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ARTS AND SCIENCES, LITERATURE

DEVOTED TO SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM

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

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JNO. C. BUNDY, Editor.

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JOSEPH R. BUCHANAN.

Biographical Sketch, Compiled Expressly for the Religio-Philosophical Journal.

BY HUDSON TUTTLE.

In the early days of Spiritualism, when countless theories more or less absurd were advocated in explanation of its phenomena, and prominent men hesitated, even when convinced, to pronounce for a new and unpopular cause, Dr. Buchanan did what every man who loves truth, should do, investigate; and becoming convinced of its reality, boldly and manfully expressed his convictions in the *Journal of Man*, he was then publishing. To advocate an unpopular cause was not new to him. He had no reverence for the old, because of its hoary front, and although a careful, plodding investigator, when he had arrived at the truth, he did not hesitate to maintain it against the world.

Dr. Buchanan was born at Frankfort, Kentucky, in 1814. He is the worthy son of a worthy sire. His father was a profound and original thinker, and was educated in medicine, law, science and mechanics. The son manifested at an early age a remarkable genius, an aptitude for study, and before he was twelve years of age, was familiar with the doctrines of political economy, mental philosophy, and the principles of government. His father designed him for the legal profession, but it was contrary to his tastes, and although he mastered Blackstone, the study was distasteful. When only fourteen years of age, his father died, and he was thrown on his own resources. He became a practical printer, but gained time before his majority to graduate in medicine at the Transylvania University. Becoming deeply interested in the structure of the brain and nerves, he gave them especial attention, and in his twenty-first year, became a public lecturer on that subject. His main object was to perfect the discoveries of Gall, and establish a scientific system of mental philosophy. His brilliant discovery of the sensitiveness of the brain in 1841, led him into a new field, and enabled him to demonstrate his system. This was intimately associated with psychometry, which has opened such broad fields for research into the occult spiritual forces, and which is yet destined to wonderful development. This discovery challenged attention of medical and scientific men. Judge Rowan and the learned Prof. Caldwell, became its supporters, and Prentice wrote of it in brilliant editorials. In the same year he was united in marriage to Miss Anne Rowan, the accomplished daughter of the Judge. The scrupulous honor and critical acumen of Judge Rowan, gave great weight to his advocacy of the system of Dr. Buchanan, and contributed greatly towards its courteous reception.

In 1842, he introduced his discoveries in New York and Boston, and was generously received by the leading journals, and prominent men.

Few discoveries ever met a more graceful reception. The faculty of the Indiana State University, after witnessing his experiments, reported the claims of the new anthropology as a revolution in philosophy. Dr. Caldwell, the virtual founder of the old University Medical School, of Louisville, said, "Dr. Buchanan has revolutionized the science of the brain."

After five years' investigation, Dr. Buchanan accepted the Professor's chair of Physiology and the Institutes of Medicine in the Eclectic Medical Institute of Cincinnati, which he held for ten years, teaching his system as a part of the course. The school rapidly grew in favor and greatly surpassed its older rivals in the city.

During this time he published his *Journal of Man*, and a "New System of Anthropology."

For some time Dr. Buchanan has been lost from sight, but he has not been inactive. He has devoted himself to the completion of the system he only outlined in his Anthropology. He also, during the exciting period of the rebellion, engaged in politics, opposing secession, and coming in collision with the military authorities, was imprisoned for several weeks without any charge.

From 1863 to 1866, he served as chairman of the Central Committee, equally opposed to secession and war; he advocated pacific measures, and to unite all good citizens in the restoration of order. So highly were his services appreciated that he was urged

to accept the nomination for governor of his native State, but declined, feeling that his interests were not in politics.

Advanced thinkers are looking forward to the completion of his great work with profound interest. It is understood that he proposes to give the remainder of his life to that object which in outline presents almost Herculean proportions.

Their scope embraces a review of all the great systems and fragments of philosophy of the present and past centuries; a precise view of 'Mental Philosophy,' embracing not only the functions of the brain, but the categorical or a priori demonstration of the faculties; a complete system of 'Cerebral Physiology,' supplying the great *lacuna* in systems of physiology (which almost ignore the brain) and laying the foundations of a complete philosophy of therapeutics; a system of 'Sarcognomy,' explaining the development of the body and its relations to the soul; a system of 'Pathognomy,' giving the laws of expression and oratory, with the mathematical basis of all relations between mind and matter; a system of 'Physognomy,' not based on empirical observation, but on laws of mathematical certainty. All the fundamental laws of the fine arts and aesthetics are comprised in the systems of 'Pathognomy' and 'Sarcognomy.' A volume will be devoted to 'Psychometry,' another to 'Insanity,' and another to the marvelous facts of 'Psychology.' These subjects, from their vast extent, have never been fully developed in his lectures.

May he live to complete this noble work, which will embrace all that is true in all systems from Aristotle's time, and extend into the broad fields which are pre-eminently his own.

The Rending of the Curtain of Death.

Dr. Eugene Crowell says:—

The sympathy of all enlightened and true Spiritualists is excited when they reflect upon the dark pall that obscures the vision of the majority of their fellow men upon this momentous question of the continued existence, and presence, and agency of their deceased friends.

Through Mrs. Conant, a spirit, in a message to her surviving husband, said:— "When death came for me my mortal companion said: 'It is dark! all dark! All the light has gone out. I am left in utter darkness and desolation.' And in his great agony he cried out to know where that light had gone. He said: 'O God, answer my prayer!' And through returning angels God did answer it, and he beheld the light, and he rejoices in the knowledge that it lives and sheds glimmerings through his mortal pathway, and will return to meet him when his hour of change shall come, and light him through the passage of death, and make gloriously bright the Spirit-world for him. I am Minnie, wife of Professor Gunning."

Surely, to be able to answer this question of spirit existence and presence, and love, the toil and labor of a whole life should count as naught. Millions would give largely of their time and means if this would ensure to them a solution of this all-important question, yet like men groping in the dark, they pass and re-pass the multiplied proofs which lay scattered in their way, and in their blindness utterly fail to discern them; and many are like the rustic, who, having once been deceived in mistaking a counterfeit for a genuine coin, afterward refused to pick up a true coin which lay in his way.

Harkened as the phrase is, it is nevertheless true that every intelligent human being has, or has had, a mission to perform—duties to discharge toward God, himself, and his fellow-men. This is a law of our being, and every one who fails to act in compliance with it must pay the penalty. And this law is equally binding in heaven as on earth, the only difference being that in heaven its requirements are often extended, and not only is love to God and to each other demanded, but also, according to the talents and opportunities bestowed, guidance and assistance to the inhabitants of earth. Thus we are in error when we imagine that we shall ever be freed from the obligations of duty. Heaven is no place for the indolent; their natures must change before they can progress. There ceaseless, but joyous activity ever exists, and it is well for us to exert ourselves here in every good work, so as to readily adapt ourselves to the active duties, as well as joys of that life.

Every inordinate cup is unblest and the ingredient is a devil.—*Shakespeare.*

THE ROSTRUM.

Mesmerism, Clairvoyance, Psychology, and other Occult Sciences.

A Lecture by Mrs. Cora L. V. Richmond, Controlled by the SPIRIT PHENIX.

Delivered at Grow's Opera Hall, Chicago.

Reported Expressly for the Religio-Philosophical Journal.

The subject for this morning's consideration, is related to Spiritualism in the degree that any science forming a stepping-stone to another science of the same nature, becomes thereby related to it. Mesmerism, Magnetism, clairvoyance, biology, psychology, all belong to these different degrees, and form without other hypotheses the legitimate approach to that which culminates in the spiritual philosophy, and if no spiritual philosophy has been, or no department of modern Spiritualism had been discovered, then science alone would suggest one, since they furnish the connecting link to something, and that something would ultimately in, and naturally be, the spiritual philosophy as revealed in the manifestations of Spiritualism.

MESMERISM, CLAIRVOYANCE.

Long before the manifestations at Hydeville, N. Y., certain clairvoyants, both in Europe and America, called attention to the connecting link between matter and spirit; that is, while in the mesmeric state, they described departed friends, giving answers to questions concerning those friends, and while the world of science looked on in scorn, and while the mesmerizer did not then understand them, the clairvoyant or mesmeric subject would declare that these were visions of another life. I myself remember that it was strongly suggested to me while investigating the manifestations of mesmerism, that if there was any truth in this it must lead to the philosophy that ultimately would, therefore, undermine Materialism, and entirely sap the foundation of existing philosophies, and I looked on more curiously for that reason; having given attention, I must give attention to these subtle sciences, or deny them, and being enabled to witness one after another, the powers of mesmerism and psychology, and then to witness manifestations called spiritual, I was led to conclude that they were each portions of one system of philosophy, which was final proof in fact of forces not tangible to the senses—those forces denied by science. How far that theory had been proved, you can perceive, when by a succession of scientific experiments, investigations have brought these occult forces into use.

OCULT FORCES, AND CHEMICAL ANALYSIS.

Clairvoyance, mesmerism and psychology are recognized as portions of the occult forces of the world; and when not only in Berlin, but in France, in Germany, in England, the most eminent men, philosophers and logicians, had made this subject one of especial inquiry and given to the world published accounts of their experience—no one can afford to deny facts in occult science so well attested, as those brought to notice by such minds as Gregory, Dr. Ashburner, Baron Von Reichenbach, and a score of others, whose experiences are well attested; nor can one afford, because these investigations have led in a direction that has not been acknowledged heretofore by science, to deny them, even in the very face of scientific investigation. The facts are well established, that certain objects in nature, and, in fact, all objects, are surrounded and penetrated by an imperceptible aura—imperceptible to the senses!

I have myself analyzed the atmospheric air for the purpose of discovering chemically the presence of the grain of musk, which was perceived clearly by the sense of smell, but which could not be detected by chemical analysis. I have myself tried experiments to discover the difference between certain kinds of phosphates that had a distinct chemical action, but could not find any chemical difference. I, therefore, concluded that there must be a difference not amenable to chemical analysis, or that difference must be more near the occult force really than I could discover. Whenever science,

admits the unappreciable nature of the atom, she admits, that the whole foundation of science is imperceptible, i. e., the ultimate atom is imperceptible. We have never found it; we don't know its nature; its construction is a mystery. It is only a combination of atoms that are discernible, or can be discovered by scientific investigation. Whatever lies between the combination of atoms and the ultimate atom, externally transcends what we know, and the origin of occult philosophy is there, for it is hidden; it is mysterious; the whole spiritual realm might lie between, for all that science is aware.

FORCE ACTING UPON MATTER.

Then we have another ground. Whatever force acts upon matter is always imperceptible, and every essential law of physical life is not invisible, but its action is unknown. We have no potent means of arriving at the circulating medium of life; and take what knowledge we may, by analysis of the same chemical combinations in their form of arrangements, and there is yet no artificial substitute. Whatever constitutes the action by which the subtle forces distribute themselves in plant, tree, and the animal kingdom; whatever causes spontaneous birth, or awakens the germ that has life, is a mystery; and then the primordial cell remains a profound secret, as though the cell was not discovered, and this when once brought to light, is rejected by the scientific world as unnecessary for life. This betokens that whatever lies beyond the range and grasp of scientific observation, is the real-life, and that which is visible is only a portion of fact from which science hopes by and by to trace creation by creating the cause. If there sweeps in a power that reveals more nearly that cause, without the slow process of science; if there comes from the undiscovered realm a solution of these mysteries, supposed not to be solvable, then is not science bound to urge or hail this new messenger as a portion of that life which then is not found, and which therefore is within; and for which they are in pursuit; but if not bound to receive, she certainly has no right to deny. I have thought that by the study of psychological sciences, the world of science would come to look more benignly on this subject; but I find that the discovery of psychological science, in some respect, has perhaps retarded the growth of the spiritual philosophy. Narrow minds fly to narrow expedients, and seek to evade the greater difficulty by recourse to the smaller one; if occult science is not in accord with strong materialistic investigation, it is better, they say, to slight occult science; then when we must receive it, we will do so as a solution of something more difficult; therefore it is easier to admit the action of one mind upon another, by some subtle force communicated to each one's physical organization, than to admit the existence of an outside power; hence mesmerism becomes the convenient method of solving the mysteries of clairvoyance. While the mysteries of mesmerism were in the first part of this century scouted at, no sooner had clairvoyance asserted its independence of mesmeric power, than it was embraced gladly to account for spiritual gifts.

Mesmerism, as defined by the author, is a positive power exerted by one mind over another, through the agency of what has been denominated animal magnetism, which is the subtle aura surrounding the human form, which, when you come in contact or proximity, one with the other, forms the silent battery for communicating this will-power; then the will-power preponderating forms the controlling influence.

THE MESMERIZER AND SUBJECT.

The magnetizer or mesmerizer is one of more positive will than the subject; and formerly mesmerists employed their science in connection with that other scouted branch of anthropology, phrenology. What Gall and Spurzheim did for the external conformation of the brain, Mesmer did for the attributes and distributing power of mind. Even the positive philosophy of Auguste Comte has been inadequate to undermine the distinct stepping-stones which these mental philosophers have laid in the direction of solving the mysteries of the conformation of the brain and the influence of thought upon certain conformations, and the influence of one mind upon another. Psychological science has taken long strides in the last half century, and has become

itself a portion of human thought and human investigation. Aside from this, you might claim to be discoverers of new principles never dreamed of by the original disciples; you have improved the immediate methods of thought and carried investigation to a far greater extent, showing that under mesmeric power, certain organs of the brain, stimulated, show a certain enthusiasm not discernible in the normal state, nor in the mesmerist; while, generally (and not specially) accurate in the science of phrenology, it proves a general order of management relating the nervous system and mind, showing that the action of mind depends upon the size of the brain, quality of cell and tissue, nervous system, action or relation between the nerves and brain itself, while muscular, arterial, and other anatomical and physiological laws prove that the brain power must have most effect; still phrenology does not to a great extent solve the problems of mental and moral life.

Mesmerism claims to act upon mind through these different organs, under distinct stimulus of the nervous aura of the mesmerist, acting upon the subject, and leads the mind by slow yet absolute processes in the realm of, invisible, imperceptible science, which can sway the human mind to grief or joy, cause tears of anguish, pain, or pleasure, yet it is not in the slightest degree traceable to any physical cause in the organization of the subject.

For a long time the old school of philosophers, and those of to-day, denied the existence of mesmeric power, but if it does so now, it denies in the face of the testimony of qualified investigators; in the face of facts revealed by a school of philosophers as competent as those of any age or class, and in the face of daily human experience; the latter, after all, constitutes the primal basis of all science, though it may give no name, nor qualify it to shine in scientific formulae.

SENSITIVE SUBJECTS.

I have seen sensitive subjects under the influence of the mesmeric state, perform feats in muscular power, which it would be impossible for them to perform otherwise. I have seen subjects drink of water and declare it wine, partake of paper and declare it bread; suffer in certain directions that the mesmerizer would will or desire. I have seen one on a public square turned aside, come toward where the mesmerizer and myself were standing, who declared to me a moment before, "There is my mesmeric subject. I will make him come to me," and he came. I have known of such striking illustrations of the power of mind over mind, as to entirely overthrow all power of denial, and entirely supersede any possible line of coincidence. I have seen mesmeric subjects in a state of coma, suddenly break away from the mental control of the mesmerizer, and while proceeding to discourse upon subjects, describe scenes, persons and faces unknown to the mesmerizer, and disclose themselves in the presence of disembodied spirits. If we recognize any individual will in controlling the mesmeric subject, whose will must be recognized when that subject was beyond his control, yet in an equally unconscious state? If I discerned the law of mind governing the subject to a certain degree, what law must I discern when that mind—no longer negative—becomes a positive instrument of control—announces it is another power and individually, and shapes a discourse accordingly given, returns answers to questions, analyzes subjects unknown to any one, still remaining in the unconscious state? If one is the law of mind upon mind, what is the other? If one is the influence of an embodied human being, acting with certain conscious will power upon the subject, the other announces itself as an intelligent personality, answers questions in a manner that baffles the questioner, and, perhaps, checks the investigation with voluntary information! What is that? Is there, in the Universe, a form of individual intelligence separate from individual human intelligence, any intelligence that answers the same purpose, unless it be disembodied human intelligence? Is there in the atmosphere any force of nature, any laws that govern the universe, any attribute that speak thoughtfully without thought, that give logic without investigation or sequence; state facts, truths, and incidents without individuality? Is there intelligence

Continued on Inside Page.

THE ETHICS OF SPIRITUALISM:

System of Moral Philosophy.

By Hudson Tuttle.

REFORM.

If a man after a long series of crime changes his course, and begins to do right, we say he wills to reform. It would be more correct to say that the nobler faculties of his mind have been aroused. This can not be accomplished by the unassisted Will, for so such autocratic power, superior to all the faculties exists in the mind.

The loss, or weakening of the Will, is the decay of all the faculties, or it may result from a negative passive condition. Such persons are said to have "no Will of their own," always conceding to those they are with. They would be of no use in the world, were it not for the use others make of them.

CAN WE DO AS WE PLEASE?

To say we can do as we please, ignores the question of Will, for it is really saying we Will thus and so, consequently we can Will, which is a truism. The real question is, Can we Will ourselves to Will, to do a given task, or think a certain train of ideas? It is self-evident that we cannot, that the Will cannot transcend the mental qualities on which it rests, and from which it springs.

Nothing proys this more completely than the force of habit. The drunkard may Will to reform, and for a time maintain his determination, but the desire for stimulants increases, until it sweeps his resolution away. He strives for a time, and beats the current, all the time feeling that his strength is only for the time, and will soon yield. He feels that he is doomed, irrevocably. The Appetites affect the Will in the same manner, and starvation will reduce the most sensitive to a cannibal.

DEVELOPMENT OF THE WILL.

The ascent of the Will may be traced from the sensitive contraction of protoplasmic life upward through the ascending series, from the involuntary to the voluntary.

The highest animal is governed by instincts which are incoherent efforts of Will. Children are dominated in the same manner, and many adults cannot be said to have Wills of their own. In the more perfect man we find the diverging purposes untized, and the highest expression of Will is the voice of Reason and Conscience, which justly gives the government of the conduct of life. It is considered wrong to Will to do anything unjustified by the higher faculties. To do otherwise, to Will to follow, the Propensities or Appetites is regarded as DEPRAVED.

The Will receives the blame and is made the seat of "moral depravity."

The seat of "moral depravity" is not in the Will, for the Will cannot act without motives, and these motives of wrong action are formed by the Propensities and Appetites. The moral faculties are always moral, and hence the term "moral depravity" is a misnomer, such a state being impossible.

CULTURE OF THE WILL.

An Egyptian physiognomist on reading the character of Socrates, said he was a libertine. Then his disciples laughed, so far thought they, the reading departed from the truth, but Socrates chided them, saying the Egyptian was right; that he had been, and only overcome his appetite by severest discipline. Strength of Will, morally directed, is one of the noblest traits of man, because it is a measure of his attainments, and prophesies his inconceivable possibilities.

By the culture of the harmonious activity of all faculties, and the constant effort to place the higher in just ascendancy, the Will may be strengthened in that direction, to an unlimited extent. Not only can it gain mastery over the body, defying the pangs of hunger, and the fever of thirst, and the keenest arrows of pain, it treads the desires beneath its feet, and shows how much stronger is the spirit than the body. The martyrs who smile at physical pain, show how independent the spirit may become through the force of high resolves, and they who forsake all for principle illustrate the same in the higher sphere of intelligence.

In this high relation, the Will has no limitation except the mental qualities with which it deals. It can create no new faculty. It can only use the material at hand.

The term Will, as popularly used, means the sum of the mental activities. We must regard it as the dynamics of the mind. To say it is corrupt, is saying in another form that the mind itself is corrupt. To say it has become pure, and never yields to base desires, is saying that the mind has been cultured in that direction.

But so thoroughly are we bound in the iron ways of habit, that the term must be retained, to avoid tedious circumlocution, as we retain Conscience, giving it a modified meaning.

So far as man is a circumstance, his Will is not free; as a creature of force it becomes free. The mind as a treasure house of the past, is a mighty reserve force which is at the disposal of the Will.

Writers of the school of Darwin, Spencer and Eain have explained the processes of this cumulation, and consider their statement of facts as demonstrations. They have, however, allowed the real question to escape them. They have only shown how individualized spirit gases control over matter. They have not given the least explanation of the origin of ideas, or how matter gets caught in the vortex of thought. After all their labors they are little nearer the explanation than at the beginning, for they are prepossessed with false views which distort their conclusions.

Man's accountability must be referred to his Will, as his executive power. He cannot be said to be accountable in the old sense of that term. He is only accountable to the fixed order of nature expressed through her laws.

We have thus rapidly outlined the principles of the mind sufficiently to make clear the application of practical morality. We have not attempted to state the theories of others from Plato down to the present time, a task which of itself would have many times filled one volume, and been barren of results; nor have we wasted time in disputation, disproving the countless speculations on the origin and clarification of the mental and moral qualities. Instead we have presented direct the principles on which we base our practical system with our reasons for their acceptance, and the future pages will be devoted to their plain application, so that we may not only say, do right, but give the reasons therefor.

CHAPTER IX.

CHAPTER OF RIGHTS.

The existence of a being is its Charter of Rights. It is an incontrovertible evidence that such a being has the right to all the essential conditions for the maintenance of such existence. The presence of lungs not only proves that there is an atmosphere, it also proves that this organ owns by right so much of the atmosphere as is required to expand its cells, and arterialize the blood that flows there.

