appears that reverend gentleman said in a recent sermon:—"Let a man ally himself to the noblest and purest currents in life, and then let death pluck him, and we will trust for the aftergrowth..."

Russian Priests.—Russian priests are disgraced to Christianity. "He has priest's eyes," is a proverb which means that the priest so characterized is devoid of all spiritual seeking...

The Baby. A jewel of a little girl. One luscious summer night, The angels dainty by chance, I guess...

"Wings" have always been considered the usual appendage of angels, and such being the case, it would be perfectly natural for a poet to suppose that "two hidden wings" might unfurl...

Calumny is the shadow of merit, and though it never follows, it never overtakes it. Death is considered by the best authorities to be painless. Many have even died of joy without a struggle...

A Committee of the House of Commons in England have been investigating the nature of writing mediumship. Dr. Mouck of England is out of jail, and is holding seances. We hope that in the future all of his acts will be above suspicion...

Cedar Falls, Iowa.—Charles Clark writes:—The full times it is hard to pay for the Journal, but harder to do without it. A piece of materialized drapery is in possession of Rev. Stainton Moses of London. When first handed to him, it was as coarse as a towel, but now it resembles the finest fabric...

Price Emile von Wittgenstein, a very prominent Spiritualist, has accepted a commission in the Russian army on the Danube. His official rank is Lieutenant-General, Aide-de-Camp General de S. M. I. and de l'Empereur Russie. Tobacco.—Bro. John Vivian uses tobacco, and having read Z. T. Griffen's article on the "Dress of Spirits," he is somewhat alarmed...

The Orientals are very trusting to each other. "Are you not afraid to go away from your shop without locking it?" a traveler asked an Egyptian on the river. "Oh, no," answered the merchant, "there is not a Christian within three miles!"

New Pittsburg, Kan.—Sarah Briggs writes:—I have taken the JOURNAL seven years. I feared when I heard of the death of Bro. Jones, that it would be lost as food and comfort to my weary spirit. When I read Bro. Francis' remarks, I could not help thanking God and the angels.

Never harbor animosity towards a friend for a mere harsh expression. Forgiveness is a God-like quality, and a true friend is so scarce that he should not be repudiated on slight grounds; but those who injure from "malice prepense" should be shunned as you would a tiger.—Staker.

Washington, D. C.—Geo. White writes:—You will soon hear the cheering news that we have reformed our society of about fifty members on a declaration of principles that repudiates the social freedom practice, and is based upon the observance of morality and virtue as the only means of a progressive life.

LIST OF BOOKS FOR SALE BY THE RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE CHICAGO.

WE HAVE ALSO PREPARED TO FURNISH MISCELLANEOUS BOOKS AT FAVORABLE RATES, and in receipt of the money, will send them by mail or express, as may be desired. If sent by mail, one-fifth more than the regular rate of the books will be required to be paid for the postage of the books. In making remittances for books, by postal orders when practicable, if postal orders can not be used, please enclose your letters.

Orders for Books, Medals, or Merchandise of any kind, to be sent by express, C. O. D., will be accompanied by not less than \$1.00. If less value, then by check or cash. No attention will be paid to any order unless these terms are complied with.

All orders, with the price of book desired, and the additional amount mentioned for postage, will meet with prompt attention.

Table listing various books for sale, including titles like 'New Gospel of Health', 'The Bible in India', 'The Deluge Reviewed', and 'The Positive Powder Cure'. Includes prices and authors.

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Advertisement for Baker & Osgood, Attorneys and Counselors, located at the International Hotel, Cor. Seventh and Jackson Sts., Chicago. Includes contact information and a small illustration of a person.

Advertisement for Bennett Medical College, featuring 'The Deluge Reviewed' and 'The Positive Powder Cure'. Includes details about the college's location and offerings.

Advertisement for Dr. Witheford's 'The Magnetic Treatment' and 'Ayer's Cherry Pectoral'. Includes testimonials and details about the products.

VIEW OF THE SPIRIT.

Temperaments Defined, and Important Questions Answered from the Spirit Side of Life, by Mrs. Cora L. V. Richmond, at Grow's Hall, Sunday, May 20th, 1877.

(Reported for the RELIGIO-PHILOSOPHICAL JOURNAL.)