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to. The appetite of thirst, which indicates the absolute necessity of water to the sustenance of the organism, declares its right to so much water as shall answer its wants. There can be no other side to this question. For it would not only be a want of benevolence, but a cruel blunder to create a being with imperative wants and not to supply those wants. To create fish, which by their constitution, could only enjoy life in the water, and not to give them the boundless tide to which an and gills are fashioned; to create birds with wings to cleave the atmosphere of the azure sky, and withhold that element, would be to defeat the object of their creation. The form of the fish demonstrates its right to the water; the wings of the bird its right to rise them in the air; the lungs have a right to be filled with air, the thirst to be slaked by water.

Hunger, the terrible necessity of life, carries with it the right of gratification. In the animal it knows no limitation. It is there the fundamental right, equivalent to that of existence. In man the rights of the Appetites are subject to the limitation of his superior faculties. The individual is confined in his sphere by that of other individuals. He has a right to act precisely as he pleases in that sphere. He must never transcend it and trespass on the rights of others. The air and water are so abundant that none claim pre-emption, or dispute their use. With food, and the right of Hunger, it is different. In the savage state, man a creature of the tropics, supplies his scanty wants from the teeming abundance of Nature, and the answer of hunger is as certain as that to the desire for air. But in an advanced and more crowded state, food keeps pace in no ratio with the demand. The intelligence of man must direct his hands to labor for the increase of fruits, grains and animal life.

IN A CROWDED STATE LIFE MUST BE SUPPORTED BY LABOR.

The earth itself will furnish only a little of what is demanded. The game in four thousand acres of forest, may satisfy the hunger of one Indian, but it will be an insignificant fraction of supply to a thousand people which civilization crowds on the same area. Only by labor can the deficit be supplied; labor of the hands, in tilling the soil, mining the ores, fashioning machines to do more work, or the exchange of surplus products.

Hunger stimulates labor and is supplied thereby. Hunger has the right to the food it demands, limited by the right to gain that food by labor. This is the first law of Right, limited in man by Benevolence, for labor must not be at the expense of others. It follows that

LABOR, WHEN SO DIRECTED, HAS THE RIGHT TO ITS OWN PRODUCTS.

The idea of ownership is inherent in being, and the deed of ownership is doing something to create or appropriate. Any law, or usage which conflicts with this primary right is wrong.

"Ah," it is said, "you make no exceptions; then every child, when born, has a right to be fed and clothed; every man to be fed and clothed." Certainly, as every child, when born, has a right to fill its lungs with air, to be nourished at its mother's breast, to water when thirsty. This right is, however, subject to this qualification, love assures the rights of the child, labor must that of the man. It is not enough that this be granted.

LABOR MUST BE ALLOWED OPPORTUNITY.

It is not enough to say man has the right to labor; he has the right to the OPPORTUNITY to labor, and having the opportunity all that results, should be his.

RIGHT TO LAND.

As the land is the primary source of supply of food, Labor has the right to the land, and they who use it with greatest profit, that is, make it most productive, have the right to the land. This law is illustrated in the contact of culture with barbarous peoples. The race that make the land produce the greatest supply of food, is its triumphant owner.

"Ah, this is agrarianism!" No, for in a long period of civilization the land does not remain in the wild. Air and water are ever the same, but the land is changeable. The forest is removed; the stagnant waters drained away, the crust pulverized, and an ownership established by the labor expended, which has received no reward, except in ownership, which is valuable for what it may yield in the future. If such land cannot be occupied by the one who has given this preparatory labor, and is by another, it is just that the products of this joint labor be equitably divided in proportion to the value of each. This is rent, or interest which are really one and the same, for interest would never be paid on money, if money would not procure the use of something desired. Rent, then, of itself, is just, and not to be regarded by labor as a grievance. But when it exacts more than its share, it becomes the most unjust and oppressive power possible to conceive. Having seized the means of life, it reduces labor to a pitiable struggle for existence granted by monopoly with begrudging sports.

RENT AND INTEREST.

In our present complex civilization, however, rent and interest are means whereby present labor is robbed by that of the past. Past labor is aggregated in capital, which represents the surplus savings of labor. The desire of ownership is essential to human well being, to progress and civilization; but ownership should not transcend the law of Love and Benevolence. So great are the demands that labor cannot of itself, honestly directed, accumulate more than a competency under the most favorable circumstances during the brief period of earthly life. By yielding to the love of wealth for its own sake; crushing love and benevolence, and giving rein to the propensities; by fraud, dishonesty, sharp practices and dubious ways of trade, fortunes are accumulated, which have no relation to the labor of the legal owner. The production or acquisition of wealth is not governed by the laws of human well being, as expressed in the higher morality, and hence accumulated labor, or capital stands opposed to present labor. The means of labor are monopolized, and it is compelled to give the lion's share for the privilege of activity.

To be Continued.

A CASTLE IN THE AIR.

Once I built a beautiful castle,
Naught on earth seemed half so fair,
A bright rainbow for a staircase,
The foundation—clearest air.
Lilies filled with oil of amber,
Shed abroad a mystic ray;
Balmly summer never departed,
Nor soft music died away.
The tall pillars were great palm trees,
And each palm of shining gold;
Lightly fell the perfumed waters
From bright fountains clear and cold.
Brilliant birds fled to the castle,
All attracted by its light;
Revelled on the yellow fruitage,
Sang throughout the starlit night.
The fair walls were made of rose leaves,
Pure and white as Alpine snow,
And my love dwelt in that castle—
That was all I cared to know.
One sad evening while I lingered,
Lost in visions sweet and fair,
Then behold! it swiftly vanished,
Passed away in lightest air.
—London Spiritualist.

THE LIFE AND WRITINGS

OF SELDEN J. FINNEY;

EDITED AND COMPILED BY HUDSON TUTTLE AND GILES B. STEBBINS.

BIOGRAPHY.

(CONTINUED.)

"And from this long itinerant experience I am satisfied of several things; first, that it is very hard work. Second, that its natural tendency is to render our public efforts superficial and incomplete; and third, that it prevents those habits of close study and profound thought which are alike indispensable to the close student, the Spiritual seer, and the reformer. As to the 'work' allow me to say, that it is a thing from which, when, digging dirt, shoving a plane, or building saw mills, I never shrink. But then, this short life, I find there is not timber enough in me to be spread over so much territory as all out of doors. I am forced to follow the great Goethe's advice, viz: concentrate myself. And besides, my family have claims on me as well as the rest of the world. The heart has its logic, its needs and its functions as well as the head and the speech.

"As to the second point, let me say, constant changes of audience leads one into inattention to the profoundest principles of religion and philosophy—by over-stimulating, mere superficial desire for outward success, by appeals to curiosity in the audience and in the speaker. Time is necessary to give our inspiration body and form, and adequate expression; converse with the grandly simple works of great authors; close study of science, and the opportunity to write, to think, to forget society in the silent depths of solitary spiritual communion, both with angels and with the holy Spirit of the universe, are actually indispensable to the highest work and success of the Spiritual teacher and reformer. But the conditions attending a traveling lecturer's life are far from the most favorable to such conduct of one's power. The deepest, highest, and holiest thought of to-day will be felt the most widely in society and the longest in time to come; but such thought comes only from an inspiration worked into revelation. Many persons have inspirations, impulses and thrilling tendencies toward what is true, and good, and divine; but an impulse, until it be translated into thought and life, is not truth, or justice, or wisdom. Science is man's effort to think the world; and thus to think the world proves man to be akin to the power which creates. The soul must be left often alone with the eternal verities of absolute Being, must 'keep its eye on the everlasting.' If it would grow. Too much society interferes with the celestial currents which set into the soul, from the great depths of the Spiritual; the surface talk of ordinary life is well in its own time, place, and in due amounts; but when, as is necessarily the case with a traveling lecturer, there is nothing but company and its surface, the golden currents of Spiritual power are broken up and scattered into shining shreds, as a stream of molten iron, smitten by an impertinent meddler's hand, flies off into the air and falls chilled and wasted on the ground. Much of our time we must leave to our Infinite friend. God is the one common and unitive source of all truth, and power, and personal beauty, and sweetness of spirit. And the soul can truly, grow, only by, at least, occasional silent, blessed communion with its divine Father God and Mother Nature. The 'social, supplicating-manners,' are reducing the heroism of the real grand old saints to a tinselled imitation of the divine beatitudes, which contents itself with a mere mimicry and grimace of the eternal worship. Let us have done with this mere show, and relegate our hearts to the primeval source of goodness and truth.

"And as to the third point: I have only to say this, there is no rational excuse for the neglect of personal effort, and study and culture, on the part of a Spiritualist teacher because he can be inspired by the 'angels.' Culture, knowledge, intellectual power, form, I apprehend, no good reason why the immortals will not, or cannot approach us. Is ignorance the best condition and qualification of mind on the part of a medium or seer, or Spiritual teacher, for high and sublime communion with the great and gifted souls of all time, who hover over the track of our earthly humanity? Or can true and broad culture constitute an adequate reason why the gods will not visit us? Or will a clear knowledge of science, of history, and philosophy obstruct the rays of inspiration from heaven? The fact is, we are aspirational in the ratio of our own culture. Ignorance usually attracts the ignorant, knowledge, the knowing, in this world, and why is it not so Descartes, or Spinoza, or more likely to visit and commune with an Ignoramus, or a cultivated, scientific and religious man?

"It is true, there is much narrowness among mere scholars; there is a mean pedantry, even here in America, among some would-be leaders of 'culture'; but this is not true, broad, universal culture. And even some scientific men become narrow by their specialized pursuits, until, though learned in one direction; they are boobies in nearly all others; and so, on some of the profound questions and facts of the age, display the most stupid bigotry and intolerance. And so it may be with the Spiritualist teacher unless he shall reinforce himself from the whole horizon of truth; and open himself on all sides to the inflowing light. I repeat, universal culture alone can save us from all narrowness, all bigotry, and all pedantry. And if any class of men and women ought to aim at universal culture, it is the class of Spiritual teachers just springing up in the world. We should compel science, philosophy, history and religion, to reinforce us on all sides with the gathered truth and moral power of all nature and all ages. The breadth and depth of our ideas; our hope for the future; our faith in the inauguration of a universal Spiritual Republic on earth, all move to this large and generous aim. These reflections are my reasons for desiring a location which will allow me to command my hours, and my habits into consonance with my public work, and my highest ideas of a true life. I do not propose to impose them upon other fellow lecturers. I give them as my reasons, not as reasons why all other lecturers should go and do likewise."

Troy, N. Y., April, 1867.
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(To be continued.)

THE SUMMER-LAND.

The Summer-land of souls that you speak of is a definite existence—positive, real—is the spirit life from which I come at this hour to manifest intelligence as best I may. I gladly perform this labor of love, as do other spirits, that you may understand there is a life to which human souls unmistakably go, when they leave the physical body. It is a definite existence, in a habitation existing in space, as positive, as certain as your own existence here. I come at this hour to assure you that in every act of your life, in all you do, in all you think and feel, your works will follow you. This is a law of your being, that is working in each life for the welfare of the present and the eternal future, which will cause you, if the deeds done in the body are what they should be, to joy and rejoice, as you know that your deed will follow you.—Spirit, to Olive Branch.

FORM MANIFESTATIONS

What Was Seen at Rochester, N. H., Through Mrs. Pickering—Exact Investigations, Careful Examinations and Test Conditions.

EDITOR JOURNAL:—Careful investigators and true Spiritualists will agree with you in the position you have taken in regard to the impostors, who now infest the movement of Spiritualism. My experience is that genuine mediums are not only able but perfectly willing to demonstrate that they are the instruments of spirit agency; on the other hand those who discountenanced strict examination and made it uncomfortable for the honest investigators who sought only the truth, have sooner or later been demonstrated to be tricksters of the lowest order. Especially is this true of those so-called mediums who pretend to have the power to produce form manifestations. Their refusal to permit a careful examination of the premises is not warranted by any deductions from the laws governing these manifestations. It is incapable of any other explanation, than that they have something to conceal. Such an inference is warranted by the recent exposures in Boston, Philadelphia and elsewhere, of these shows which were claimed to be séances for materializations.

I am led to this introductory after visiting a medium who has been occasionally noticed in your columns—Mrs. John R. Pickering, of Rochester, N. H. It is unnecessary to describe the town, how it may be reached, etc., or to be very exact in a description of the house; for she is soon to leave that locality. I shall in the future inform you further of her movements.

It is now about two years since the announcement was made that in that town was a medium for form manifestations. At that time exposures were so common, the conditions generally advocated and maintained so loose, that one could have no exact knowledge concerning what was the actual cause producing the manifestations; it might be spirits, it might be the medium or confederates. Therefore, a genuine powerful medium for form manifestations has rested almost in obscurity in this New Hampshire town. I say "genuine powerful medium," for the reason that I have carefully studied the occurrences in England, Australia, France and other countries, and from these I form the opinion that Mrs. Pickering, if under the watchful care of intelligent Spiritualists, will produce phenomena far in advance of the wonders now chronicled in England. Although I have been familiar with the laws, and believed in the reality of form manifestations, yet an investigation of five years among all those in Boston, who claimed to be mediums for these phenomena, failed to convince me that I had really seen what I believed to be due to spirit agency.

Therefore, as a skeptical, yet an earnest, honest Spiritualist, willing and wishing to believe, but determined not to accept anything unless my senses and reasoning powers should be convinced, I visited Mrs. Pickering in company with my wife, leaving Boston one afternoon and arriving in Rochester that evening after a four hours ride. I pass over the incidental of arranging for a séance, merely saying that both the medium and her husband were cordial in their welcome, and earnest in their endeavors to make our visit pleasant. I went simply as a Spiritualist not mentioning that I represented any paper.

On the evening of the séance there were fourteen persons present. The séance room was 14 by 16. At a height of seven feet from the floor, in a corner made by three feet of the outside wall of the house and three feet of the partition separating it from another room, was fastened a hoop, slightly curved. From this hung a single thickness of black velvet curtain to the floor. The top of the cabinet was simply a piece of black velvet reaching from the hoop to the walls on either side of the corner mentioned. Here we have a cabinet, as it will be seen, bounded on two sides by blank walls, on the third by a velvet curtain, on the top by velvet and on the bottom by the carpeted floor. The paper on the walls was of a light tint and a small figure that would quickly reveal finger marks or concealed closets. The base-board, six inches high, was mortised in the corner with a clean, sharp, cut and continued whole on either side to the casement of a door where it also joined flush. There was no opportunity for a pivot or hinge. To more effectually dispose of the possibility of secret closets, an eight-foot shawl was tacked to the wall and floor, projecting one foot on either side of where the cabinet curtain joined the wall. This reduced the cabinet to the shawl and the carpeted floor.

At 7:30 the circle was seated. In an alcove made by a chimney in front of the sitters in the corner opposite the cabinet stood Mr. Pickering with a lamp. The seats were arranged in two rows, but those occupying the second row could lean forward and bring their faces on a line with those in front. My face was seven feet in a direct line from the cabinet curtains and eight feet from the medium. I held my watch in one hand, a pencil in the other and note book on my knee. The light at all times was sufficient to enable me to see the time that each form appeared, how long it remained, and to write it in my note book which I did. Often I could distinguish the outlines of the subjects of the picture on the opposite walls ten feet distant. From the position of the light it will be seen that I was farther from it and the intervening space where the forms appeared was even lighter than in my immediate vicinity.

At 7:55 the piano had ceased playing, only a duett had been sung. The circle did not sing during the entire evening, nor was the piano subsequently played louder than a strong music box. The deep heavy breathing of the medium could be heard. At 8 there appeared a bright phosphorescent mass at the curtain. The atmosphere was too warm and the temperature was lowered. From this time until 10:30 followed a succession of forms, male and female, some twelve in number, each one making several appearances. I noted the costumes of each, their heights, imperfections, etc., quite easily.

These forms varied in height from six feet to four feet on three different occasions, in a good light, three different forms lifted the curtain and each showed its form with that of the medium at one and the same time. I obtained the signatures of thirteen people who were present to this effect. It is not only my testimony but that of thirteen witnesses. What would not such strong evidence accomplish on some legal point in a court of law? Thirteen witnesses!

Let it be understood that this was not the medium's dress but the mediums body as well. Her large pale face with its setting of short coal black hair, the curves of her form, the buttons of the dress, the little gold breast pin were visible at the same time that the form six foot tall, with black mustache and chin whiskers was seen; at the same time, again, when a young lady with long black hair and white raiment was seen, and again, for the third time, when a little copper-faced, Indian girl with dark clothes, and brown stockings was also seen.

And again my wife was particularly careful to notice the exact position in which the little gold breast pin was placed that fastened a ruffle of the dress. Had it been taken off in the dark, which was inevitable, had the dress been changed, it could not by any possibility have been arranged in exactly the same position. It was the same when she came out of the cabinet as when she went in.

Now the reasoning mind could not come to any other conclusion than that either the forms came out of the floor and were those of confederates or they came by some unknown law of which the hypothesis of spirit agency is a reasonable explanation. So then the floor must be examined. Mr. Pickering readily gave his consent and held a bright light. Up came the carpet to a distance of four feet outside the cabinet. Straw boards underneath were whole. Stationing a friend in the exact place where Mrs. Pickering had been sitting, although it will be remembered that it was only a right-angled triangle of three feet on the upright and base, I went into the cellar. The stamping of the friend's foot indicated the precise spot. I sounded and knew I was under the floor of the cabinet. Whole timbers, whole floor boards, no false floors. Any me-

Continued on Third Page.



LEAFLETS FROM OUINA'S BOWER. (Written by Ouina, through her medium, Water-Lily, Cora L. V. Richmond.)

A little maiden beneath a tree As idle and listless as she could be, As idly and listless as she could be, Heard every word that the maiden said. I wonder, she said, what life is to be And what I shall do every day: There is nothing to wish, and yet, ah me, It is dull—can you tell me, I pray? Quoth the magpie, "pray."

Baby Arithmetic.

Rosebud, dainty and fair to see, Flower of all the world to me, Come this way on your dancing feet— Say, how much do you love me, sweet? Red little mouth drawn gravely down, White brow wearing a puzzled frown, Wise little baby Rose is she, Trying to measure her love for me.

The Rival Musicians.

One sultry August night the repose of the insect world was disturbed by the contention of rival troops of grasshoppers, katadids and crickets. Hot words came near to blows, when a gray old katadid said there was no use of quarreling, for it was easy to decide by trial, and the victor might then forever claim undisputedly the championship.

Each troop accordingly selected their best musicians. The cricket Paganini, the katadid Jenny Lind, the grasshopper Ole Bull, took their places on the branches of a thistle and awaited the signal from the gathering thousands of eager spectators to begin the contest. A multitude of fireflies arranged themselves for foot-lights and clustered on the thistle-heads for chandeliers.

The selection of a satisfactory judge gave them trouble, but a sleek mole happening opportunely to show himself above ground, was at once chosen by acclamation, because "he being blind," as a sage grasshopper remarked, "must be impartial," forgetting that he was deaf as a stone.

The mole, proud of his honors, sat upright like a sober judge, and, with becoming dignity, said: "Let profound order reign during the contest. The katadid will first delight you."

Then the katadid sang divinely, and was encored by her admirers, and would have sang until morning had not the mole, who had not heard a sound, cried out, "Enough," and called on the cricket.

That the latter sang well none could dispute. And the grasshopper had no equal, at least that was the verdict of his friends. In fact, each performed as never katadid, cricket or grasshopper performed before, and each claimed the victory.

The mole was slow in giving his decision. He wanted time to determine so weighty a matter. He scratched his head, smoothed his hair, and stretched himself to his utmost height, as he at last slowly exclaimed: "The victory, by all odds, belongs to the cricket, who displays the best taste, as I long ago found, preferring him, when fat, for a breakfast, to any other insect whatever!"

Thereupon there was great disgust. The mole at once sought safety under ground, where he has ever since remained. The cricket became hoarse as a handsaw with anger, the grasshopper became so enraged he lost his voice, and the katadid ever claims the victory, which her husband disputes. She repeats to her children the story of the contest, and thus from generation to generation, year after year, the sultry air of August evenings bear the never ending monody of—"Katadid," "katadid n't," "did," "didn't," "did," "didn't," "katadid," "did n't!"—Hudson Tuttle.

Sagazines for March.

St. Nicholas. (Scribner & Co., New York City.) Contents: Frontispiece—"A Horse at Sea"; Hansa, the Little Lapp Maiden; Juno's Wonderful Troubles; Wishes; How Matches are Made; Where Aunt Ann Hid the Sugar; Under the Lilacs; A Talk over the Hard Times; Common Sense in the Household; Secrets of the Atlantic Cable; The Canary that Talked Too Much; A Night with a Bear; Westminster Abbey; Crisp's Garret-Day; What Happened; Drifted into Port; The News-Carrier; Living Silver; The Woods in Winter; Crumbs from Older Reading; The Boy in the Box; The Cook and the Sun; The London Chickweed Man; Johnny; A Monument with a Story; Two Ways; A Horse at Sea; For Very Little Folks; Jack-in-the-Pulpit; The Letter Box; The Riddle-Box. Most of the articles are illustrated.

Phrenological Journal. (S. R. Wells & Co., New York.) Contents: Nathan Allen, M. D., LL. D.; Falling through Space; Development of the Earth; Tongues of Fire; Mme. H. P. Blavatsky; A Sermon by a Woman in a Back Seat; Light in Dark Places; Brain and Mind; Victor Emmanuel of Italy; The use of Tobacco; Allopathy and Water-Cure; Citron Fruits and the Pomegranate; Notes on Science and Agriculture; Editorial Comments.

The Eclectic. (E. R. Pelton, New York City.) Contents: France as a Military Power in 1870 and 1878; Spontaneous Generation; The Sacred City of Japan; French Home Life; Farewell to Venice; Macleod of Dare; Homer; Technical Education; David Garrick; Young Musgrave; Greek Mother's Song; An Oxford Letter; Under Fire; Snow Stains; Dr. Schlieffman, the Homeric Archeologist; Literary Notices; Foreign Literary Notes; Science and Art; Varieties. This number contains, as a frontispiece, a steel engraving of Dr. Schlieffman.

Wide Awake. (D. Lothrop & Co., Boston.) Contents: Frontispiece—"The Battle of the Three"; Margy's Two Troubles; The Child Tilters of Boston Streets; A Real Kingdom; What Johnny Found; Squire Boastful; In Lumberland; "True Blue"; Charlie and His Master; The Story of English Literature; Grandpa's Story; A General Misunderstanding; Aunt Bertha's Cat; The Birds of Winter; The Story of the King; A Lesson in Italian; Little Miss Muslin of Quintilion Square; The Spool Family; Tangled Knots; Parlor Pastimes; Music. This number has a great many beautiful illustrations.

Scribner's Monthly. (Scribner & Co., New York City.) Contents: A Trip to Central America; His Inheritance; Concerning a Certain Prodigal; An American Colony in a Normandy Manor-house; St. Valentine; Romy; Four Sonnets; An Earthquake Experience; Personal Reminiscences of Lincoln; What Our Boys are Reading; Dresden China; Kenyon College; "O Pilgrim, comes the Night so fast"; Last Days of Edgar A. Poe; Mater Amabilis; Susan Lawton's Escape; Topics of the Time; The Old Cabinet; Home and Society; Culture and Progress; The World's Work; Brice and Brac. Most of the articles are illustrated.

The Western. Jan.-Feb., 1878. (H. H. Morgan, St. Louis.) Contents: Grounds for American Patriotism; Makaria; Frederick Barbarossa; The Poet's Fable; The Relation of a High School to the School System; Marshall's Head of Christ; Translations; Mendelssohn's Song of Praise; The Cliff; Some Account of the Old and the New Masters; The Principle of Beauty as Understood by the Ancient Sculptors; Book Reviews; Current Notes; Noticeable Articles in the Magazines and Reviews. With the Receipt of No. 1, Vol. II, we are happy to note, as evidence of its prosperity, the improved appearance of the Western in its new dress.

Atlantic Monthly. (Houghton, Osgood & Co., Boston and New York.) Contents: Detroit; Another Rosary of Sonnets; Crude and Curious Allegations at the Centennial Exhibition; Good Times; A Lost Lover; Mr. Stedman's Poetry; The Loves of Alonzo Fitz Clarence and Rosanna Ethelton; William Francis Bartlett; A French Poet of the Old Regime; The Adirondacks Verified; Winter; The Story of a Swiss Ring-Politician; Open Letters from New York; Victor Emmanuel's Political Work; The White Star; The Opposition to Lincoln in 1864; The Staff of the United States Army; The Contributors' Club; Recent Literature.

Popular Science Monthly. (D. Appleton & Co., 549 & 551 Broadway, New York.) Contents: Introduction and Succession of Vertebrate Life in America. By Prof. O. C. Marsh. (Illustrated.) The Growth of the Steam-Engine. V. By Prof. R. H. Thurston. (Illustrated.) Evolution of Ceremonial Government. II. By Herbert Spencer. Opium and its Antidote. By Charles Richet. The Telephone and How it Works. By George M. Shaw. (Illustrated.) Technical Education. By Prof. T. H. Huxley. F. R. S. The Debasement of Coinages. By E. N. Leland. Spontaneous Generation. II. By Prof. John Tyndall. Illustrations of the Logic of Science. III. The Doctrine of Chances. By C. S. Pierce. Liquefaction of the Gases. By Gaston Tissandier. (Illustrated.) Correspondence. Editor's Table. Literary Notices. Popular Miscellany; Notes.

The Nursery. (J. L. Shorey, Publisher, Boston) is out in good style. It is an illustrated monthly for the young, and is a beautiful paper for the "wee" ones.

Items of Interest—Gems of Wit and Wisdom.

The misery of the young man who courts a sparkling fashionable belle and loses her, is only excelled by the misery of the man who courts her and wins her.

HIPPOPOTAMUSES are down as low as \$5,000 a piece, and a manager man says this is dirt cheap. But until they come down to \$4.50 they will be classed among the luxuries in poor families, who will continue to worry along with two or three dogs.

AN investment, mamma. "Well, Tommy, what did Uncle Dives give you when you went to see him yesterday?" Tommy, "He gave me a beautiful bright new threepenny piece!" Papa, "And what are you going to do with it?" Tommy, "I'm going to buy a purse to put it in."

DANIEL WEBSTER once dined with an old Boston merchant, and when they came to the wine a dusty old bottle was carefully decanted by John and passed to the host. Taking the bottle he poured out Mr. Webster's glass and handed it to him. Then pouring out another glass for himself, he held it to the light and said:

"How do you like it, Mr. Webster?" "I think it a fine specimen of old Port." "Now, can you guess what it cost, me?" said the host. "Surely not," said Mr. Webster. "I only know that it is excellent." "Well, now I can tell you, for I made a careful estimate the other day. When I add the interest to the first price, I find that it cost me the sum of just one dollar and twenty-five cents per glass!" "Good gracious you don't say so," said Mr. Webster; and then draining his glass he hastily presented it again, with the remark, "Fill it up again as quick as you can, for I want to stop that confounded interest."

Is not the discovery of the moons of Mars a beautiful fact? Here we have been all these years relying on science that declared the fiery planet had no moons, and now we find that science was all at fault, and that two satellites illumine that remote sky. What a commentary on what science can reveal. And what of that great hidden world that

no telescope has been able to locate? Are we to believe it does not exist, because no professor has placed it within the range of his magnified vision?

When Prof. Tyndall told us that there were colors of light that the human eye could not detect, except by refraction, he told us of a possible vision in the future, that, perfected, would open new beauties too delicate for the present development of the human eye. Could he not see a possibility beyond the violet ray? And now again Prof. Hail gives us a nearer look at our neighbor in the heavens and behold! the unseen is a fact, a revelation; cannot he also suggest a possible "unseen star, an undiscovered planet in our sky?"—Loce M. Willis.

The Church insists upon strict obedience to the letter of the law, when it accords with its doctrinal belief, but it does not give a present, literal application, to the instructions of the apostle James to elders and ministers, as to their duties toward the sick. He very plainly says, "Is any sick among you; let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up."—James v, 14, 15.

The clergy would long hesitate before they would test their possession of the gifts of healing in this manner, and they are very impatient of others who having greater faith in the promises of Jesus, literally and successfully obey his instructions. Spiritualism claims the possession of gifts which Jesus bequeathed to those who believed in him, and who do his father's will. They are daily exercised in our midst, and can be witnessed by all who desire this evidence, and we believe without doubting, that all these gifts including that of healing, are exercised through the power of God and the good angels. This is what all the spirits who control the mediums declare, and as prayer is always either resorted to or approved—not to demons, but to God—I can see no reason to doubt that the power and influence are heavenly.—Dr. Crowell.

Among the presidents of our colleges, where there is one man of science, there are ten doctors of divinity. A system of education dominated by theology is one which embodies the theological spirit in its methods of culture. What that spirit is, as respects freedom of thought, and the duty of its teachers in the formation of their opinions, we have seen in the recent treatment by large and authoritative bodies, of Blauvelt, Miller and Smith. Truth was not permitted to be their object. The right of private judgment, and the consequent right of free expression of its results, were made crimes to be punished. The liberty to doubt, and from that starting-point to go on to something more true, is something not only not to be encouraged, but is prohibited.

The world moves on with its fusses and fumes in a tea-pot; but the great world of ideas and principles like the Infinite, is the same, and brings us the best and truest after a time. Bearing in ourselves the stamp of the Divine, our destiny cannot be changed by any untoward circumstance.—Willis.

The demand of the age is for a religion—or rather, the religion—that will be in perfect consonance with any and all scientific truth. To fill their demand Modern Spiritualism appears, welcoming every advance in scientific knowledge and attainment, declaring that whatever does not harmonize therewith must be false, and should be summarily rejected. Discarding the old mythologies of Judea and Greece, as regards cosmogony, astronomy, anthropology, etc., it, with its angel revelations, confirms the discoveries and deductions of modern science, affirming, through its mediums and seers, the eternity and indestructibility of matter and force, the evolutionary and nebular systems of creation or formation, the absence of miracle and supernaturalism from the universe, the perfect operation of natural law as accounting for all phenomena.

These great principles, immanent in material nature, and cardinal tenets of rationalistic science, Spiritualism extends to the spiritual universe, thus supplementing merely physical science; giving us glimpses of the higher realities of nature through spiritual science—the same general principles being, however, exemplified in spiritual realms as in material. Material science stops with the evolution of physical man, which Spiritualism, taking up, continues on into the evolution of spiritual man cotaneous with the physical, a spiritual body coincident with the material, and a spiritual universe of worlds and systems of worlds evolved by natural law coevous with the physical universe; Spiritualism being, thus, a union of philosophy, science and religion into one harmonious whole, the true Trinity of Nature.—Coleman.

GOD AND THE CONSTITUTION.—The Americans have not forgotten the traditions of their fathers; and they are too familiar with the bitter and bloody persecutions of former ages to tolerate any legal or illegal interference with their religious liberty. The inalienable right to worship one way or another, or not at all, will be preserved. We can not put religion into a man by a congressional vote; nor can it ever be eliminated from human nature by any such method. God can neither be introduced into the Constitution, nor kept out of it by the mere mention of his name. The true God does not wait for a complimentary invitation; he can neither be made to come nor go by the passage of a resolution; and he can only be recognized in any government so far as rational freedom is maintained and equal justice administered.—Dr. S. B. Brittan.

A down town man who went to Church last Sunday, remarked afterward that he preferred the organ to the preacher. He said there seemed to be a stop to the organ.—Norwich Bulletin.

chanic can see that. The floor timbers rested on the foundation six feet apart from centres. Measurement above and below showed the same result. No trap door or concealed closets. No confederates. It was not the medium. Is this an exact investigation? Is there anything in the examination I made to "disturb the conditions"? Mrs. Pickering and her guides said "no" and there was no complaint of "adverse magnetism" with which I have frequently met in my earnestness to obtain, what I now have, EVIDENCE OF THE REALITY OF FORM MANIFESTATIONS.

Mrs. Pickering is about 32 years of age. She was born in Lacombe, N. H., but has resided for many years in Rochester, N. H. She bears there an excellent reputation and none accuse her of having confederates; but many of course, especially the church people, "know that it isn't spirits," as they say. Mrs. Pickering is a lady refined and prepossessing in her manner. She is rather slender in her physique, and has a large, pale face. She is not animated with the desire to be the first medium in the world or

to do more than some other medium can do. Neither is her husband possessed with an ambition to be rich. They seldom have but two circles a week, sometimes but one, and will not admit more than a dozen strangers. For many months they would accept no compensation. On the evening above mentioned he would not permit any one to pay. My wife was satisfied that Mrs. Pickering carried nothing about her wherewithal the costumes could be manufactured. I mention all these little particulars as they come to me, to meet the often expressed objections and surmises.

In closing may I take space to urge upon your readers the necessity of exact investigation. Leave no possible opportunity for trickery. Remember all the exposures, and guard all the avenues that were there shown to be left open. Keep in mind the spiritual philosophy and the known laws governing these manifestations, and let no pretender "bluff" you with a talk about conditions. You know what conditions are requisite and you know it cannot affect a medium to examine a cabinet and floors with actual measurements and soundings after the séance is over. Let us one and all begin to know what we assert and base nothing on faith. When you find true mediums, those you know to be such, guard and protect them, for there are too few of them and too many Spiritualists that one of them should suffer. Aspire for the higher manifestations and for a knowledge of the philosophy underlying them and the gleams of truth will confer lasting benefit and give the liveliest satisfaction.

E. GERRY BROWN, Spiritual Scientist Office, Boston, Mass.

A NEW CURE FOR CONSUMPTION.

Dr. H. Jones' CANNABIS INDICA, or East-India Hemp, raised in Calcutta, and prepared on its native soil from the green leaf, has become as famous in this country as in India for the cure of Consumption, Bronchitis, and Asthma.

We now inform the public that we have made the importation of this article into the United States our speciality, and that in future the afflicted can obtain these remedies at all first-class druggists. As we have, at great expense and trouble, made permanent arrangements in India for obtaining "Pure Hemp," gathering it at the right season, and having it extracted upon its own soil from the green leaf by an old and experienced chemist (said chemist being a native), we know that we have the genuine article.

IN ALL ITS PURITY AND PERFECTION, and feel that we are entitled to credence when we say that Cannabis Indica will do all that is claimed for it, and that one bottle will satisfy the most skeptical of its positively and permanently curing Consumption, Bronchitis, and Asthma.

Instead of devoting a column to the merits of this strange and wonderful plant, we remain silent and let it speak for itself through other lips than ours, believing that those who have suffered most can better tell the story, as the following extracts from letters verbatim will show:

GAYSON, PENNSCOCK, MO., Nov. 18, 1877. Messrs. Craddock & Co. GENTLEMEN—I must have more of your invaluable medicine, and wish that you would place it here on sale, as the cost of delivery is too high to individuals. Previous to using the Cannabis Indica, I had used all the medicines usually prescribed in my son's case (CONSUMPTION). I had also consulted the most eminent physicians in the country, and all to no purpose; but just as soon as he commenced using the Hemp Remedies he began to improve in health until I regarded him as about well.

HENRY W. KIMBERLY, M.D. LAWRENCEBURG, ANDERSON CO., KY. Feb. 10, 1873. Messrs. Craddock & Co. GENTLEMEN—Please send me twelve bottles of Cannabis Indica, one each of Pills and Ointment, for a friend of mine who is not expected to live; and as your medicines cured me of CONSUMPTION, some three years ago, I want him to try them. I gained fifteen pounds while taking the first three bottles, and I know it is just the thing for him. Respectfully, J. V. HULL.

LOVELACEVILLE, BALLARD CO., KY. GENTS—Please send me three bottles Cannabis Indica, box of Pills and pot of Ointment. Mother has been suffering with BRONCHITIS for twenty years, and tried most all kinds of medicine, and says the Cannabis Indica is the only thing that gives her relief. Respectfully yours, JANE A. ASHBROOK.

DEEP RIVER, POWESHICK, IOWA. GENTLEMEN—I have just seen your advertisement in my paper; I know all about the Cannabis Indica. Fifteen years ago it cured my daughter of the ASTHMA; she had it very bad for several years, but was perfectly cured, and I used to keep the medicine on hand to accommodate my friends. I have taken a cold lately, and as I am fearful of it settling on my lungs, you will please send me a \$9 box of your medicine. Respectfully, JACOB TROUT.

THERE IS NOT A SINGLE SYMPTOM of Consumption that this remedy will not dissipate, and it will break a fresh cold in twenty-four hours. Ask your druggist for DR. JAMES' CANNABIS INDICA, and if they fail you, send to us direct. One bottle will satisfy the most skeptical. \$2.50 per bottle, or three bottles for \$8.00. Pills and Ointment, \$1.25 each. Address, CRADDOCK & CO., 1032 Race St., Philadelphia. N. B.—CIRCULARS FREE. 22-23-24

Chicago Depot for Holman's Liver Pad, 148 Dearborn st., BATES & ATKINSON, Managers.

HOLMAN'S LIVER PAD cures without medicine, exerting a specific and prompt action upon the Liver, Stomach, Spleen, Kidneys, and Heart. It controls in an astonishingly short time any disease which attacks or grows out of these organs. CHILLS! The Pad is preventive and a prompt and radical cure for all Malaria; also, Neuralgia, Rheumatism, Nervousness, Sciatica, Spinal Disease, Headache, Colic, Diarrhoea, Dyspepsia, etc. These and many more have their origin in the Stomach and Liver. If your druggist do not keep them, address Holman Liver Pad Company, 68 Maiden Lane, New York, or 243 W. Fourth Street, Cincinnati, O. Price \$2.00; Special Pad, \$3.00. HOLMAN'S MEDICATED PLASTERS act as if by magic. Foot Plasters, 50 cents a pair; Body Plasters, 50 cents each. Beware of imitations. Take none but the original Holman's. Sent by Mail on receipt of price, postage free.

CRADDOCK'S HAIR DYE is the best and the best is instantaneously in its action, and it produces the most natural shades of black hair, does not irritate the scalp, and contains every element of purity and safety. It is a standard preparation, and a thorough test every well-regulated hair will bear. For sale by all druggists and dealers. Depot for the United States, Proprietor, F. O. BOX 112, NEW YORK.

BRAN NEW BREECH-LOADING RIFLE \$5 "The biggest bargain we ever offered." And they are just as they come from the manufacturer. BRAN NEW, PERFECT AND GOOD SHOOTERS, GUARANTEED. This rifle cost \$15 to make, and cannot be replaced for that cost. The failure of the owner, and the subsequent consequent loss of his stock to us, is the only reason for the sale of this rifle at this price. They are very fully finished, with case-hardened locks, brass mounting and hand-made formed black-walnut stock. BARREL IS OF THE BEST STEEL FINELY RIFLED. The lock and graduated sight alone cost \$5, and as hand-made and well-made a rifle cannot be bought in the United States for \$10. The loading arrangement is a drop action, similar to a Ballard or Sharp's simple and light. Every man and boy in the State, and every party who has a rifle should purchase one of these guns. TARGET SHOOTING HUNTING. Or Trade, they are worthy of your attention. Score a BARGAIN will never be offered again. We have furnished several Rifle Clubs with this rifle, and have had the best of their shooting quality. Order at once and say that you want our New Union Rifle, as we are not to conduct it for some advertisement. Remember that these guns are made in the factory of the manufacturer over \$100 apiece, and that we guarantee their price, as a representative of the best parties who will be as justifiers, send a duplicate express receipt by mail. Goods Packaged Free and Sent Promptly. We respectfully refer to our reliability to any Gun House in the country, the editor of the United States paper, and the editor of the Express Company in this city. Cartridges, 1000, for \$1.00. Metallic Removable Ammunition, 500, for \$1.00. G. W. TURNER & ROSS, 20 Central St., Boston, Mass.

R. P. HALL'S GALVANIC-ELECTRIC PLASTER. A Galvanic Battery is included in a medicated plaster, which, when applied to the body, produces a constant current of electricity, forming the most powerful remedy for Rheumatism, Neuralgia, Sciatica, Spinal Disease, Nervous Diseases, or Female Weakness, etc. The effect is immediate. Sold by Druggists, or sent by Mail on receipt of 50 cents. Address: DELL MANN & CO., Proprietors, 122 Washington St., Chicago. They are Warranted. 22-23-24

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We can keep no open accounts with our friends; each transaction must be independent of all others. Our correspondents will, on a moment's reflection see the impossibility of keeping open accounts, as the money received for each subscriber scarcely pays for the white paper, and would not warrant other than a strictly cash business. We know, from past experience, it would require a small army of book-keepers to take care of the accounts. We must, therefore, reiterate that there can be no exception under any circumstances, and insist upon STRICTLY CASH IN ADVANCE!

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CHICAGO, March 10th, 1877. TO READERS AND SUBSCRIBERS. From and after this date make all Checks, Drafts, Postal Money Orders and other Remittances for the Publishing House of the RELIGIO-PHILOSOPHICAL JOURNAL payable to a order of JOHN C. BUNNY, Acting Manager.

LOCATION 22 and 24 LaSalle street, Northwest corner of LaSalle and Washington streets.

CHICAGO, ILL., MARCH 9, 1878.

Has Spiritualism A Religion?

The objection is often brought against Spiritualism that it offers no ground for a religion. But all the religions that ever existed, are indebted for all the vitality and truth they now have in them, to Spiritualism.

To the question, What is religion? More varying answers have been given than would fill Webster's Unabridged Dictionary. We shall content ourselves with defining religion as the sentiment of reverence, or of appeal, growing out of a sense of the possibility that there may be in the universe a power or powers unseen, able to take cognizance of our thoughts and our needs, and to affect our condition.

There is then, in almost all men a religious sentiment; often vague, latent, and developed only in times of great mental or emotional disturbance, of anxiety for a beloved object, of excitement in the prospect of death, or of mental elevation in view of some grand natural object—the starry firmament, the ocean in storm or calm, a picturesque mountain range, the grandeur of Mont Blanc, or the rush of waters at Niagara.

Those who would found their belief in immortality on their religion, instead of founding their religion on their belief in immortality, buckle regarded as making a great mistake. "They imperil," he says, "their own cause. They make the fundamental depend upon the casual; they support what is permanent by what is ephemeral; and with their books, their dogmas, their traditions, their rituals, their records, and their other perishable contrivances, they seek to prove what was known to the world before these existed, and what if these were to die away, would still be known, and would remain the common heritage of the human species, and the consolation of myriads yet unborn."