Question:—What are those causes in the surrounding elements, that produce mental depression or irritation before the coming of a storm; is it an influence that produces crime?

Answer:—The human organism is a finely balanced magnet, varying in its positive and negative manifestations according to the temperament of the individual. The spirit, Dr. Rush, has divided the temperaments into two distinct general classes: Magnetic and Electric, with a third which is the Temperament of Balance, called the Vital. Between these grades lie all the various temperaments with their many modifications. The Magnetic Temperament he defines as that having the most positive strength, the greatest amount of will-power in the nervous structure, endurance and tenacity in certain vital ways. The Electric Temperament is the most sensitive.

The Vital temperament—persons possessing it, are not easily disturbed by any fluctuation of the earth's atmosphere. All persons partake of this temperament more or less. There are some few decidedly Magnetic; others decidedly Electric, and there are a few who possess a strong Vital Temperament. The earth is constantly creating and throwing off magnetic and electric currents. Space is a reservoir for these great currents. Their contact with the atmosphere and atoms produce their release. One form of the electric or magnetic current—we may term it the electric—proceeds from space in a direct current from the North Pole, passes around the surface of the earth and returns again in the form of magnetism. There is a constant flow of these currents. Of the polar current, the true magnetic line is often diverted from its usual course by different influences in the atmosphere. In a thunder storm the telegraphic wire is disturbed, caused by a diverted line of electrical current. All electrical action is liable to be disturbed.

The human form is a very much finer magnet than the earth. It certainly is much more easily unbalanced in its magnetic and electrical relations. The greatest care and thought should be given with reference to the disturbing causes in the atmosphere, in surrounding magnetism which frequently affects a human being more than the external atmosphere. Persons susceptible and mediumistic, feel this change in the atmosphere before a storm. The currents of electricity have been so reversed, the magnetic force so changed, the system so surcharged with particles of the electric fluid, which generally pass away and leave the system free. In sleep this current passes off at right angles. In storms which come on in day-time, the system adapts itself to it.

There are persons to whom the approach of a storm is a source of great terror; a passion of fear is caused by the singular physical effect. You should be exceedingly lenient to such persons. It is the result of physical depression which is unaccountable. Children are more sensitive to this influence; it produces constant agitation of the nervous system. All such cases are effected more or less by spiritual influences. Frequently the change affords an opportunity for depraved spirits to approach and the magnetic and electric conditions become so many batteries, or different forces or grades of influences. If the mind is well balanced, there will be no danger arising therefrom. The physical state only invites these depraved spirits, when the mind is negative. But to understand the laws truly, you must become acquainted with the electric current, and all those subtle psychologic or physiologic laws connecting man with the great electrical elements surrounding the earth, which science has not yet fully studied or comprehended. The electricity of the atmosphere and of the human system, is not studied by the scientist. Psychopathy has not made this study a portion of its regular analysis. The primary thing to be considered is the disturbing influences in sensitives—in the organism itself. Their organizations should be kept well balanced as possible by well regulated will-power, and strong magnetic persons should surround them. The disturbing influences will then be overcome. If a real depression, then there should be magnetic treatment at once. This is the only way to prevent great disasters. Often the cessation of life is another result of this vital current. To study these laws, is the duty of physicians, especially of those engaged in magnetic treatment. On these forces they depend for their success—the elements surrounding the human system, are the leading agents. The great electric belt proceeds from the North Pole, forming a current floating low down, and enveloping the earth, but returns in a higher strata of air—the returning force being so great as to cause the Aurora Borealis. This Aurora Borealis exists in other portions of the heavens where the electric current rises from the earth. This current should be well studied.

Persons of strong Magnetic Temperament may sleep with their heads to the north. Those of the Electric Temperament, should ward off the current by sleeping at right angles, reversing the position of the body. If you are restless at night, there is something wrong in the position of the body. By properly adjusting your bed, you can place yourself in the right position demanded by your peculiar temperament. Persons

of the same temperament vary, and oftentimes their condition is negative and temperament positive. Persons of a positive temperament become negative and should change their position accordingly. Electric persons should never wear silk preceding a storm; it produces nervous prostration by retaining the electricity that should escape. Leather shoes also prevent the active escape of the electric fluid. Woollen garments are best for electric persons, for they allow the discharge of the electric currents and retain the magnetic. Magnetic persons are heavy, slow, and require the electric current of the atmosphere to quicken the circulation, and hence they should guard this in every possible way, and retain the electric current and throw off the magnetic. Of course it is impossible to give distinct direction.

Dr. Rush defined these temperaments in his lectures last winter. Spirits, especially those remote from earth, are not affected by either the electric or magnetic currents, by the approach of storms or atmospheric influences, but are sometimes enabled to approach persons by the change made in the physical condition of the medium; sometimes through depression of vital forces are prevented entirely from coming near them; as the depression prevents the creation of the aura which is employed by spirits in their manifestations. This is not the case with mental manifestations; always the case, however, with the physical manifestations; the electric current being inverted and causing great depression in the forces employed. You will soon be enabled by the study of this vast realm of inter-vital force which connects the two worlds, to understand the subject better. You should consider the same more, guarding yourself against this irritation, not the result of temperament or unbalanced mind, but the entire result of physical forces not understood.

Question:—How may we distinguish between these forces? How tell which force?

Answer:—Easily. Generally the magnetic temperament is very distinctly defined by preponderance of iron in the system, by dark complexion, and dark hair. The Electric Temperament is generally cool; has a fine penetrating atmosphere easily detected. The person who radiates magnetism, is aware of it. He has a visible surplus of physical vitality, which is distinctly magnetic. The Electric persons radiate that which is quickening to the mind and to all persons with whom they come in contact. They have fair complexion and great quickness of mind, and are somewhat excitable, and under certain circumstances are easily irritated. Whereas the person who is equable and strong, is largely magnetic, having great positiveness and will-power, great perseverance—sometimes great sternness. The Vital Temperament's easier distinguished. Persons generally possessing the Vital Temperament sometimes merge into the Electric; they possess auburn hair; sandy complexion and require neither magnetic or electric forces, unless prostrated by disease. Nearly all the greatest and most active minds have possessed the Vital and Electric temperaments. Nearly all persons of great physical endurance—warriors engaged in physical conflict of the world have been of the Magnetic and Vital Magnetic.

Question:—What about the action of different foods?

Answer:—The food which the system requires is generally that which is appropriated by it. Too great amount of food taken into the system, is injurious to it; more injurious, if it is not the kind of food required, or is not wholly assimilated. The study of hygiene is so much to adapt food to the temperament as to take the kind of food that assimilates with the system. Every human system if left to itself, detects and prompts the kind of food most required. The systems of some are so strong and vigorous that any kind of food can be assimilated. There is food often taken into the system which entirely prevents the proper action of the vital forces. The study of these laws becomes preeminently necessary in endeavoring to understand the adaptation of each one to the laws of life.

Question:—Is conscience the best arbiter of human action.

Answer:—It would be clearly necessary to define what conscience is, since many persons mistake inclination, education and bigotry, or even religious instruction for conscience. The accurate measure of conscience is the highest measure of the duty of the individual mind. If the education be perverted, the consciousness will be also. If the education be high, the consciousness will be high; spiritual education we mean. If the moral standard of the individual be low, the consciousness will be low. So that if consciousness be taken as standard, the idea of right and wrong in an absolute sense, must be modified. Authority will not do. The child is wise to follow the parents' advice since the child has confidence in their love and wisdom. If the child deviates, it is its duty to follow the guidance of the consciousness, instead of parental rule, provided always that upon rigid examination the conscientious idea is not based on passion, pride or any external attribute. We believe there is an inward monitor of every spirit, even the most degraded, that warns if the act be selfish or unselfish. We believe there is a power, if heeded, that would guide all correctly. The trouble is, they bribe their consciousness with policy, with the rule of outward life, and call it conscience. Narrowed down to the strict limits of the spirit, the consciousness determines what is right or

wrong. And among all classes of people and nations, that one thing is wrong which does injury to another; that one thing is wrong which sacrifices principle to passion; the spirit to the outward man. Therefore it is generally the case that consciousness is rarely followed, but a compromise is made between the inner and outward nature.

Question:—[About the source of consciousness. Question given indistinctly.]