The religious sentiment is then a genuine, legitimate, and almost universal one. It will detract nothing from its authority for some Darwinian to give us an account of its pedigree; to tell us that like many traits of character, it is partly the result of heredity; of the gradual complexity of the brain-cells; that it is a mere evolution from certain experiences, fears, hopes, and imaginations, all of which can be traced through merely material developments, like the physical faculties of man and beast, till by the survival of the fittest, and a progress

over long tracts of time we have arrived at our present state. Grant that this is all so, it does not explain how the original cell or germ should have been endowed with these amazing potentialities, nor does it detract from the legitimacy and the efficacy of the religious sentiment.

But is there, or will there be, a religion of Spiritualism, in its modern scientific development? Can science and religion meet? As Coleridge truly says: "A religion, i. e. a true religion—must consist of ideas, and facts both; not of ideas alone without facts, for then it would be mere philosophy, nor of facts alone without ideas, of which those facts are the symbol, or out of which they arise, or upon which they are grounded, for then it would be mere history."

Now Spiritualism meets this demand; it supplies the facts, and it supplies the deductions and the ideas which those facts suggest to the adapted, the active, and the recipient mind of man. Some of these deductions and ideas may come to us directly from the more advanced spirits of the Spirit-world; or they may come as our theosophic friends are disposed to claim from the "astral soul," or double, of ourselves, which gathers in the Spirit-world ideas of which we have no external consciousness, but which may come to us, we know not whence, in our higher moods.

The fact that we are, every moment of our lives, under the possible inspection of myriads of intelligent beings—a fact which clairvoyance and other phenomena of Spiritualism so profoundly impress upon all who have investigated the subject, ought to awaken and energize the high religious sentiment, if anything can. The religion of the advanced Spiritualist ought then to be the loftiest, purest, noblest of all religions; for it recognizes the supremacy of law, physical, moral, and spiritual; it looks for no relief from the penalties of sin through the mystical sufferings of another; it expects no vicarious promotion. While praying for light, help, and all good influences from the supreme spirit, or from all good spirits whatsoever, it knows that spirit-power is checked or limited by conditions, and that the divine benignity exercises none of that partiality which we sometimes see in an earthly parent, that the divine blessings, like all divine dispensations, flow from the operation of laws which it is for us to study and to bring ourselves into harmony with. The Spiritualist knows too that condition in the next life follows character in this; and that he will take his heaven or his hell with him in the very form and texture of that Spiritual organism which he is building up here by his ruling thoughts, loves and acts, that thus he is his own punisher, his own rewarder. Here we have almost the whole sum and substance of the Spiritualist's creed. To meet with good hereafter, he must be good here; he must solicit and seek all good influences from whatever sources, and do all the good to others that he can, yielding a cheerful obedience to divine law as expressed in nature and the soul of man.

Surely there is nothing sectarian or narrow in a religion like this! Jew, Pagan, or Christian can kneel at its altars; and even the scornful unbeliever will feel that the charities of such a religion throw their mantle even over him, and welcome him to its communion.

It is idle to think of stamping out the religious sentiment; as well might we try to weaken the ties that bind a mother to her child. Spiritualism recognizes the sentiment; indeed gives birth to it; all true seers and mediums recognize it in their inspired moments; it is a factor in this world's progress; it is a vital current of refreshment and of joy in the world unseen. Let the sentiment be cultivated; let the young be brought up to feel and to cherish it. Guard it from all taint of hypocrisy, of impurity, of bigotry, or Pharisaical down-looking on others. Let it be broad as humanity in its sympathies, and let us show to the world—but more in acts than in words—that there indeed is a religion in Spiritualism—a purifying, ennobling, and yet a free, uncircumscribed religion—one in harmony with natural law—springing from the reasonable wants of man, and approved, if not inspired, by all that there is of good and pure and excellent in the Spirit-world.

The Psychological Review.

A new enterprise, well worthy the attention of Spiritualists, will be started in London in April. It is "The Psychological Review," to be published quarterly; subscription ten shillings per annum. The publisher is E. W. Allen, Ave Maria Lane, London E. C. The editor is William White, the well known author of the best, most candid, and most complete "Life of Swedenborg" extant. Mr. White is a clear and vigorous writer, and has for many years been a thorough investigator into the phenomena of Spiritualism. Few men could be named so well qualified by culture, judicial integrity, literary ability, and psychological information, to preside over a work of the kind proposed. We hope it will have not a few American subscribers. The price is reasonable, only ten English shillings per annum, and each number will contain about a hundred pages of the size of the North American Review. Mr. White is justified, we will hope, in believing that "the time has arrived for a quarterly publication, in which the principles and discoveries of Spiritualism should be set forth adequately and in such style as may command the attention and respect of the outer world." We shall be glad to forward any subscriptions that may be confided to us.

Letter From J. G. Manselle, M. D.

EDITOR JOURNAL.—The repeated attempts of the JOURNAL to prejudice its readers against the "regulars" of the medical profession, is, to said good-humored "regulars," simply amusing; but as said readers are not supposed to be altogether posted on medical subjects, I think, in all fairness, they should be allowed to hear the other side. In an editorial, JOURNAL, Dec. 29th, 1877, I find the following: "Many of them, (medicines), as mercury, are known to all physicians to only act as a curative remedy by supplying their own action in place of the disease for which they are given." Now, I assert that all well educated physicians know quite to the contrary. In a practice of nearly twenty years I have never given a dose of mercury, or any other medicine, for any such purpose; nor have I ever "salivated" any of my patients. So long ago as 1851, Dr. B. S. Layson, Professor of Theory and Practice, in the Cincinnati College of Medicine and Surgery, said: "Never salivate; it is never beneficial, but always injurious."

Again, I find in the JOURNAL of Sept. 1st, 1877, in an article by Dr. Cochrane, the following: "We are told by physicians of the old school that disease is an entity." And again, I assert we are not told any such thing. On the contrary, in the beginning of my medical studies, I was taught that disease is not an entity. Dr. J. Adams Allen, Professor of Theory and Practice, Rush Medical College, Chicago, said: "Gentlemen, please to recollect that no disease is an entity—not even small-pox."

I would further state that I have never been, by any one, instructed contrary to the teaching of the two venerable "regulars" above mentioned. I am opposed to any law prohibiting "healers" of any kind from practicing their art, but there are a horde of mountebanks, especially "traveling," that need a little wholesome legislation.

We give place to our friend's letter in this instance, because he seems honestly to entertain the opinions expressed. We do not intend to make a medical journal of our paper, but under the present circumstances, present a few ideas for the candid consideration of our "regular" friends. We are glad the Doctor has accorded his negative approbation of our course in opposing this class legislation, against our healers, and would have been still better pleased, had he given us his positive assurance of entire sympathy in our work. We quote:

Many courses of mercury would kill the patient if the medicine were only given internally, because it proves hurtful to the stomach and intestines when given in any form, or joined to the greatest correctors. * * * It produces universal irritability, quickens the pulse, increases its hardness, and occasions a kind of temporary fever. * * * In some it produces hectic fever. Mercury often produces pains like those of rheumatism and nodes of a scrofulous nature. * * * Mercury occasionally attacks the bowels and causes violent purging even of blood. * * * At other times it is suddenly determined to the mouth, and produces inflammation, ulceration, and an excessive flow of saliva. * * * Occasionally mercury acts on the system as a poison. The impairment of the constitution is sometimes very material.—Hooper's Medical Dictionary.

If this is not substituting its own action for that of the disease, we do not know what it would be called. But to prove our assertion, if necessary, we could quote from different authors, from the time of Cullen and Brown down to the present time, where they have, by direct words, expressed the fact as stated above.

With reference to the other statement, our correspondent should remember that the only variety there can be in small-pox is from constitutional or temperamental expression—the entity of the virus itself always being the same. So with other specific diseases; and he who teaches differently, ignorantly or purposely, misleads. The poisons of the mad dog and rattlesnake, being specific poisons, are necessarily entities, and their septic actions are due to the individual oneness of each specific poison.

A New Volume.

With this number, the JOURNAL commences to furnish history for the compilation of its 24th volume. It will start forth under the most favorable auspices, and we expect to render its pages more interesting and attractive than ever before; in fact, no Spiritualist who once becomes familiar with its contents from week to week, will be willing to dispense with it under any consideration. The leading minds of the country will contribute to its columns, and the reports of speeches, séances, and everything else of interest to the Spiritualist, will be published, presenting a feast each week for our readers.

G. Yagla, Moses Banks and Henry F. Bates, sent money to this office, but fail to give their post office address.

THE SUNNY SIDE.—Dr. Johnson used to say that a habit of looking at the best side of every event is far better than a thousand pounds a year.

Professor Carpenter.

During the past week Prof. Carpenter, of Boston, has been entertaining the citizens of Chicago, at McCormick Hall, with his able lectures and wonderful experiments in Psychology.

Psychology is a compound of two Greek words, viz., psyche, which means soul, and logos, which means word, discourse or wisdom, the general interpretation and meaning being "Science of the soul." The Professor is the most successful operator we ever witnessed on any platform. He goes to work with such coolness, precision and determination, that he is enabled to control, to a greater or less extent, nearly one half of those who present themselves before him as subjects. Discarding the metallic battery of the eminent Dr. Dods, and the "cork arrangement" of another celebrated Psychologist, he without any circumlocution places himself in rapport with his subject, who submits to his dictation, makes love to a broomstick, dances, throws imaginary snow balls, regards a coat as a baby, or does anything else that he may desire.

Psychology is very closely allied to spiritual phenomena, and if the operator can cause such extreme sensitiveness in his subject, how much more delicate must be the vibrations in the brain of the latter, when surrounded by a circle of spirits, who can concentrate their combined influence upon him. It is difficult, however, to tell what produces the mesmeric sleep at certain times, for the subject seems to go into it spontaneously. Humanity have much to learn on this subject. According to a French writer in the "Annales du Magnetisme Annuel," magnetism was once duly practiced in the temple of Isis, of Osiris and Serapis. In these temples the priests treated the sick and cured them by magnetic manipulation or by other means producing somnambulism. Dr. Atkinson, F. G. S., says, that he has not only found that one's own peculiar mesmeric power may in a measure be conveyed to another, but that the peculiar mesmeric state may be conveyed from one person to another.

Prof. Carpenter in his lectures gives a lucid explanation of Psychology, and the ideas that he presents for the consideration of his audience, are worthy of careful consideration. He shows how persons brought under its influence unconsciously, may be led astray, cheated out of their possessions, and induced to form dissolute habits; and then he shows how it may be employed in assisting the weak to conquer bad traits of character, and make them morally strong. It strengthens their will power, and makes them believe that they can overcome their weakness of nature, and when that is accomplished the victory is nearly won. Captain James, an English mesmerist says, when under influence, the mind of the sensitive is remarkably acute, and by touching the phrenological organs, or by other means, a state of suggestive dreaming is induced, and the sensitive may be persuaded that the glass of water he is drinking is wine or brandy, and he will soon be tipsy as if he had really imbibed so much strong alcoholic liquor, and it is true, too, that if the operator left the subject with a strong impression on his mind to lose intoxicating drinks, though previously temperate, he would undoubtedly become a confirmed drunkard. So psychology has its dangers as well as benefits. It has, however, in Prof. Carpenter, one who will do his utmost to not only explain its philosophy, but to render it a blessing among all classes. His experiments are of an intensely interesting character, and those who do not witness them, miss a rare treat. We are glad to note the fact that the Professor will remain another week at McCormick's Hall.

Exposure of Spiritualism.

We are no Spiritualist and we do not think we have ever been suspected or accused of being such. At the same time, we believe in giving every creed, sentiment, belief, or idea, free scope for development. It is thereby, and thereby only, that error can eventually be eliminated, and truth manifested, illustrated and glorified.

We have lately observed some so-called exposures of Spiritualism, under the auspices of the Presbyterian Church, which have been so well calculated, rather to mystify the mystery of Spiritualism than to clear it up, that we cannot refrain from expressing our unqualified contempt for a good portion of the proceedings. The slate-writing business was very cleverly exposed; and we are inclined to believe that if scientific men will follow up the clue thus obtained, they may be able to account satisfactorily for the entire phenomena of slate-writing. But when the exposers went farther, and declared that what they had not exposed was witchcraft and the work of evil spirits, superintended by the devil himself, and warned the faithful on that account to have nothing to do with the manifestations, and when this position was urged by clergymen claiming to possess learning and experience, it was an insult to the intelligence of the people.

We want no more witchcraft, and no more bible punishments of witchcraft; and if we are to choose between the two, we will choose the superstition of Spiritualism in preference to the superstition of witchcraft, every time.—St. Charles (Ill.) Leader, Feb. 22nd, '78. The above editorial by the able editor of one of the best country papers in this State, shows the tendency of the secular press, where the editor or publisher is in a sufficiently independent condition to give public expression to his "true inwardness," and we have no doubt but that we shall in time be able to count Mr. Wheeler as one of the ablest exponents of the philosophy of life as taught by the truths of Spiritualism. When he undertakes, however, to express an opinion upon the phenomenon of psychography, by saying that "the slate-writing business was very cleverly exposed," etc., he accomplishes the same success that is usual when people attempt to express an opinion concerning something of which they are profoundly ignorant. There is no phase of the physical phenomena exhibited within the arcana of Spiritualism, which is

capable at this time of such accurate and satisfactory demonstration as is this very psychographic phenomenon.

If the editor of the Leader wishes to test the matter for himself, he may if he pleases, employ two expert assistants, and spend a month, more or less, in the investigation with such mediums as we shall designate, and if at the end of his experiments, he shall be able to demonstrate that it is done by trickery or slight-of-hand, or in any other way than by an unseen and intelligent force, we will pay the entire expense of the investigation and subscribe for five thousand copies of his paper containing his expose of the affair, and will also print the same in full in the columns of the RELIGIO-PHILOSOPHICAL JOURNAL. There is no buncombe in this offer, and we are ready to enter into good and sufficient bonds for the faithful fulfillment of our promise whenever Mr. Wheeler shall call upon us so to do.

Devotional Spiritualism.

On our fifth page will be found the first number of a series of exercises of a religious character, intended to meet the family or individual wants of many Spiritualists. The brief "discourse" with which these exercises open is, it will be seen, somewhat scientific in character, and is intended for slow reading, and for loud study and discussion. Much that is worthy of meditation is compressed into a brief space. It should not be hurried over, but pondered by the reader and his hearers, for reference. The rest of the exercises are simple, appealing rather to the affections and the emotions than to the logical and reasoning faculty. The invocation seems to us especially beautiful and apt—earnest, and devout, and at the same time free from all that can offend the most fastidious taste, or the most liberal creed. Should the experiment prove successful, these exercises will be continued through several more numbers of the JOURNAL, with whose intent and very name they would seem to harmonize. Those that are to follow are even superior to the first, which we present to-day. As we have said, it is experimental and we shall await with interest the response, which we invite.

Religio-Philosophical Journal Tracts.

- We have now in press, a pamphlet consisting of thirty-two pages, in which the following important subjects are treated: 1st. The Summer-land; Three states of spirit-life from actual experience, giving Scenery, etc.; a lecture by Mrs. Cora L. V. Richmond, controlled by Judge J. W. Edmonds. 2nd. The true Spiritualists, a lecture by Mrs. Cora L. V. Richmond. 3d. Untrustworthy Persons who are mediums—Our Duty. 4th. The Responsibility of Mediums, by Eugene Crowell, M. D. 5th. Denton and Darwinism, by Prof. Wm. Denton. 6th. The Real Solution of the Principles of Correspondences, and the Nature of Substance in Spirit-Life; A Lecture by Mrs. Cora L. V. Richmond, under the control of Emanuel Swedenborg. 7th. What is Magnetism and Electricity? Important questions answered by the spirit control of Mrs. Cora L. V. Richmond. This pamphlet, containing 32 pages, treats of subjects of special interest, and it should be circulated generally among all classes of people. Price, single copy, 10 cents; three copies 25 cents.

Laborers in the Spiritualistic Vineyard and other Items of Interest.

- J. Frank Baxter will speak in Cleveland, Ohio, the last four Sundays in March. Dr. G. C. Castleman has been lecturing in Napoleon, Mo., giving good satisfaction to his audiences. He is said to be a deep thinker and clear reasoner. A. B. French, of Clyde, Ohio, gave four lectures last month in West Grove Hall, Jay county, Indiana, to large and appreciative audiences, convincing many skeptics. Dr. W. L. Jack has returned to offices at 60 Merrimack street, P. O. Block, Haverhill, Mass., where he will be pleased to see his patrons and friends. The Banner of Light says, "Prof. Cecil," who signs his name on hotel registers as "George W. Coney, Malden," and has many other aliases, should be given a wide berth by Spiritualists and all other honest people. B. F. Underwood will lecture at White Hall, Ill., March 3rd and 4th; Moberly, Mo., 5th and 6th; Des Moines, Ia., (at Liberal League Convention), 7th and 8th; Newton, Ia., 12th and 13th; Nora Springs, Ia., 16th, 18th and 19th. Bishop A. Beals' appointments for March, are as follows: The first Sunday at St. Clair, Mich.; the 2nd and 3rd Sundays at Detroit, Mich.; the 21st, 22nd, 23rd and 24th at the State Convention, at Kalamazoo, Mich. For the second time, the attempt to get a bill for the "regulation of the practice of medicine and surgery before the Legislature of Massachusetts, has been pronounced inexpedient by each of the committees to whom it had been referred. Some of the descendants of the "Boston Tea Party" "still live" in the old bay State. The Banner of Light says: "Hell is apparently no more in favor in Boston among lecture-goers, as a topic of discussion, than among Orthodox theologians. The Chicago lawyer who was announced to speak in behalf of hell, in Wesleyan Hall, last Thursday evening, drew an audience of ten persons."

DEVOTIONAL SPIRITUALISM.

Being Short Sunday Exercises for Spiritualists.

NUMBER ONE.

[The thinkers and seers of all the ages have been laid under contribution in this Series. Credit will be given in due time; but no distinction is here made between what is original and what is selected or compiled.]

DISCOURSE.

I ask your close attention. Without it the weightiest thoughts will be to you but dry, unprofitable words.

The universe displays unceasing movement. Planets are spinning, rivers flowing, oceans rising and falling, veins pulsing and nerves vibrating.

In the still tree-trunk the sap is coursing round and round. In the deadest of calms the air is circulating to and fro.

The "fixed" stars are moving swifter than express trains, and the rigid, inert stone is really but a throng of ever-dancing atoms.

What is the real Motor Power of these changes? Cause is the requirement of reason, and the cause must be ultimate.

The existence of an absolute reality, a primary causative power behind appearances, is a necessity of our consciousness.

"The great whole," says Kant, "would sink into the abyss of nothingness but for something originally and independently external to this infinite contingent and the cause of its origin."

But this Ultimate Cause—why may not that also require a cause? For this reason: The principle of causality is not that everything should have a cause, but that every event or change, everything that begins to be, or shows in itself the qualities of an effect, should have a cause.

As long as we are on the plane of the changing, the effected, the phenomenal, we must go backwards and backwards in search of a sufficient origin.

But for that which has being in itself, and is not derived from anything else—for that which has substance and power—for that which is not changing appearance, but permanent reality, the reason needs not to demand a cause outside of it, for it is sufficient as its own cause—self-subsistent, eternal.

Whatever matter is, physics should always introduce it into its calculations only as a co-efficient of inertia. This cannot be scientifically denied.

The existing matter of the world, therefore—as science understands matter—could not have been the Motor Power producing the present world process. Matter has no power to move itself.

The cause and origin of nature must then have been something anterior and superior to nature.

Science points to the origination of all power in mind. Even Professor Huxley admits that only by our own mental activity can we arrive at a conception of causative force. He says: "Undoubtedly active force is inconceivable except as a state of consciousness, except as something comparable to volition."

The only force, then, of which we have consciousness is will. The cosmic force, the Motor Power of the universe, must be connected with a will and intelligence of which it is the expression.

Mind alone has the power of originating or directing change. Mind alone can be conceived of as producing mind. The effect cannot be more elevated than the cause.

We are, therefore, compelled to conclude with the most eminent of American mathematicians, Benjamin Pierce, of Cambridge—"Motion in matter implies something that is not matter as its first cause. The earth must have remained forever without form and void, if the spirit of God had not first moved upon the face of the waters."

RECITATION.

Thou great First Cause, least understood, Who all my sense confound, To know but this, that thou art good, And that myself am blind, Yet gave me in this dark estate, To see the good from ill; And, blinding nature fast in fate, Left free the human will—What conscience dictates to be done, Or warns me not to do—This teach me more than hell to shun, That more than heaven pursue, Teach me to feel another's woe, To hide the faults I see—That mercy I to others show, That mercy show to me, Let not this weak, unknowing hand Presume thy bolts to throw, And deal damnation round the land On each I judge thy foe. If I am right, thy grace impart Still in thy right to stay; If I am wrong, O, teach my heart To find that better way. To Thee, whose temple is all space, Whose altar, earth, sea, skies, One chorus let all bring praise! All Nature's incense raise!

INVOCATION.

Infinite Spirit, whom outward sense discerneth not, help us to realize thy unseen presence. To Thy will we would submit ourselves. Since Thou art, we are, and must continue to be through all dissolution and change. We bless Thee for life, for thought, for love; for the light that shines into our hearts through all the clouds that veil Thee from the speculative vision.

Help us to realize that Thou in very truth dost see us, and dost read our inmost thoughts; that the spirits of the departed may also, as they elect, be witnesses of our acts and of our thoughts. Give efficacy to our realization of this stupendous fact. May it keep us in the ways of purity, of charity, and of right. Oh, create within us a new heart and a new will. Save us from sin, and cleanse us from the stain thereof. Open our souls to take in the breath of Thy love. Thine, O God, is the great Nature which envelopes us in its changing beauty. Thine are the starry heavens. Thine is the moral law in our hearts. Help us to read and to reverence that law. Oh, disclose to us the heavenly vision, and inspire us to obey its teachings.

Prepare us for the reception of Thy truths and vouchsafe them to us according to our needs. Prepare our beloved ones for the varied experiences they may have to encounter and aid them in their trials we beseech Thee. Relieve the suffering, and comfort the dying with a better comfort than aught earthly can give. Let thy commissioned angels encompass us in their spheres of purity, and be with us to uphold and to cheer in life and in death. Amen.

HYMN.

Whilist These I seek, protecting power, Be my vain wishes stilled! And may this consecrated hour With better hopes be filled. Thy love, the power of thought bestowed, To Thee my thoughts would soar; Thy mercy o'er my life has bowed—That mercy I adore. In the realm of life, how clear Thy ruling hand I see!

Each blessing to my soul more dear Because conferred by Thee. In every joy that crowns my days, In every pain I bear, My heart shall find delight in praise, Or seek relief in prayer. When gladness wings my favored hour, Thy love my thoughts shall fill; Resigned when storms of sorrow lower, My soul shall meet Thy will. My lifted eye without a tear, The gathering storm shall see; My steadfast heart shall know no fear, That heart shall rest on Thee.

MAY THE PEACE OF GOD THAT PASSETH UNDERSTANDING BE IN OUR HEARTS AND IN OUR LIVES; AND MAY ALL GOOD INFLUENCES FROM THE SPIRIT-WORLD SURROUND AND GUIDE AND REFRESH US. AMEN.

THE INDEPENDENT VOICE.

Answers to Questions.

Reported expressly for the RELIGIO-PHILOSOPHICAL JOURNAL.

By the Spirit of James Nolan, through his own materialized organs of speech in the presence of his medium Mrs. Hollis Billing at her residence, 91 Ogden Avenue, Chicago.

NOTICE TO OUR READERS.—Questions which are of a scientific or philosophic character or which tend to advance a knowledge of either world, may be sent to us to be submitted for answer. The questions should be prepared with great care, as it is often difficult to frame a question properly, so as to give its solution. No questions of a personal or business nature can be entertained. The opening of this channel of information is attended with much labor and expense to the publisher, as well as considerable sacrifice on the part of the medium, and is intended to subserve the interests of all rather than the few. It will of course be understood that neither the editor nor the medium are responsible for the answers given.—EDITOR JOURNAL.

QUESTION.—Why does it take so long for spirits to learn, or to obtain power to make three consecutive raps? Instances are on record where they have rapped freely night and day, in bright sunlight and in lamp-light, for periods extending from six months to one year, and during the latter period have almost wholly failed to give satisfactory evidences of intelligence, not even making the affirmative signal more than six times.

ANSWER.—That depends on the condition of the medium, the house, and those trying to communicate with the spirits. The communicating intelligences may be ignorant of the laws of chemistry and electricity, and the methods by which materializations are accomplished, and only have sufficient power and knowledge to make raps, without understanding how to give an intelligent answer.

QUESTION.—Upon the hypothesis that they don't understand how to give intelligent answers to questions, is there not some way of teaching them?

ANSWER.—Perhaps the raps emanated from children who had no definite idea how to answer the questions asked them.

QUESTION.—In this case alluded to, I hardly think it probable, as the raps were made in broad daylight.

ANSWER.—The manifestations might have been produced by spirits who did not understand the language addressed to them; might have emanated from Africans, Frenchmen, or Spaniards, and they could not give intelligent answers to the questions, not understanding them.

QUESTION.—Would not the ability to rap in the day time, in bright sunlight, indicate a great degree of power?

ANSWER.—Yes, decidedly so. Ask my medium in reference to the manifestations produced through the instrumentality of Ski-wakee, when he first commenced his work; the raps were produced, but no intelligent answers to questions were given.

QUESTION.—Would not a sensitive person be affected by the magnetic conditions and mental emotions of others who had handled and read a book that was passing the rounds of a circulating library, and what would most likely be its effect upon them?

ANSWER.—He would be likely to take on the conditions of the persons who had been reading the book; or those who came closely in contact with it.

QUESTION.—What about currency that has been in the possession of so many different individuals? Would not the magnetism thereof, in many instances, have a deleterious effect?

ANSWER.—Diseases are often imparted to a person by handling old coins.

QUESTION.—Are not sensitives many times impressed and injured by the unspoken thoughts of those whom they see thrown in contact with?

ANSWER.—They are decidedly so; not only in their rooms, but also in making visits and in traveling on the street cars, or any public conveyance, and in many other ways. No sensitive ought to ride in a street or railway car.

QUESTION.—How far can this influence reach, i. e., how far can one's thoughts travel and still sensibly affect another?

ANSWER.—Over four thousand miles.

QUESTION.—"Over four thousand miles"—do you mean that as near the limit?

ANSWER.—There seems to be no limit. There are minds on your earth whose thoughts can reach over your entire planet, and extend into the Spirit-world.

QUESTION.—Does not this show the entire possibility of mental telegraphy?

ANSWER.—I advanced that idea in a previous communication, telling you that it could not be long before mental telegraphing could be easily performed.

QUESTION.—Can this thought communion, or thought conveyance and recognition, be reduced to a system, and can you give any instructions to aid in its development?

ANSWER.—I can give no instructions to aid in its development. It is under the control of a band of spirits more scientific than I am, who will eventually reduce it to a system.

QUESTION.—In claiming that animals possess immortal spirits, do you mean to include the very lowest species of animals, such as lizards, snakes, centipedes, and poisonous insects?

ANSWER.—I make no exception; I include all.

Convention of Spiritualists and LiberaHsts.

The twelfth annual meeting of the Michigan State Association of Spiritualists will be held at Union Hall, Kalamazoo, commencing on Thursday evening, March 22, and closing Sunday the 26th. A cordial invitation is extended to LiberaHsts to meet with and participate in the deliberations of this meeting. Among the speakers expected to be present, are Hudson Tuttle, of Ohio; Rev. J. B. Burgham, of Indiana; Independent and Universalist, Jr., of New York; California; and M. Johnson, of Detroit. The program, of course, also, including the missionaries and officers of the association.

Mrs. L. E. BARRY, Sec'y.

A Card.

The Finance Committee of the National Liberal League, in consequence of the lack of funds in the Treasury, and of the fact that the Directors are able to do so little of the important work that ought to be done, appeal to all lovers of liberty for financial help, to enable them to publish and disseminate the views of able writers in behalf of the principles of the Rochester Platform, and to advance the common cause in other equally proper ways. If citizens liberally throughout the United States will contribute one dollar apiece (with as much more as their generosity shall prompt of their means permit), in order to become Annual Members of the National Liberal League, they will furnish the requisite aid, and the work shall be done.

DANIEL C. RANDOLPH, Financial Committee. NATHAN B. OTIS, Librarian.

The Northern Wisconsin Spiritual Conference.

Will hold a three days' meeting in Spiritual Hall, Oconto, on the 15th, 16th and 17th of March, 1878. The meeting will be called to order Friday (15) at 10 o'clock a. m. by Prof. H. G. E. E. will be the only engaged speaker. Other speakers are invited to participate. The reputation of Prof. E. is so well known that there is no doubt that the meeting will be well attended, and that there will be a full attendance, and don't wait until Saturday, but on hand the first day of the meeting. Meals will be served in the dining hall adjoining the Spiritual Hall.

DR. J. C. PHILLIPS, Sec'y.

Business Notices.

ALL lovers of delightful odors for the handkerchief should try Dr. Price's Unique Perfumes, Allata Bouquet, Pet Rose, etc.

SPIRITUALISTS visiting the city can find comfortable rooms, with board, at \$1.00 per day at No. 251 South Jefferson St.

Sponifier, see advertisement on another page 23-18-20-15.

SEALED LETTERS ANSWERED BY R. W. FLINT, 88 Clinton Place, N. Y. Terms: \$2 and three 3-cent postage stamps. Money refunded if not answered. 21-2317.

J. V. Mansfield, TEST MEDIUM—answers sealed letters, at No. 61 West 43d Street, corner Sixth-ave., New York. Terms \$3 and four 3 cent stamps. REGISTER YOUR LETTERS. 1914452

WITH great care, by a new process, Dr. Price produces flavorings of rare excellence—far superior to cheap extracts. Ask for Dr. Price's.

Dr. Kayner, Surgeon and Eclectic Physician, Merchants Building, Cor. La Salle and Washington Sts., examines disease Clairvoyantly; adjusts Elastic Trusses for the cure of Hernia, and furnishes them in order. See his advertisement in another column.

A Tobacco Antidote, manufactured and sold by J. A. Heinsohn & Co., of Cleveland, O., is advertised by the proprietors in another column. The firm, we believe, is responsible, and the remedy is highly spoken of by those familiar with its effects.

Clairvoyant Examinations from Lock of Hair.—Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address R. F. Butterfield, M. D., Syracuse, N. Y. CURES EVERY CASE OF PILES. 23-10-25,9

Dr. Price's Cream Baking Powder has gained its popularity from its being the most perfect Baking Powder made.

BRONCH'S Positive and Negative Powders for sale at this office. Price, \$1.00 per box. 24-117.

The \$5 Breech-Loading Rifle is really a great bargain. Messrs. Turner & Ross are a large, well-known and reliable firm, and as high authority as the editor of the "Forest & Stream" says the Rifles are dirt cheap. Such bargains seldom offer. 24-1.

The Wonderful Healer and Clairvoyant, Mrs. C. M. Morrison, M. D. Thousands acknowledge Mrs. MORRISON'S unparalleled success in giving diagnosis by lock of hair, and thousands have been cured with magnetized remedies prescribed by her Medical Band.

DIAGNOSIS BY LETTER.—Enclose lock of patient's hair and \$1.00. Give the name, age and sex. Remedies sent by mail to all parts of the United States and Canada.

Circular containing testimonials and system of practice, sent free on application. Address, MRS. C. M. MORRISON, M. D., P. O. Box 2519, Boston, Mass. 23-2017.

New Advertisements.

EMPIRE SEED HOUSE, Catalogue now ready. Address 125 LaSalle, Chicago. 24-14.

More testimony in favor of WHITE RUSSIAN SPRING WHEAT. WIENER, CUMMING CO., NEB., Nov. 4th, 1877. W. E. STITT, DEAR SIR:—I sowed two bush of the Russian Wheat last spring on one acre of land and harvested 12 bush of wheat, 1 wheat, 10 other wheat yielded about 35 bushels per acre; variety, "Lost Nation." Yours truly, W. E. STITT.

From Miller & Hough, Grain Dealers, Newton, Iowa.—Dear Sir:—The party for whom we ordered one-half bushel of the Russian Wheat last spring, raised 10 bushels from it, and we think the satisfaction it has given, will create a demand for the seed for the spring.

From Wm. Noble, La Verne, Minn.—The White Russian Wheat received of you last spring fully met my most sanguine expectations. I raised 30 bushels from the one bushel of seed, while, my old wheat of the same soil produced only 25 bushels per acre. One of my neighbors who raised some of the Russian Wheat refused \$4 per bushel for his crop.

Among the papers which recommended the Russian Wheat may be mentioned The Western Farmer of Chicago, and the American Agriculturist, of New York. The latter, in the most discriminating paper published, extolled everything of a kindred nature from its columns, and thought that our advertisement appeared in their paper is a sufficient guarantee to farmers that our wheat is an improvement on the ordinary varieties. For circular with price and sample, please send stamp and address W. E. STITT, 225 LaSalle St., Chicago, Ill. Please state where you saw this advertisement. 24-1

\$5 to \$20 per day at home. Samples worth \$5 free. Address BRINSON & Co., Portland, Maine. 23-25-22

ANNOUNCEMENT.

THE VOICE OF ANGELS—a semi-monthly paper devoted to searching out the principles underlying the spiritual philosophy, an ability which is being developed and manifested by spirits, how in its first issue, enlarged from 8 to 16 pages, will be issued as above at No. 171 Dear St., Chicago, Ill., for one year, \$1.00 in advance. For circular with price and sample, please send stamp and address W. E. STITT, 225 LaSalle St., Chicago, Ill. Please state where you saw this advertisement. 24-1

THE LYCEUM STAGE: A COLLECTION OF COSTUMED, COMPILED AND ORIGINAL RECITATIONS, DIALOGUES, FAIRY PLAYS, (With full Music Notes), adapted for Lyceum and School Exhibitions, by G. WHITFIELD KATZ. Price, paper covers, 25 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago. 24-1

25 Fashionable Cards, no 2 make, with name, 25-24-5 postpaid. Geo. I. HARR & Co., Nassau St. N. Y.

\$10 a day to agents selling our Fine Art Novelties and Catalogue free. J. H. Rufford's Sons, Boston. 23-18-25-17

SAPONIFIER. See advertisement on another page. 23-16-25-15

50 Extra Mixed Cards, 13c. Samples, 3c. Outfit, 23-18-24-10c. I. TERPENSING, Cobleskill, N. Y.

A. S. HAYWARD'S PATENT MAGNETIZED PAPER for magnetic disease. (Vital by mail, 50 cts.) Magnetic treatment from \$10 to 5. 5 Day Street, Boston. 23-18-24-4

\$66 a week in your own town. Terms and \$5 outfit. H. HALLETT & CO., Portland, Maine. 23-22-22

WANTED—Men in each State for the Detective Service and to report crime. Pay \$1000. Enclose fee with application. AMERICAN AND EUROPEAN SERVICE CO., Cincinnati, Ohio. 23-19-24-9

ANTROLOGER. Successful in reading the planets connected with every case of health, for two years, and advice on Business, Love, Marriage, etc. Full list, \$1.00. B. J. Lock of hair, 20 cts. Enclose fee with correct age or time of birth; if known, whether born night or day, if single and sex. All business by letter and strictly confidential. Address Prof. J. Fairbanks, No. 7 Suffolk Place, Boston, Mass. (23-24-1)

THE RISE AND PROGRESS OF Spiritualism in England. By BENJAMIN COLEMAN. This pamphlet contains important facts connected with the early movement in England, with which the author was identified, and an account of some of the most remarkable of its personal experiences. Paper, 25 cents, postpaid.

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In the past three years over fifteen thousand persons have been successfully treated and cured of the various diseases peculiar to this climate. Our applications are first-class in every particular. We use electricity in all cases, with and without a bath. These baths will prevent as well as cure disease when properly taken. Try them and be convinced. DR. G. C. SOMERS, PROPRIETOR.

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Narcotina Antidotum. THE GREAT MAGNETIC REMEDY. For the Cure of the Opium Habit. Are you a victim to the use of opium. If so more than anything in this world you want to break from this slavish thrall. It is in vain to appeal to the Will, for the functions of the body have become so changed, that it is a question of anatomy and physiology, as well as of mind.

Attached to this subject by the irrefragable misery and suffering caused by the habit, we have made it a subject of profound investigation and sought to compound an antidote for the poisoned condition of the system, guided by the unerring principles of science.

It is the object of this remedy to supply, by the use of the place of opium, stimulating the processes of elimination and recuperation, until the system is again in a normal and healthy condition, when the desire formed will be no longer felt—no other words, the habit cured.

The Magnetic Remedy is intended to destroy the habit of using morphine or opium by adding the individual effort to overcome the degrading habit which holds the mind chained in slavery to its influence, and if the directions accompanying each package, shall be strictly followed we warrant the Remedy to cure the most obstinate cases, if it does not the money will be refunded.

PRICE, \$2.00 PER BOX. Liberal discount to Druggists and Agents buying by the Dozen or Gross. Remittances may be made by Money Order, Draft or Registered Letter at our risk. Address J. A. HEINSOHN & CO., Manufacturers, CLEVELAND, O.

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The Garden is an elegant quarterly Magazine, devoted to the culture of Flowers and Vegetables. It is printed on fine book paper, profusely illustrated, and contains a splendid Colored Plate of Flowers. Price, 25 cents a year, and 25 cents worth of Seeds free.

Splendidly Illustrated Catalogue of Flowers and Vegetable Seeds and Plants for a 3 cent stamp. Special Price List to Market Gardeners free. Wholesale Catalogue to dealers; on application. Address: Benj. A. Elliott & Co., 114 Market St., Pittsburgh, Pa. 23-23-24-3

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PULLMAN HOTEL CARS are run alone by it through CHICAGO AND COUNCIL BLUFFS! No other road runs Pullman Hotel Cars, or any other form of Hotel Cars, through between Chicago and the Missouri River.

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Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

ACORNS AND OAKS.

BY DR. D. AMBROSE DAVIS.

Though tender the twig as it starts from its germing To struggle with fate for what it shall be.

Let us but think how the germ of a lily In silence, unnoticed, begins its career.

All hopeless the babe in the arms of its mother, Entirely unconscious of what is to be.

How wondrous the pathway it looks back to see!

Small though the fire that a little spark kindles Unheeded, unguarded, behold how it flashes:

And slight though a crime that a child may indulge in, Unmindful that oaks from the small acorns grow.

So it may grow to be wondrously wicked, And sink to the depths of the direst of woes.

But, oh, when the harp is attuned to the angel, How sweet is the anthem, how precious and dear.

How soon it becomes that divinest of blessings—God's own benediction that falls on the ear!

EXALTATION.

BY FANNIE E. CROCKER.

They stood upon the crowning heights of their supernal fame, The beau-ideal of perfection.

Their faces glowing with the radiant light of heaven;

Side by side in strength of love, in power of mind Surpassing in angelic beauty,

No voices echoed through the stilly air, No loud applause lent its wrapt charm,

But in the silent consciousness of immortality they stood

The full expression of that surpassing excellence, The perfect man and woman.

Around their brow the glorious light divine Swept in unchanging rays

That lit their faces with that heavenly light That beamed around the Savior on the mount;

Beneath their feet the lilies bloomed, Flowers of rare beauty filled the air with their en- rching fragrance,

While music, borne upon the zephyr's wing, Filled the whole with harmony.

O' happy thought, O' glorious hour, When the sweet spirit of eternal truth Shall fill the hearts of men.

When man and woman equal in mind That lives forever, shall stand beside each other in its grandeur.

Thought meeting thought on a seraph wings To be recorded on the central soul;

Purified, exalted, equal in power, Woman co-equal! shining in all surpassing loveliness,

Blending her conceptions soft and pure With man in all his strength of thought;

Then shall the morn have dawned on man's redemption Beyond the partial voice that echoes now on earth.

Religious Publications.

The Sun, in commenting on the death of the Daily Witness, has the following: "People couldn't stand being preached to every day, and the religious common places dealt out to them were unendurable; the rag ends of old sermons printed as leading articles; the dreary tracts which filled so many columns; the cheap and frequently spurious accounts of morbid religious experiences in men, women and children; and the hammy-pammy religious sentimentalities, were not the sort of stuff that an active and intelligent community could feed on."

Tens of thousands of good papers are yearly wasted in the publication of such trash. Just this sort of pious writing, until the late tract has become almost sickening to thousands of men who honor real religion and try to regulate their lives in accordance with its precepts.

There was no call, therefore, for still further glutting the market with a journal devoted to the dissemination of the same kind of trash. The men who start these religious daily papers know only one way of performing their task. It is to repeat the familiar phrases of tracts and sermons, phrases which by much repetition have often lost their force, which fail to express sincere convictions, and make no impression on the reader, who knows as soon as he has looked at the first sentence of the article just what he will be bored with if he reads it through.

There is wanting in such writing the ring of manly and independent thought and the freshness of originality. It is a dinner of old scraps offered to men of robust appetites. These religious editors never have a new idea. They keep hammering away at the old themes, as if as tired as laws, and are unable to put themselves in sympathy with existing society, so eager for information, and so trained by the so-called secular papers to appreciate good and honest writing. Religion to these professional plebeians is a body of phrases, a lot of Oriental figures of speech, a set of emotional experiences; and it has few points of contact with the actual lives of the individuals who are working for their living while beset with temptations and groping about to find the meaning of things. You can't put people off with religious platitudes in a paper. They may stand before the shieldest sect agrains who instead of pointing out to fight the foe to the bitter end. The faith which has been handed down to us is in danger from its enemies; skepticism is spreading rapidly among the young men of education, and among the older men the seeds of unbelief are being sown broadcast. Is the evangelical church in earnest? Does it really believe the doctrines it professes? Does it still hold that their acceptance by men is necessary to salvation? If it is sincere in its convictions, then why has it come to defend them with all its raler against a foe who is boasting of his prowess? If the church expects to win a victory over the columns of infidelity, so rapidly recruiting and bringing to bear the strongest weapons of argument, it will need to march against them with

something more effective than the pop-gun of sentiment and the blank charges of threadbare phrases easily rolled off the tongue. Its writers and its speakers, its journalists and its pulpit orators will have to fight as if they meant business, and were not play soldiers kept for show on a holiday. Religious namby-pambyism is out of date.

It is a fact beginning to be recognized that Spiritualism alone can the proper weapons (consisting of truths) be found to fight materialism, and successfully resist its advance. The circulation of the JOURNAL among all classes would do more to illuminate the world than all other agents combined.

DEATH.

Premature Burials.