Answer:—This is a question that involves the whole problem of the universe. Nothing outside of the universe but what is the property of the individual soul, if it possess it. Nothing in the soul that is not the property of the universe, since the soul is in the universe. The attributes of the spirit is like any other essence. The individual soul possesses that which belongs to the soul of the universe. Consciousness of the motion of the spirit, is the property of every individual, and is fed and kept alive by the visible flame of the Infinite and intermediate spirits. All forms are kept alive by the assimilation of kindred substances. The body is sustained by food, the mind by thought, the spirit by spirit. The soul itself is fed from the invisible.

Question:—The hope of the world's future from the history of the past.

Answer:—I certainly cannot give a history of the past in answer to the question; but if the past is a criterion, judging from a spiritual stand-point, there would be but little hope. Experience is a dear school, but fools will learn in no other way; in that case the whole world are fools. The experience of the past will not suffice for any human being. The world is neither profited, benefited, nor advanced very largely by the experience of the past; that is by the experience that others have had. The only palpable advance seen is from the spirit side of observation. If it was a Materialist, judging from the standard of history and taking into account the inventions, improvements and discoveries of modern science, I should say the world has made but little advance; not so judging from a spiritual stand-point. Science declares the gradual attraction and trituration of matter, producing a higher result. Science is slow in producing results. Spiritual science perceives the effects underlying all things, the gradual change, the gradual uplifting, the gradual expression, more and more of the spirit of man beyond the mere surroundings of dust. The physical horizon, great and overshadowing in the past, and the grand umpire in all contests, is no longer the highest standard of the world. Every thing that tends to the elevation of man's spirit has been on the increase gradually with the advent of the christian dispensation and the christian religion; previous to that the beginning of other dispensations. The result of to-day is in the aggregate more general enlightenment, more general intelligence and a greater degree of liberality, greater improvements are brought about by the sciences, in the facilities for passing life, in the instruction given greater possibilities for the expression of the spirit. It has been said that the physical perfection of the race declines with man's spiritual improvement. If that were so, why the armor used by the soldiers of England in olden times, too small for the modern warrior? Modern armies endure greater fatigue and hardships than those of ancients; do it under less stimulus than ancient armies. The result shows that while there are not races of giants as formerly, and those who are distinguished for athletic feats and developments of muscular strength, still in the aggregate, in this the 19th century, the anglo-saxon race have greater strength, greater endurance, greater amount of power, and greater spirituality we trust. The history of the past is written in bloodshed; but judging by all the past and present indications, we believe that each cycle in the world's history, leaves humanity in a somewhat improved condition. Gradually as changes go on the races of earth will be augmented in their possession of a finer susceptibility, and consequently will be distinguished for a more lofty advance.

Question:—In reference to the action of the sun, etc.

Answer:—Through its subtle influence the earth became more refined, and adapted to a more refined order of beings. The immense forces of the universe are held in solution by the laws of light and motion, and these act on all intelligences of mankind, and will finally produce a better atmosphere for the further development of life, and I trust it will be much better than that found in our large cities.

Question:—That depends upon who the person is. There is probably a commingling of both feelings in most acts of charity. It is rarely the case that true charity expresses itself in its pure and unadulterated form. Where it does so, it is unselfish. He who performs charity unselfishly is not influenced by public sentiment. If there be any such persons you may know them, but they don't themselves. Those aware of doing a kind deed, do so for the approbation of the public, or a limited public, which is themselves. To elevate themselves in their own estimation is quite as much a matter with them as to elevate themselves in the estimation of others. It is only another kind of pride that prevents you making your acts all known. True charity is like a flower springing up because it must, growing alike in desert and wilderness or blossoming unseen unless the weary traveler passes that way to be gladdened by the sight of it.

Question:—Prof. Lyon, an eminent scientist, claims that the interior of the earth, instead of being a mass of fire, is a fine country adapted to the habitation of man. The entrance thereto is at the North Pole. What is your opinion?

Answer:—Persons in referring to the interior of the earth, as a fine country, make a mistake. The statements of Prof. Lyon are wholly untrue.

Concluded from First Page.

Talent, culture and magnetic power than the reverends of any church; why should we not learn the lesson that has made the sects a power and has welded them into social centres? Let us go and do likewise and hasten thus the "new departure" Spiritualism is now taking; that is, out of nonsense into sense; out of science, into religion and science combined; out of the position of an outcast, into that of social respect; out of the region of pure intellect into that of intuition, tempered with intellect; out of force into love.

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