It is often the case that physicians pronounce a person dead, when the vital spark has not yet been extinguished, and when by the administration of proper remedies, the functions of life would again renew their usual activity. The following case is illustrative of the point in view, as set forth by the Philadelphia Times:

Apparently Mr. Schrack died at 9 minutes of 7 o'clock on Sunday morning. His limbs became cold and rigid, his lips colored purple, and around his mouth was the blue mark, generally supposed to betoken death. A hand mirror was placed over his mouth, but his shining surface was not dimmed. His friends and neighbors who stood around pronounced him dead and grieved for him. A few hours afterward the body was completely stripped that it might be prepared for the undertaker's hands. Before washing the corpse it was necessary to remove it from the bed. A neighbor, Mr. Charles Shankland, lifted the body, when, to his alarm, he distinctly heard a feeble groan. A hurried examination developed the fact that the man was not dead. The body was wrapped in blankets and placed on a table between them. Mr. Shankland hurried for the doctor, and, returning quickly, acted under the instructions he had received until the doctor arrived. In a short time Mr. Schrack had regained consciousness, and was sitting up in bed, but more than that, the man who before was lying at death's door, and who was terribly afflicted with disease, was almost as sound and well as ever he was in his life. Mr. Schrack had the idea of having his peculiar case being made public, but if the particulars are to be related he said he would prefer narrating them himself, so that the statement might be correct.

A Times representative yesterday found him sitting up in bed, with a bright color in his cheeks and looking anything but a corpse. He is a young man, probably 30 years of age, a good talker and intelligent. He spoke in a hoarse whisper, not the result of his illness, but caused by his catch in his throat in consequence of the perspiration he was thrown into by the remedies employed to revive him. He spoke earnestly of his experience, but was vivacious and smiling, and at times joked about the expressions of the doctor when he found him alive.

Speaking of his sensations while apparently dying, he said:

"I lost my hearing and my speech became thick, my tongue being greatly swollen. I had fully made up my mind that I had to die. At about 4 o'clock on Sunday morning the tips of my fingers became like lead. My sight was now entirely gone. My stomach was terribly swollen and greatly inflamed. Each succeeding cramp was more severe and reached higher up the chest. All the passages of my throat seemed to be closed. Shortly before 7 o'clock I asked to be moved to the foot of the bed. My head had scarcely touched the pillow, when I exclaimed, 'Throw me over!' and then I found myself in another land. The vision I looked upon was the most beautiful that man ever saw. It would be impossible for me to give a description that would do it justice. My first feeling was that of falling down a great, bright, and then I found myself in a valley, walked along until I came to a terrible, dark, black, river, at sight of which I shuddered and feared. Before me and beyond the river was a black cloud. Others were walking over the river, and although I dreaded it, something urged me on and I felt that I had to go with the others. As I got nearer to the dark cloud it became bright and beautiful, and expanding it opened and disclosed the most beautiful sight. The first I saw was Jesus. I saw a great temple and a great throne. I saw my little boy, who was drowned two years ago, and my other dead child. I saw my dear wife, but I could not touch them. I saw people whom I had almost forgotten. I saw my old gray haired grandfather, who died when I was but two years old. There were many whom I looked for, but I did not see them."

When the vision began receding, and I can never describe the terrible disappointment I felt when I found myself again in bed. I felt, indeed, grieved. It was 11 o'clock when I regained consciousness, and at once I felt as though my life had been renewed. I was a new man. I had not then, nor have I now, an ache or pain. My eyesight, my hearing and my speech have fully returned, and I feel now as well as ever I did in my life."

Too Many Doctors.

Chicago has already sent out two of her annual batches of medical graduates, numbering one hundred and fifty. Of the six medical colleges in the city four have yet to hold their commencement, and are expecting to grant diplomas to three hundred and fifty more students. Chicago now ranks the third, if not the second, city in the United States in the education of doctors. During the present winter about one thousand students have been in attendance at the various colleges. This large number is accounted for in part by the recent unfriendly legislation in this State toward graduates and persons who have been practicing without diplomas. Many of the latter gave up their practice for a few weeks or months, that they might earn themselves with medical and surgical knowledge, with a view of appearing before the State board of examiners.

Another cause for the great number of medical students is the rivalry which exists between the different medical schools. They are all candidates for public favor, and are at extraordinary pains to secure it. Country doctors are appealed to with a view of inducing them to send students. Some of the colleges endeavor to obtain students by having a very short term of lectures, which results in a short board bill. Others make offers for patronage in the form of low lecture fees. In one or two cases the course is shorter and the tuition low. Impetuous students are often allowed to give notes for their tickets, or to attend lectures without the payment of the ordinary fees. Each college is desirous of obtaining a large class, and resorts to almost any means to procure one. Students who arrive in town and spend some days in looking around among the various doctor factories, are sometimes met by persons interested in the success of each, and managed like unsophisticated travelers by hotel runners.

This country has greater facilities for manufacturing doctors than any in the world. It has a medical college to each 429,947 inhabitants, while Great Britain has one for 1,705,895, and France one for each 6,000,000 of her people. As might naturally be expected, we are better supplied with doctors so far as numbers are concerned, than any people in the world. We turn out on an average 3,000 new doctors every year. We have one doctor for every 515 inhabitants, while Great Britain has one for 1,613; France one for 1,814, and Germany one for 3,000. Some of the States are greatly overstocked with dispensers of pills. Kentucky has a doctor for every 547 people; Indiana, one for 465; and Nevada one for 382. It is a rule that States that have the most medical colleges have the largest number of doctors. This may be explained on the presumption that many of the graduates have not the means to go to distant fields of labor, and so fall up their abodes in the town nearest to them.

Young men desirous of earning a living by some other means than by manual labor, are very likely to study medicine. It takes less time and less money to learn to be a doctor than to acquire a firm for the bar or the pulpit. Few of our Western medical colleges require any literary examination to enable students to enter a class. Many doctors graduate every year who could not pass the examination required to teach the highest grade

in our public grammar schools. A good deal has been written of late about demanding a higher education for doctors. Little, however, has been done about the matter. While medical colleges are supported entirely by fees paid by the students it is not likely that they will do anything to reduce their revenues. In truth, they cannot do it and continue to exist. An examination such as is required to enter a village high school would drive students to a school where no examination was required to enter, while an examination like that necessary to enter a first-class literary college would result in closing the doors of the concern.

It is said that not one in three of the professors in our Western medical colleges ever received a degree from their colleges. Surely uneducated professors cannot be expected to make very urgent demands for higher general or professional education. A Southern medical journal thinks something might be done to lessen the over-production of doctors by imposing a tax on medical colleges, varying with their capacity for production and the amount of fees charged. It says: "These colleges might, as distilleries do, keep their product in bond until there was a demand, and then pay the government tax. Wise State-manship may here find an important source of public revenue, and thus materially reduce the public debt."

It is evident that the supply of doctors should be decreased, and there seems to be no better way of accomplishing this than by raising the standard of the medical colleges. While young men can prepare themselves for doctors by the expenditure of less time and money than are necessary to fit themselves for blacksmiths, the quantity of doctors will be large and the quality very poor.—Chicago Times.

IMPORTANT SUGGESTIONS.

Bodily Temperaments—Circles.

Mr. J. W. Colville, an inspirational speaker, of London, says: "We will make some general observations on bodily temperaments. Those persons who easily impart magnetism, should endeavor to place themselves in a positive state to all influences which they do not know to be high and pure."

Magnetism may be drawn and used for baneful purposes, and thus, unless you are familiar with surroundings, you will not know what influences present are beneficial or the reverse. If you enter a room filled with strangers, see to it that you place yourself in a positive condition, for you will find that there are influences struggling to affect you; but let yourself become negative gradually, and only to those whom you feel are exalted spirits.

When you desire to acquaint yourself with any person in particular, make yourself voluntarily negative to one individual, and test the influence that is thrown upon you. When found beneficial, put yourself widely negative to that individual. On the other hand, if you receive mental, spiritual or bodily injury, then see to it you make yourself entirely positive. You can only gradually under ordinary circumstances fully ascertain that which is beneficial to the use of the circle.

Whenever you go into those circles where you know full well there are persons who will draw from you injuriously, you should array yourself in dark clothes, and especially in silk, which is a good non-conductor. Silk worn next to the body is particularly recommended to delicate persons placed in inharmontous surroundings. Suppose you are to a select assembly of friends, and feel benighted by the influence of the circle. Wear clothes of a light texture, or if warmth is required, any woolen material.

Whenever in a circle you feel true gentleness, warmth and sympathy, and that there are persons who are giving and receiving benefit from each other, never wear silk. Array yourself in white, pink, violet, or blue.

You should only partake, on the day of circle, of two meals, preferably; if the circle is held in the evening, the first about nine o'clock a. m., comprised principally, if not entirely, of bread and fruit. Some fruit we do not recommend as being of the highest use to weakly persons, but it is good for those who are strong. It is necessary that you should take exercise, a considerable amount, though not enough to induce fatigue. When you return home, take a bath in the afternoon. This should not be very hot or cold; in the majority of instances, if it is possible, that the bath should remain of the same temperature for a quarter of an hour, this is advisable that you should remain in it so long. If it is impossible that the heat should be retained, then remain in it for five minutes only. If the room be at all cold, then dress yourself in those clothes which you have found by experience to be best for yourself and feel the same sitting together for spiritual purposes.

Are you about to attend a circle? Then array yourself in that which will render you positive. In those cases where you desire to impart and receive freely, array yourself in linen or woolen fabrics.

Supposing the circle were held at eight o'clock in the evening, we would recommend that you should take your second meal at four or five o'clock, consisting of fibrous food and fruit; better leave the coarse kinds of vegetables out of the question, beans and lentils which convey that nutriment which some persons distinctly require may be eaten freely before the circle.

Never partake of eggs, and it is not desirable you should partake of butter and milk freely, though some persons appear to need these things moderately. We should recommend pure vegetable food to those who require fatty substances. The fat preferable to use is the substances employed for cooking vegetables, etc.

Suppose you intend to frequent a circle and desire to receive truth; if you enter with a capitious spirit you will render yourself positive to good influences and negative to evil. We are speaking not solely from observation, but from those powers which we possess as the result of our experience both on earth and in the spiritual world.

Supposing you wish to benefit the communication received from the spirits. If you came to criticize their conduct and utterances, you by no means would be in a condition until your critical spirit is allayed. If you came to receive and direct truth in your mind, then you will receive only that which is beneficial for you, and you will naturally reject that which is antagonistic to your welfare.

We do not desire you should receive everything as infallible truth. We decidedly state that you should come with an intense desire to receive the truth, and of being uplifted and elevated thereby. If the communications are untruthful, when you are in that spirit you will soon know it; if the results are misleading, and evil spirits are present, you will very soon know it and aid in inducing a better state.

The very power which enables you to discriminate when you are in the state of passivity and receptivity is your own judgment acting healthily under the influence of the higher spirits. While your harsh criticism is not working at all, your intuitive faculties are at the highest point of intelligent operation.

It may be possible that the scientific aspect might be overlooked occasionally, that the spiritual will be at once seen. We would like to see in order that the highest phases of the phenomena may be developed, you should prepare yourselves by proper diet, clothing and bathing; two meals a day prior to the séance to be held in the evening will always be sufficient, take a third after your return home. We do not by any means state that undue abstinence from food is desirable. Long and vigorous fasting tends to decrease the vital powers and to place man in a too negative condition—in the present state of society a dangerous one, rendering you negative to low influences if they are around you.

The stronger, the healthier the body, the better, and the more magnetism generated, provided the mind be pure. Having these material and mental conditions furnished, we would say limit your circle to twelve persons. This is a sacred and complete number; it is desirable six should be men and six female to evenly balance influence; in any case let your regular circles be always formed of an even number. If you do not have twelve, have six or even up to twenty-four, thirty-six, or extending, if necessary, to one hundred and forty-four on particular occasions.

T. W. Evans, of Mt. Vernon, N. H., writes: "You make a fair point in your monistic doctrine, who are like unclean frogs, amphibious, earthly and spiritual. You are doing a good work for the whole human race. Keep religious bigots out of the government, and all the rest will come out right. Let them once get in and they will think they do God good service to suppress spiritual papers. A secular government is our anchor of hope."

right. Let them once get in and they will think they do God good service to suppress spiritual papers. A secular government is our anchor of hope.

Spiritual Investigation.

It is manifestly our duty and that of all true Spiritualists, to aid earnest enquirers in their search for evidence, but at the same time we should exercise wisdom in tendering that aid. It is certainly unwise when a circle after much trouble and application has succeeded in opening up communication with the other world, and this communication is dependent upon harmony and concentration of mind, to introduce a novice who may have expressed a desire to witness what takes place (and who in most instances is prompted by no higher motive than curiosity) into the room.

As a rule, it distracts the attention of at least a portion of the members, disturbs the harmony, lessens the power of the manifestations, and checks the general progress, the disadvantage much more than outweighing the good done to the visitor, which is in many cases extremely problematical; the utmost possible good where the condition of mind of the visitor was favorable, and the phenomena deemed satisfactory being an impetus to fuller investigations, but in most cases it is the reverse, and an injury is done to the circle without any corresponding good occurring. In well developed mediums, or circles where the conditions are positive, these drawbacks do not exist, but even then unless the phenomena presented is on the plane of the visitor's idea, no good is done. It is far better, after having ascertained the sincerity of the inquirer, to give them an outline of the scope and philosophy of the subject, loan them books, and point out to them that professional media or ready-made circles are not essential to conviction, but that where two or three earnest minds apply themselves to serious and persistent investigation, some channel of communication will sooner or later be opened as the latent powers of their spiritual nature are brought into action by contact with ideas pertaining to the spiritual plane of existence.—Harbinger of Light.

O. F. Thornton, of San Louis Obispo, Cal., writes: "Allow me to thank you for submitting my queries to James Nolan, and writing your veritable editorial on my suggestion, which just filled the bill and perfectly harmonized with my ideas on the subject. I extend my thanks to James Nolan for the instruction and pleasure his lucid answers to all manner of questions submitted, give me, and I trust, all your extensive list of readers. Nothing in my reading on spiritual subjects has done for me as much as the calm satisfaction as does your 'Independent Voice.' Mr. Nolan would, had he lived, made a capital editor. He understands the art of lucid condensation better than any writer or speaker I ever before met; I should have said read. With no desire to flatter, I must say that each number of the JOURNAL surpasses the former, which is evidence of the labor you bestow upon it."

Did you ever know the man Montrose, of whose name I have a long account last week, a copy of which I sent you? If so, what? While in many respects I know he is a good medium, in others he is a most unreliable man. How long, oh! how long, must our heavenly cause suffer from contamination with such people? Sometimes I feel like giving up the effort to advance the cause by word, pen or deed, but then the angels compel before me, through manifestation of their undying love, and I strengthen myself. Do the best I can in my circumscribed sphere."

Geo. Lieberknecht, of Geneseo, Ill., writes: "Strictly a business man, I am compelled to spend much of my time in reading, and I have of late often observed how wide spread and how general the belief in Spiritualism really is. Although but a recent convert myself, through observations quietly and thoroughly made at my own house and home, Spiritualism is to me a sacred cause,—the cause of causes. The reason why the now almost universal belief is not openly avowed, but cherished in secret only, is, in my opinion, the terrible case of Spiritualism has suffered through some professional mediums—mountebanks, most of them, and, on the other hand, the credulity and gullibility of so many investigators. Now, the purpose of my letter is to address you with a few sincere words of acknowledgement and praise for the bold and many course you are pursuing to rid this sacred cause of its one great hindrance—these professional impostors and deceivers. Spare none of them. Thousands upon thousands of true men and women must bid you God speed, and rejoice in finding you, more and more, the right man, in the right place."

Joseph Wolf, of Boulder, Colorado, writes: "Being badly situated in my faith, I am reading with intense interest the able articles of Hudson Tuttle, in the hope that he may be able to demonstrate, by a course of reasoning, that which I desire to be convinced of—future existence. Hence, you see, I should regret exceedingly to forego the pleasure and the great good that may come to me by following him in his course of reasoning, even if there were no other features of the JOURNAL to command my admiration. Spiritualism is quiet here, mostly in consequence of the humbergery of three combined individuals, Peck, Charley, Cutler and Arthur Cheswright, who imposed upon this people in a shameful manner, believers and skeptics alike, myself being the only one to detect and denounce them, for which I brought down the ire of the faithful on my head."

A. J. Hull, of Sterling, Ill., writes: "I think that the JOURNAL has improved since it has been under your management; and if you go on in exposing the bad and upholding the right, you will be sustained by all the best people. The JOURNAL should be in every family, as its teaching will make people better. It has a good, moral influence. I see by the Times that Dr. Withersford is exposing his 'ricks' to the Presbyterians. If they like that kind, they are welcome to have him. We, in this place, some years ago, hired him to come out here and give us a séance. He brought with him a cabinet made of black muslin; also a paper horn that he talked through; it was such a bare-faced humbug that the audience broke up his cabinet, and he left the hall in the excitement and took the train for Chicago. He had got his money before he commenced, and was that much ahead."

W. J. F. Jones, of Clarendon, Ark., writes: "The dear old JOURNAL still comes to my address. Capt. E. H. Brown, of Michigan, has just closed a series of lectures at this place, which, for sublimity of thought and sentiment, has never been excelled in my hearing. His lectures have done much to remove prejudice from the minds of the people. Bro. M. C. Vandercook was with him with his soul-inspiring music, which made us feel that we were nearer heaven than ever before in life. Bro. Brown also did valuable service as a speaker while with us. By my request he visited Mrs. B. N. D. Tanshill, who had been suffering for seven weeks with the moment's death from a poisoned hand, although she had a skilled physician with her all the time. Bro. Brown, by the aid of the good angels, relieved her in a few minutes, and she has been improving ever since. May God and the good angels be with them wherever they go."

Polly Brookway, of Allegan, Mich., writes: "I received your card stating that you were obliged to drop off some of the names to whom you have sent your JOURNAL free, mine among the number. I am very sorry that I shall not receive the JOURNAL any longer. I am a poor widow, and advanced in years, and I am in need of help. I have been a Spiritualist for a number of years, and I shall feel lost without having your paper to read. I am not able to pay for it, and I thank you very much for sending it to me free for so long a time as you have."

It is impossible for us to send the JOURNAL free to as many as desire it, and who are unable to pay for it. The Widows and the Orphans' fund was long since exhausted, leaving the whole burden of sending the JOURNAL to the poor, resting entirely upon us. Will not some kind-hearted gentleman or lady subscribe for the JOURNAL for this poor widow?

J. A. Rose, of North Adams, Mich., writes: "The preachers of the orthodox faith tell us that we owe to the church and Bible all the privileges we enjoy, which arises from the present state of civilization in which they are used. Mr. Rose desires to know about this."

Death from joy is a rare occurrence in this sober, cloudy world. A Sheffield blacksmith, who had been in prison for two months, returned to his home on Dec. 10th, and on seeing his wife and child was so overjoyed that he ruptured his heart and died before a physician could be summoned.

Our imagination becomes real in the Spirit world. A sweet, loving soul harbors no horrid images which will rise up and torment it in that place. Beware, then, of pernicious thoughts, for if the mind be true and pure, the spirit body will be so in the next world as to live and die, so you are and must be, in that ideal world to which we all are rapidly hastening.

E. Wyman, of East Westmoreland, N. H., writes: "Your remarks on fraudulent mediums are in complete accordance with your ever consistent and candid course, as all the readers of the JOURNAL can attest. If spiritual circles were held in families or by a few neighboring Spiritualists, and this done under favorable conditions, so that all is friendly, cordial and harmonious, then good and satisfactory results would follow, as at such quiet and agreeable sittings our own dear spirit friends would delight to come and converse with us, and we should be made wiser, happier and better."

J. A. Rose, of North Adams, Mich., writes: "I am a backslider from the Baptist church, but I was fortunate to slide right into Spiritualism, and thanks to God and the good angels, I have received what the orthodox call regeneration. If there is anything that will give a man a new heart it is true Spiritualism. I used to be afraid to investigate Spiritualism, for I had been taught it was the works of the devil; but if the devil is a liar, and the truth is not in him, how can he tell truth as we get it from the Spirit world? I thank the powers of the Spirit land that I am no longer bound down by the galling chains of superstition."

E. S. Pope, of Indianapolis, Ind., writes: "I would like to say a few words in regard to what is being done in the way of feeding the spiritually hungry in our city of churches. On Sunday evening, Feb. 10th, Mrs. Combs gave us a very interesting lecture on prospective Spiritualism. She also described and gave full names of over twenty spirits, all being recognized by friends present. She is a good worker as well as a good medium, and should be kept continually in the field. We have a good hall, and free to any medium or speaker that sees proper to give this place a passing call. We have several good mediums in our city, and a good many that are being developed. So you see the good work goes bravely on. May it continue until all shall know the truth."

The controversy in regard to endless punishment brings to the front an anecdote of Lyman Beecher and Hosea Ballou, which is well worth repeating. They met together, one day to compare Calvinism and Unitarianism. Both were Bible men, and each came armed with textual missiles. After several apostolic blows from each, shrewdly parried by the other, Dr. Beecher opened to the ninth Psalm and read: "The wicked shall be turned into hell, and all the nations that forget God." "Here, sir," the wicked one in hell; get that! If you can," Hosea Ballou, calm as a summer morning, pointing to the twentieth chapter of John's Revelation, read: "Death and hell delivered up the dead which were in them." "There," said Father Ballou, "they are out; get them in again if you can."—Star in the West.

Brief Mentions.

Wm. L. Booth, of Hempstead, Texas, writes: "The JOURNAL is an 'institution' that no Spiritualist can afford to be without after once seeing it."

James F. Latimore, of Cecil, O., writes: "The JOURNAL is food to our souls, that we cannot well dispense with."

V. S. Anderson, of Rocky Bar, Idaho, writes: "The JOURNAL is greatly improved, getting better all the time."

E. E. Pool, of Welmar, Tex., writes: "Mr. Stuart certainly writes when he feels that the JOURNAL revivifies him, and makes him feel like a new man."

M. Larkin, of Downingtown, Pa., writes: "The JOURNAL is worth three times what you charge for it."

G. Crowell, of Pautucket, R. I., writes: "I have taken the JOURNAL two years and I am very much pleased with it. I consider it the best Spiritualist paper that is published."

Titus Sheard, of New Dundee, Canada, writes: "I like the JOURNAL well, and that you may be blest with health and prosperity and long continue to publish it, is my sincere wish."

I. B. Pelham, of Waen, Texas, writes: "Accept my thanks to you for the improvements on the dear old JOURNAL, and my hopes are, that you may continue to improve it, for progress is the watchword."

N. B. Hale, of San Bernardino, Cal., writes: "I do not know what I should do without the JOURNAL; to miss a number is like going without something to eat. I hope I may always be able to contribute to its support."

W. H. Strobidge, of Grand Detour, Ill., writes: "I am a constant reader of your paper, the RELIGIO-PHILOSOPHICAL JOURNAL, and like it very much indeed. I take several papers, but the JOURNAL is my favorite. I receive my first number of the Independent Voice, in I think, a most valuable feature to your readers."

Will you give place to the following extracts from letters I have received during the last week: "Mr. H. E. Parsons writes from Ashabua, O.: 'I will do all I can to get a League organized here.'"

"Mr. F. A. Angell writes from Fossil, N. J.: 'I certainly hope for 1880, our movement will be a good start to influence the national presidential contest.'"

"Mr. Samuel Casad, of Wolcott, N. Y., says: 'Just in proportion as the people become enlightened they cast off all allegiance to the myths and fables by which they have been enslaved.'"

"Mr. G. W. Topping writes from De Witt, Mich.: 'We trust the time is not far distant when we can organize and sustain a Liberal League here.'"

"Mr. Wm. H. Knapp writes from Middletown, N. Y.: 'Send me blanks for organization on Feb. 23rd.'"

"Mr. G. W. Baldwin writes from Lionville, Pa.: 'We had a good meeting here on Sunday. We voted to apply at once for a charter. Substantial citizens joined our League. We now number some fifty members. We mean business here.'"

"A friend writes from Mt. Pleasant, Pa.: 'I have established a free library of Liberal books on my own responsibility with the help of a few friends. I think I can do good in that way, and in a short time get a sufficient number together to form a League.'"

"Mrs. De Arter writes from Oil City, Pa.: 'Sunday evening I spoke in Jamestown, N. Y., to an audience of twelve hundred. As soon as our duties will permit it is my intention to see what can be done for a Liberal League in this place.'"

"Mr. Andrew M. Walt writes from Norwich, N. Y.: 'I think a Liberal League can be formed here of about forty members.'"

"Mr. Harvey Bryant, aged eighty three years, writes from Deposit, N. Y.: 'Now is the proper time to organize the Freethinkers into Leagues. Send me instructions and blanks and I will see what can be done.'"

"Mr. J. G. Reynolds, of Bromley, N. Y., says: 'I feel sure I can get enough together to form a League in this county, and perhaps in the town. I will try.'"

"Mrs. Amelia Colby writes from Oswego, Kan., that she and Mrs. Smith are engaged in the organization of Liberal Leagues in Kansas. She says, 'We organized one last week in Columbus, Kan., and this week we are here.'"

H. L. Galt, of Salamanca, N. Y.

Dr. Adam Clark, who had a strong aversion to pork, was called upon to say grace at dinner, where the principal dish was roast pig. He is reported to have said, "O Lord, if thou canst bless under the Gospel what Thou didst curse under the Law, bless this pig."

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Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

ACORNS AND OAKS.

BY DR. D. AMBROSE DAVIS.

Though tender the twig as it starts from its germing To struggle with fate for what it shall be.

Let us but think how the germ of a lily In silence, unnoticed, begins its career.

All helpless the babe in the arms of its mother, Entirely unconscious of what is to be.

How wondrous the pathway it looks back to see!

Small though the fire that a little spark kindles Unheeded, unguarded, behold how it flashes!

And slight though a crime that a child may indulge in, Unmindful that oaks from the small acorns grow.

So it may grow to be wondrously wicked, And sink to the depths of the direst of woes!

But, oh, when the harp is attuned to the angel, How sweet is the anthem, how precious and dear.

How soon it becomes that divinest of blessings— God's own benediction that falls on the ear!

EXALTATION.

BY FANNIE E. CROCKER.

They stood upon the crowning heights of their supernal fame, The beau-ideal of perfection.

Their faces glowing with the radiant light of heaven;

Side by side in strength of love, in power of mind Surpassing in angelic beauty,

No voices echoed through the stilly air, No loud applause lent its wrapt charm,

But in the silent consciousness of immortality they stood

The full expression of that surpassing excellence, The perfect man and woman.

Around their brow the glorious light divine Swept in unchanging rays

That lit their faces with that heavenly light That beamed around the Savior on the mount;

Beneath their feet the lilies bloomed, Flowers of rare beauty filled the air with their en- rching fragrance,

While music, borne upon the zephyr's wing, Filled the whole with harmony.

O' happy thought, O' glorious hour, When the sweet spirit of eternal truth Shall fill the hearts of men.

When man and woman equal in mind That lives forever, shall stand beside each other in its grandeur.

Thought meeting thought on seraph wings To be recorded on the central soul;

Purified, exalted, equal in power, Woman co-equal! shining in all surpassing loveliness,

Blending her conceptions soft and pure With man in all his strength of thought;

Then shall the morn have dawned on man's redemption Beyond the partial voice that echoes now on earth.

Religious Publications.

The Sun, in commenting on the death of the Daily Witness, has the following: "People couldn't stand being preached to every day, and the religious common places dealt out to them were unendurable; the rag ends of old sermons printed as leading articles; the dreary tracts which filled so many columns; the cheap and frequently spurious accounts of morbid religious experiences in men, women and children; and the hammy-pammy religious sentimentalities, were not the sort of stuff that an active and intelligent community could feed on."

There is a dearth of good paper are yearly wasted in the publication in other forms of just this sort of pious writing, until the state of tract has become almost sickening to thousands of men who honor real religion and try to regulate their lives in accordance with its precepts.

There was no call, therefore, for still further glutting the market with a journal devoted to the dissemination of the same kind of trash. The men who start these religious daily papers know only one way of performing their task. It is to repeat the familiar phrases of tracts and sermons, phrases which by much repetition have often lost their force, which fail to express sincere convictions, and make no impression on the reader, who knows as soon as he has looked at the first sentence of the article just what he will be bored with if he reads it through.

There is wanting in such writing the ring of manly and independent thought and the freshness of originality. It is a dinner of old scraps offered to men of robust appetites. These religious editors never have a new idea. They keep hammering away at the old themes, as if as tired as laws, and are unable to put themselves in sympathy with existing society, so eager for information, and so trained by the so-called secular papers to appreciate good and honest writing. Religion to these professional plebeians is a body of phrases, a lot of Oriental figures of speech, a set of emotional experiences; and it has few points of contact with the actual lives of the individuals who are working for their living while beset with temptations and groping about to find the meaning of things. You can't put people off with religious platitudes in a paper. They may stand there and deliver with rhetorical skill from a pulpit, but they won't waste their time reading them every morning as diluted in a journal. Moreover, how is an evangelical newspaper to prosper when the evangelical church fails to effectively meet the infidelity of the age? We see modern science, vigorously assailing the very foundations of Christianity, and laughing at the defense appointed defenders of the faith are making. We see ministers dodging the shibboleth sent against them, instead of pointing out to fight the foe to the bitter end. The faith which has been handed down to us is in danger from its enemies; skepticism is spreading rapidly among the young men of education, and among the older men the seeds of unbelief are being sown broadcast. Is the evangelical church in earnest? Does it really believe the doctrines it professes? Does it still hold that their acceptance by men is necessary to salvation? If it is sincere in its convictions, then why has it come to defend them with all its rattle against a foe who is boasting of his prowess? If the church expects to win a victory over the columns of infidelity, so rapidly recruiting and bringing to bear the strongest weapons of argument, it will need to march against them with

something more effective than the pop-gun of sentiment and the blank charges of threadbare phrases easily rolled off the tongue. Its writers and its speakers, its journalists and its pulpit orators will have to fight as if they meant business, and were not play soldiers kept for show on a holiday. Religious hammy-pammyism is out of date.

It is a fact beginning to be recognized that Spiritualism alone can the proper weapons (consisting of truths) be found to fight materialism, and successfully resist its advance. The circulation of the JOURNAL among all classes would do more to illuminate the world than all other agents combined.

DEATH.

Premature Burials.

It is often the case that physicians pronounce a person dead, when the vital spark has not yet been extinguished, and when by the administration of proper remedies, the functions of life would again renew their usual activity. The following case is illustrative of the point in view, as set forth by the Philadelphia Times:

Apparently Mr. Schrack died at 9 minutes of 7 o'clock on Sunday morning. His limbs became cold and rigid, his lips colored purple, and around his mouth was the blue mark, generally supposed to betoken death. A hand mirror was placed over his mouth, but his shining surface was not dimmed. His friends and neighbors who stood around pronounced him dead and grieved for him. A few hours afterward the body was completely stripped that it might be prepared for the undertaker's hands. Before washing the corpse it was necessary to remove it from the bed. A neighbor, Mr. Charles Shankland, lifted the body, when, to his alarm, he distinctly heard a feeble groan. A hurried examination developed the fact that the man was not dead. The body was wrapped in blankets and placed on a table between them. Mr. Shankland hurried for the doctor, and, returning quickly, acted under the instructions he had received until the doctor arrived. In a short time Mr. Schrack had regained consciousness, and was sitting up in bed, but more than that, the man who before was lying at death's door, and who was terribly afflicted with disease, was almost as sound and well as ever he was in his life. Mr. Schrack had the idea of having his peculiar case being made public, but if the particulars are to be related he said he would prefer narrating them himself, so that the statement might be correct.

A Times representative yesterday found him sitting up in bed, with a bright color in his cheeks and looking anything but a corpse. He is a young man, probably 30 years of age, a good talker and intelligent. He spoke in a hoarse whisper, not the result of his illness, but caused by his catch in his throat in consequence of the perspiration he was thrown into by the remedies employed to revive him. He spoke earnestly of his experience, but was vivacious and smiling, and at times joked about the expressions of the doctor when he found him alive.

Speaking of his sensations while apparently dying, he said:

"I lost my hearing and my speech became thick, my tongue being greatly swollen. I had fully made up my mind that I had to die. At about 4 o'clock on Sunday morning the tips of my fingers became like lead. My sight was now entirely gone. My stomach was terribly swollen and greatly inflamed. Each succeeding cramp was more severe and reached higher up the chest. All the passages of my throat seemed to be closed. Shortly before 7 o'clock I asked to be moved to the foot of the bed. My head had scarcely touched the pillow, when I exclaimed, 'Throw me over!' and then I found myself in another land. The vision I looked upon was the most beautiful that man ever saw. It would be impossible for me to give a description that would do it justice. My first feeling was that of falling down a great, bright, and then I found myself in a valley, walked along until I came to a terrible, dark, black, river, at sight of which I shuddered and feared. Before me and beyond the river was a black cloud. Others were walking over the river, and although I dreaded it, something urged me on and I felt that I had to go with the others. As I got nearer to the dark cloud it became bright and beautiful, and expanding it opened and disclosed the most beautiful sight. The first I saw was Jesus. I saw a great temple and a great throne. I saw my little boy, who was drowned two years ago, and my other dead child. I saw my dear wife, but I could not touch them. I saw people whom I had almost forgotten. I saw my old gray-haired grandfather, who died when I was but two years old. There were many whom I looked for, but I did not see them."

When the vision began receding, and I can never describe the terrible disappointment I felt when I found myself again in bed. I felt, indeed, grieved; it was 11 o'clock when I regained consciousness, and at once I felt as though my life had been renewed. I was a new man. I had not then, nor have I now, an ache or pain. My eyesight, my hearing and my speech have fully returned, and I feel now as well as ever I did in my life."

Too Many Doctors.

Chicago has already sent out two of her annual batches of medical graduates, numbering one hundred and fifty. Of the six medical colleges in the city four have yet to hold their commencement, and are expecting to grant diplomas to three hundred and fifty more students. Chicago now ranks the third, if not the second, city in the United States in the education of doctors. During the present winter about one thousand students have been in attendance at the various colleges. This large number is accounted for in part by the recent unfriendly legislation in this State toward graduates and persons who have been practicing without diplomas. Many of the latter gave up their practice for a few weeks or months, that they might earn themselves with medical and surgical knowledge, with a view of appearing before the State board of examiners.

Another cause for the great number of medical students is the rivalry which exists between the different medical schools. They are all candidates for public favor, and are at extraordinary pains to secure it. Country doctors are appealed to with a view of inducing them to send students. Some of the colleges endeavor to obtain students by having a very short term of lectures, which results in a short board bill. Others make offers for patronage in the form of low lecture fees. In one or two cases the course is shorter and the tuition low. Impetuous students are often allowed to give notes for their tickets, or to attend lectures without the payment of the ordinary fees. Each college is desirous of obtaining a large class, and resorts to almost any means to procure one. Students who arrive in town and spend some days in looking around among the various doctor factories, are sometimes met by persons interested in the success of each, and managed like unsophisticated travelers by hotel runners.

This country has greater facilities for manufacturing doctors than any in the world. It has a medical college to each 429,947 inhabitants, while Great Britain has one for 1,705,895, and France one for each 6,000,000 of her people. As might naturally be expected, we are better supplied with doctors so far as numbers are concerned, than any people in the world. We turn out on an average 3,000 new doctors every year. We have one doctor for every 515 inhabitants, while Great Britain has one for 1,613; France one for 1,814, and Germany one for 3,000. Some of the States are greatly overstocked with dispensers of pills. Kentucky has a doctor for every 547 people; Indiana, one for 465; and Nevada one for 382. It is a rule the States that have the most medical colleges have the largest number of doctors. This may be explained on the presumption that many of the graduates have not the means to go to distant fields of labor, and so sell up their shillings in the town nearest to them.

Young men desirous of earning a living by some other means than by manual labor, are very likely to study medicine. It takes less time and less money to learn to be a doctor than to acquire a trade. It is a rule the States that have the most medical colleges require any literary examination to enable students to enter a class. Many doctors graduate every year who could not pass the examination required to teach the highest grade

in our public grammar schools. A good deal has been written of late about demanding a higher education for doctors. Little, however, has been done about the matter. While medical colleges are supported entirely by fees paid by the students it is not likely that they will do anything to reduce their revenues. In truth, they cannot do it and continue to exist. An examination such as is required to enter a village high school would drive students to a school where no examination was required to enter, while an examination like that necessary to enter a first-class literary college would result in closing the doors of the concern.

It is said that not one in three of the professors in our Western medical colleges ever received a degree from their colleges. Surely uneducated professors cannot be expected to make very urgent demands for higher general or professional education. A Southern medical journal thinks something might be done to lessen the over-production of doctors by imposing a tax on medical colleges, varying with their capacity for production and the amount of fees charged. It says: "These colleges might, as distilleries do, keep their product in bond until there was a demand, and then pay the government tax. Wise Statesmanship may here find an important source of public revenue, and thus materially reduce the public debt."

It is evident that the supply of doctors should be decreased, and there seems to be no better way of accomplishing this than by raising the standard of the medical colleges. While young men can prepare themselves for doctors by the expenditure of less time and money than are necessary to fit themselves for blacksmiths, the quantity of doctors will be large and the quality very poor.—Chicago Times.

IMPORTANT SUGGESTIONS.

Bodily Temperaments—Circles.

Mr. J. W. Colville, an inspirational speaker, of London, says: "We will make some general observations on bodily temperaments. Those persons who easily impart magnetism, should endeavor to place themselves in a positive state to all influences which they do not know to be high and pure."

Magnetism may be drawn and used for baneful purposes, and thus, unless you are familiar with surroundings, you will not know what influences present are beneficial or the reverse. If you enter a room filled with strangers, see to it that you place yourself in a positive condition, for you will find that there are influences struggling to affect you; but let yourself become negative gradually, and only to those whom you feel are exalted spirits.

When you desire to acquaint yourself with any person in particular, make yourself voluntarily negative to one individual, and test the influence that is thrown upon you. When found beneficial, put yourself widely negative to that individual. On the other hand, if you receive mental, spiritual or bodily injury, then see to it you make yourself entirely positive. You can only gradually under ordinary circumstances fully ascertain that which is beneficial to the use of your circle.

Whenever you go into those circles where you know full well there are persons who will draw from you injuriously, you should array yourself in dark clothes, and especially in silk, which is a good non-conductor. Silk worn next to the body is particularly recommended to delicate persons placed in inharmatous surroundings. Suppose you are to a select assembly of friends, and feel benighted by the influence of the circle. Wear clothes of a light texture, or if warmth is required, any woolen material.

Whenever in a circle you feel true gentleness, warmth and sympathy, and that there are persons who are giving and receiving benefit from each other, never wear silk. Array yourself in white, pink, violet, or blue.

You should only partake, on the day of circle, of two meals, preferably; if the circle is held in the evening, the first about nine o'clock a. m., comprised principally, if not entirely, of bread and fruit. Some fruit we do not recommend as being of the highest use to weakly persons, but it is good for those who are strong. It is necessary that you should take exercise, a considerable amount, though not enough to induce fatigue. When you return home, take a bath in the afternoon. This should not be very hot or cold; in the majority of instances, if it is possible, that the bath should remain of the same temperature for a quarter of an hour, this is advisable that you should remain in it so long. If it is impossible that the heat should be retained, then remain in it for five minutes only. If the room be at all cold, then dress yourself in those clothes which you have found by experience to be best for yourself and those who are sitting together for spiritual purposes.

Are you about to attend a circle? Then array yourself in that which will render you positive. In those cases where you desire to impart and receive freely, array yourself in linen or woolen fabrics.

Supposing the circle were held at eight o'clock in the evening, we would recommend that you should take your second meal at four or five o'clock, consisting of fibrous food and fruit; better leave the coarse kinds of vegetables out of the question, beans and lentils which convey that nutriment which some persons distinctly require may be eaten freely before the circle.

Never partake of eggs, and it is not desirable you should partake of butter and milk freely, though some persons appear to need these things moderately. We should recommend pure vegetable fat to those who require fatty substances. This is far preferable to the use of animal substances employed for cooking vegetables, etc.

Suppose you intend to frequent a circle and desire to receive truth; if you enter with a capacious spirit you will render yourself positive to good influences and negative to evil. We are speaking not solely from observation, but from those powers which we possess as the result of our experience both on earth and in the spiritual world.

Supposing you be in the habit of the communication received from the spirits. If you came to criticize their conduct and utterances, you by no means would be in a condition until your critical spirit is allayed. If you came to receive and direct truth in your mind, then you will receive only that which is beneficial for you, and you will naturally reject that which is antagonistic to your welfare.

We do not desire you should receive everything as infallible truth. We decidedly state that you should come with an intense desire to receive the truth, and of being uplifted and elevated thereby. If the communications are untruthful, when you are in that spirit you will soon know it; if the results are misleading, and evil spirits are present, you will very soon know it and aid in inducing a better state.

The very power which enables you to discriminate when you are in the state of passivity and receptivity is your own judgment acting healthily under the influence of the higher spirits. While your harsh criticism is not working at all, your intuitive faculties are at the highest point of intelligent operation.

It may be possible that the scientific aspect may be overlooked occasionally, that the spiritual will be at once seen. We would like to see in order that the highest phases of the phenomena may be developed, you should prepare yourselves by proper diet, clothing and bathing; two meals a day prior to the séance to be held in the evening will always be sufficient, take a third after your return home. We do not by any means state that undue abstinence from food is desirable. Long and vigorous fasting tends to decrease the vital powers and to place man in a too negative condition—in the present state of society a dangerous one, rendering you negative to low influences if they are around you.

The stronger, the healthier the body, the better, and the more magnetism generated, provided the mind be pure. Having these material and mental conditions furnished, we would say limit your circle to twelve persons. This is a sacred and complete number; it is desirable six should be men and six female to evenly balance influence; in any case let your regular circles be always formed of an even number. If you do not have twelve, have six or even up to twenty-four, thirty-six, or extending, if necessary, to one hundred and forty-four on particular occasions.

T. W. Evans, of Mt. Vernon, N. H., writes: "You make a good point in your monographs, who are like unclean frogs, amphibious, earthly and spiritual. You are doing a good work for the whole human race. Keep religious bigots out of the government, and all the rest will come out right. Let them once get in and they will think they do God good service to suppress spiritual papers. A secular government is our anchor of hope."

right. Let them once get in and they will think they do God good service to suppress spiritual papers. A secular government is our anchor of hope.

Spiritual Investigation.

It is manifestly our duty and that of all true Spiritualists, to aid earnest enquirers in their search for evidence, but at the same time we should exercise wisdom in tendering that aid. It is certainly unwise when a circle after much trouble and application has succeeded in opening up communication with the other world, and this communication is dependent upon harmony and concentration of mind, to introduce a novice who may have expressed a desire to witness what takes place (and who in most instances is prompted by no higher motive than curiosity) into the room.

As a rule, it distracts the attention of at least a portion of the members, disturbs the harmony, lessens the power of the manifestations, and checks the general progress, the disadvantage much more than outweighing the good done to the visitor, which is in many cases extremely problematical; the utmost possible good where the condition of mind of the visitor was favorable, and the phenomena deemed satisfactory being an impetus to fuller investigations, but in most cases it is the reverse, and an injury is done to the circle without any corresponding good occurring. In well developed mediums, or circles where the conditions are positive, these drawbacks do not exist, but even then unless the phenomena presented is on the plane of the visitor's idea, no good is done. It is far better, after having ascertained the sincerity of the inquirer, to give them an outline of the scope and philosophy of the subject, loan them books, and point out to them that professional media or ready-made circles are not essential to conviction, but that where two or three earnest minds apply themselves to serious and persistent investigation, some channel of communication will sooner or later be opened as the latent powers of their spiritual nature are brought into action by contact with ideas pertaining to the spiritual plane of existence.—Harbinger of Light.

O. F. Thornton, of San Louis Obispo, Cal., writes: "Allow me to thank you for submitting my queries to James Nolan, and writing your veritable editorial on my suggestion, which just filled the bill and perfectly harmonized with my ideas on the subject. I extend my thanks to James Nolan for the instruction and pleasure his lucid answers to all manner of questions submitted, give me, and I trust, all your extensive list of readers. Nothing in my reading on spiritual subjects has done for me as much as the calm satisfaction as does your 'Independent Voice.' Mr. Nolan would, had he lived, made a capital editor. He understands the art of lucid condensation better than any writer or speaker I ever before met; I should have said read. With no desire to flatter, I must say that each number of the JOURNAL surpasses the former, which is evidence of the labor you bestow upon it."

Did you ever know the man Montrose, of whose name I have a long account last week, a copy of which I sent you? If so, what? While in many respects I know he is a good medium, in others he is a most unreliable man. How long, oh! how long, must our heavenly cause suffer from contamination with such people? Sometimes I feel like giving up the effort to advance the cause by word, pen or deed, but then the angels compel better efforts through manifestation of their undying love, and I strengthen myself to do the best I can in my circumscribed sphere."

Geo. Lieberknecht, of Geneseo, Ill., writes: "Strictly a business man, I am compelled to spend much of my time in reading, and I have of late often observed how wide spread and how general the belief in Spiritualism really is. Although but a recent convert myself, through observations quietly and thoroughly made at my own house and home, Spiritualism is to me a sacred cause—the cause of causes. The reason why the now almost universal belief is not openly avowed, but cherished in secret only, is, in my opinion, the terrible case of Spiritualism has suffered through some professional mediums—mountebanks, most of them, and, on the other hand, the credulity and gullibility of so many investigators. Now, the purpose of my letter is to address you with a few sincere words of acknowledgement and praise for the bold and many course you are pursuing to rid this sacred cause of its one great hindrance—these professional impostors and deceivers. Spare none of them. Thousands upon thousands of true men and women must bid you God speed, and rejoice in finding you, more and more, the right man, in the right place."

Joseph Wolf, of Boulder, Colorado, writes: "Being badly situated in my faith, I am reading with intense interest the able articles of Hudson Tuttle, in the hope that he may be able to demonstrate, by a course of reasoning, that which I desire to be convinced of—future existence. Hence, you see, I should regret exceedingly to forego the pleasure and the great good that may come to me by following him in his course of reasoning, even if there were no other features of the JOURNAL to command my admiration. Spiritualism is quiet here, mostly in consequence of the humbergery of three combined individuals, Peck, Charley, Cutler and Arthur Cheswright, who imposed upon this people in a shameful manner, believers and skeptics alike, myself being the only one to detect and denounce them, for which I brought down the ire of the faithful on my head."

A. J. Hull, of Sterling, Ill., writes: "I think that the JOURNAL has improved since it has been under your management; and if you go on in exposing the bad and upholding the right, you will be sustained by all the best people. The JOURNAL should be in every family, as its teaching will make people better. It has a good, moral influence. I see by the Times that Dr. Withersford is exposing his 'ricks' to the Presbyterians. If they like that kind, they are welcome to have him. We, in this place, some years ago, hired him to come out here and give us a séance. He brought with him a cabinet made of black muslin; also a paper horn that he talked through; it was such a bare-faced humbug that the audience broke up his cabinet, and he left the hall in the excitement and took the train for Chicago. He had got his money before he commenced, and was that much ahead."

W. J. F. Jones, of Clarendon, Ark., writes: "The dear old JOURNAL still comes to my address. Capt. E. H. Brown, of Michigan, has just closed a series of lectures at this place, which, for sublimity of thought and sentiment, has never been excelled in my hearing. His lectures have done much to remove prejudice from the minds of the people. Bro. M. C. Vandercook was with him with his soul-inspiring music, which made us feel that we were nearer heaven than ever before in life. Bro. Brown also did valuable service as a speaker while with us. By my request he visited Mrs. B. N. D. Tanshill, who had been suffering for seven weeks with the moment's death from a poisoned hand, although she had a skilled physician with her all the time. Bro. Brown, by the aid of the good angels, relieved her in a few minutes, and she has been improving ever since. May God and the good angels be with them wherever they go."

Polly Brookway, of Allegan, Mich., writes: "I received your card stating that you were obliged to drop off some of the names to whom you have sent your JOURNAL free, mine among the number. I am very sorry that I shall not receive the JOURNAL any longer. I am a poor widow, and advanced in years, and I am in need of help. I have been a Spiritualist for a number of years, and I shall feel lost without having your paper to read. I am not able to pay for it, and I thank you very much for sending it to me free for so long a time as you have."

It is impossible for us to send the JOURNAL free to as many as desire it, and who are unable to pay for it. The Widows and the Orphans' fund was long since exhausted, leaving the whole burden of sending the JOURNAL to the poor, resting entirely upon us. Will not some kind-hearted gentleman or lady subscribe for the JOURNAL for this poor widow?"

J. A. Rose, of North Adams, Mich., writes: "The preachers of the orthodox faith tell us that we owe to the church and Bible all the privileges we enjoy, which arises from the present state of civilization in which they are used. Mr. Rose desires to know about this."

Death from joy is a rare occurrence in this sober, cloudy world. A Sheffield blacksmith, who had been in prison for two months, returned to his home on Dec. 10th, and on seeing his wife and child was so overjoyed that he ruptured his heart and died before a physician could be summoned.

Our imagination becomes real in the Spirit world. A sweet, loving soul harbors no horrid images which will rise up and torment it in that place. Beware, then, of pernicious thoughts, for if the mind be true and pure, the spirit body will be so in the next world as to live and die, so you are and must be, in that ideal world to which we all are rapidly hastening.

E. Wyman, of East Westmoreland, N. H., writes: "Your remarks on fraudulent mediums are in complete accordance with your ever consistent and candid course, as all the readers of the JOURNAL can attest. If spiritual circles were held in families or by a few neighboring Spiritualists, and this done under favorable conditions, so that all is friendly, cordial and harmonious, then good and satisfactory results would follow, as at such quiet and agreeable sittings our own dear spirit friends would delight to come and converse with us, and we should be made wiser, happier and better."

J. A. Rose, of North Adams, Mich., writes: "I am a backslider from the Baptist church, but I was fortunate to slide right into Spiritualism, and thanks to God and the good angels, I have received what the orthodox call regeneration. If there is anything that will give a man a new heart it is true Spiritualism. I used to be afraid to investigate Spiritualism, for I had been taught it was the works of the devil; but if the devil is a liar, and the truth is not in him, how can he tell truth as we get it from the Spirit world? I thank the powers of the Spirit land that I am no longer bound down by the galling chains of superstition."

E. S. Pope, of Indianapolis, Ind., writes: "I would like to say a few words in regard to what is being done in the way of feeding the spiritually hungry in our city of churches. On Sunday evening, Feb. 10th, Mrs. Combs gave us a very interesting lecture on prospective Spiritualism. She also described and gave full names of over twenty spirits, all being recognized by friends present. She is a good worker as well as a good medium, and should be kept continually in the field. We have a good hall, and free to any medium or speaker that sees proper to give this place a passing call. We have several good mediums in our city, and a good many that are being developed. So you see the good work goes bravely on. May it continue until all shall know the truth."

The controversy in regard to endless punishment brings to the front an anecdote of Lyman Beecher and Hosea Ballou, which is well worth repeating. They met together, one day to compare Calvinism and Unitarianism. Both were Bible men, and each came armed with textual missiles. After several apostolic blows from each, shrewdly parried by the other, Dr. Beecher opened to the ninth Psalm and read: "The wicked shall be turned into hell, and all the nations that forget God." "Here, sir," the wicked one in hell; get that! If you can," Hosea Ballou, calm as a summer morning, pointing to the twentieth chapter of John's Revelation, read: "Death and hell delivered up the dead which were in them." "There," said Father Ballou, "they are out; get them in again if you can."—Star in the West.

Brief Mentions.

Wm. L. Booth, of Hempstead, Texas, writes: "The JOURNAL is an 'institution' that no Spiritualist can afford to be without after once seeing it." James F. Latimore, of Cecil, O., writes: "The JOURNAL is food to our souls, that we cannot well dispense with."

V. S. Anderson, of Rocky Bar, Idaho, writes: "The JOURNAL is greatly improved, getting better all the time." E. E. Pool, of Welmar, Tex., writes: "Mr. Stuart says when he feels that the JOURNAL revivifies him, and makes him feel like a new man."

M. Larkin, of Downingtown, Pa., writes: "The JOURNAL is worth three times what you charge for it." G. Crowell, of Pautucket, R. I., writes: "I have taken the JOURNAL two years and I am very much pleased with it. I consider it the best Spiritualist paper that is published."

Titus Sheard, of New Dundee, Canada, writes: "I like the JOURNAL well, and that you may be blest with health and prosperity and long continue to publish it, is my sincere wish." I. B. Pelham, of Waen, Texas, writes: "Accept my thanks to you for the improvements on the dear old JOURNAL, and my hopes are, that you may continue to improve it, for progress is the watchword."

N. B. Hale, of San Bernardino, Cal., writes: "I do not know what I should do without the JOURNAL; to miss a number is like going without something to eat. I hope I may always be able to contribute to its support." W. H. Strobidge, of Grand Detour, Ill., writes: "I am a constant reader of your paper, the RELIGIO-PHILOSOPHICAL JOURNAL, and like it very much indeed. I take several papers, but the JOURNAL is my favorite. I receive my first number of the Independent Voice, in I think, a most valuable feature to your readers."

Liberal League Movements.

Will you give place to the following extracts from letters I have received during the last week: "Mr. H. E. Parsons writes from Ashabua, O.: 'I will do all I can to get a League organized here.'"

"Mr. F. A. Angell writes from Fossil, N. J.: 'I certainly hope for 1880, our movement will be a good start to influence the national presidential contest.'"

"Mr. Samuel Casad, of Wolcott, N. Y., says: 'Just in proportion as the people become enlightened they cast off all allegiance to the myths and fables by which they have been enslaved.'"

"Mr. G. W. Topping writes from De Witt, Mich.: 'We trust the time is not far distant when we can organize and sustain a Liberal League here.'"

"Mr. Wm. H. Knapp writes from Middletown, N. Y.: 'Send me blanks for organization on Feb. 23rd.'"

"Mr. G. W. Baldwin writes from Lionville, Pa.: 'We had a good meeting here on Sunday. We voted to apply at once for a charter. Substantial citizens joined our League. We now number some fifty members. We mean business here.'"

"A friend writes from Mt. Pleasant, Pa.: 'I have established a free library of Liberal books on my own responsibility with the help of a few friends. I think I can do good in that way, and in a short time get a sufficient number together to form a League.'"

"Mrs. De Arter writes from Oil City, Pa.: 'Sunday evening I spoke in Jamestown, N. Y., to an audience of twelve hundred. As soon as our duties will permit it is my intention to see what can be done for a Liberal League in this place.'"

"Mr. Andrew M. Walt writes from Norwich, N. Y.: 'I think a Liberal League can be formed here of about forty members.'"

"Mr. Harvey Bryant, aged eighty three years, writes from Deposit, N. Y.: 'Now is the proper time to organize the Freethinkers into Leagues. Send me instructions and blanks and I will see what can be done.'"

"Mr. J. G. Reynolds, of Bromley, N. Y., says: 'I feel sure I can get enough together to form a League in this county, and perhaps in the town. I will try.'"

"Mrs. Amelia Colby writes from Oswego, Kan., that she and Mrs. Smith are engaged in the organization of Liberal Leagues in Kansas. She says, 'We organized one last week in Columbus, Kan., and this week in here.'"

H. L. Galt.

Dr. Adam Clark, who had a strong aversion to pork, was called upon to say grace at dinner, where the principal dish was roast pig. He is reported to have said, "O Lord, if thou canst bless under the Gospel what Thou didst curse under the Law, bless this pig."

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

WE ARE ALSO PREPARED TO FURNISH MISCELLANEOUS BOOKS NOT IN OUR LIST, at regular rates, and on receipt of the money, or on order, as may be desired. If sent by mail, one-fifth more than the regular rate of the book will be required to prepay postage. The postage of our books is collected. In making remittance, books by postal orders when practicable. If postal order can not be had, register your letters.

Table listing various books for sale, including titles like 'Mental Medicine', 'The Bible', 'The History of the Church', and 'The Philosophy of the Human Mind'. Includes prices and authors.

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gence on earth or in the air, that flies into man's brain, whatever the purpose of it, discourses eloquently, gives philosophy and facts unknown to the mind before, and unknown to any human being present; resembles human beings, so far as to give expression to individual opinion, to give individual names, to manifest individual identity, and yet be a mere occult force?

FACTS DISCLOSED. Philosophers would do well to inquire into these things. It is answered, "Oh, no facts are given, but those that are known somewhere." If they were known on earth, could the illumined subject know then that they were facts? If somewhere in France or in England there is no one who knew your great grandfather, and you have no knowledge of it, nor of his life, nor of the particular place in which he deposits his will, and clairvoyants tell you the name of that grandfather, and of circumstances attending his decease, and where he placed his will, and you go to the old dwelling and hunt through the same, and find the missing papers, is the information audibly transmitted by the spirit of the old house or by the manuscript, or by other surroundings, that has traversed all that distance, and has come out to meet you in the shape of your grandfather, to tell you where the missing will is? Or is it what it claims to be, the presence of that intelligent, active, conscious, human spirit of your great grandfather, who has yet enough of manhood to desire that his earthly relic shall not be forgotten?

SUBJECTS TAKEN FROM THE MESMERIZER. There is no coincidence nor influence that shapes itself in so tangible form as this. I have sat in circles where the subject was first mesmerized, and when certain usual experiments were tried by the mesmerizer, then suddenly the manner changes, the aspect would be more severe and strange, and the mesmerist is in turn the mesmerized one! Who mesmerized him? Under another will power; under strength greater than his own, he has made the stronger will yield to him. Is there anything, any occult science known to earth which can demonstrate that one already mesmerized, can, by his own power become positive? Is there anything to show in the laws of earthly science that the mesmeric subject can without any relinquishing of control on the part of the mesmerizer, become aggressive and in his turn become the mesmerizer? Could I have seen this and then doubted an outside control.

PSYCHOLOGY MORE SUBTLE THAN MESMERISM.

Psychology is that branch of mesmeric science which realizes the influence of mind upon mind, is even more subtle than mesmerism, for while that is the influence of mind upon mind also, expressed by certain conditions of physical organism apparently often perceptible,—psychological influence is even more subtle and it observes not the physical senses; controls without recourse to mesmeric or magnetic power; your thought is swayed under its influence; you are made its subjects without being aware of it; eminent teachers, authors, actors control you without you being aware of it; you are continually swayed by the thought of the nearest friends; men of great power,—the sage, politician, or man of science, governs you; turn to a favorite author, and your recollections of him sway half your utterances. The whole world of mankind are moved, acted upon, to peace or war, to ignorance or knowledge, to love or hate, by the influence of other minds.

Psychology, therefore, has been the great cry in accounting for Spiritual manifestations. "A thought is in the world," they say; "some one is sensitive to it, it stretches into the atmosphere, the thought on wings, and he receives it." Great men are psychologists; thinkers are proverbially under this catalogue—given to it, and sway the world, and are swayed in turn, by the enthusiasm that they kindle; but the knowledge of the psychologist, must relate, not only to known subjects, but he must feel certain kinds of thought, and sequences which must correspond to the source.

PSYCHOLOGICAL SUBJECTS:

The psychological subject may exist as a genius, as a writer, as a politician, as an artist, as a philosopher; they have a certain appearance and intention, and they feel certain lines where the power is human: There is no psychology of one, or of individuals, that can cause human beings, independent of their volition, or of the vibration of any other embodied human mind, to spring up and speak thoughts unknown before, and give a line of discourse by the hour, without any apparent fatigue or volition on the part of any person present. The enthusiasm of the poet is kindled in this way. The artist without premeditation awakens with thoughts to inspiration bent; but this Spiritual power comes to the mouths of babes; infants speak beyond their years; young men and maidens in an obscure country district, are seized upon by it; it expresses itself with unanimity, with a spontaneousness that is not born of dreaming; independently of instructions, it surges in the hours of play, or in the hours of study; it comes independent of any line of thought persons are pursuing; independent of the life that surrounds them, or opinion in the world. Never was there a word that came when least expected, or with the least respect for the knowledge of the world; with the least premeditation; with the least hint of a tangible approach to it, only this one word,—Spiritualism! In the midst of science, which turns the thought away from it; in the midst of pursuits, all of

which have a tendency to man, psychologically, in the opposite direction; in the midst of schools, universities and academies teaching the standard philosophies of the realistic school, and gradually by a sliding scale, bringing men from the theology of the Puritans to the materialism of Huxley, Tyndall and Carpenter, and these form the revelation and art of to-day.

Disrobe psychology of the materialism that beset the schools and minds—power enough to exercise psychological influence, on the masses—and every poet will dream their transcendent dreams afar off, and yet deny the sequence of spirit power; surely are the psychological tendencies of the times in an opposite direction. We will not say there were no religionists seeking this influence; no theologians in pursuit of some such idea, but so remote so changed, so far away, it had very little influence over the masses; and, instead of theologians coming out of the universities fully fledged with new-born power of the spirit, they come out with orders of ministry in one hand, and strange, conflicting doctrines in their minds; yet with these psychological influences, and the very church arrayed against them, then the name, philosophy, and fact of spirit-communion was born, with no antecedents that could connect or adequately link it to man aside from that which it claims as its origin; psychology, mesmerism, clairvoyance, each leading to its support as children to their parents; each recognizing it as a hand to themselves and source of their existence; each claiming allegiance to it—not because they preceded it in the world, but because it explained them; each requiring some assistance from this very word to make them understood, and all reconcilable to the human understanding because of the interpretation which comes to them in this word,—Spiritualism.

DEVELOPING OF MEDIUMSHIP.

I am asked if psychology and mesmerism are good to practice in developing spiritual mediumship. I am asked if it be well to become a mesmeric or psychological subject, to prepare the way for spirit control? To the average seeker for mediumship I will answer, the Spirit-world prefers to mesmerize or psychologize its own subjects; human intervention may sometimes aid, but more frequently disconcerts spirit control. If you wish to be a medium submit to spirit control—to some special spirit control; seek (in fact, pray) for that presence, and you will find yourselves in communion with the spirit you desire. Mesmeric subjects make, frequently, good mediums; not because they are mesmeric subjects, but because that was a stepping-stone that introduced spirit power to the world. It is not safe nor possible that the greater power in the world submit to the lesser. However, it is a fact that a man may be a good mesmerizer, and not be a suitable person to govern you. A person may have good psychological powers, and still not be safe to interfere with the sensitive organism, or manipulate the brain with the required degree of wisdom. Spirit control is liable also to intervene which is not desirable when human agency is sought in this manner.

SPIRITUAL SOLVENTS.

Spirits of a low order are sometimes invoked, or invited by sitting in undeveloped circles. Let the approaches, whatever they be, towards mediumship, be with due regard to science, to human knowledge, to Spiritualism—not to curiosity with which you seek investigations. I could not justify any human being in striving to control another psychologically or mesmerically for mere experiment; could not justify any human being seeking to be a medium from mere curiosity. I find something behind the science too sacred to be tampered with. I suspect that an ignoramus in a laboratory with a set of explosive chemicals, with his blundering, would make one think the science of chemistry not so fascinating. He who tampers with spiritual solvents will find them in some condition of the human brain, more subtle and dangerous than experiments in chemistry; more inflammable materials in the brain, that may be set on fire by one not accustomed to control in this delicate influence. Be careful how you invoke mediumship; how you invoke spirit control; how you seek for it, and how you approach the inner sanctuary of the human spirit, and the sanctuary of the disembodied spirit. The laws relating to spirit control may be amenable, as others, to scientific investigation; but talk with any man of science who deserves the name, and you will not find one who does not approach reverently, and with all due regard, the shrine of material substance, and all discoverers, teachers, explorers, and most writers, cherished, each according to their ability and sacred feeling for their science, and for the universal law and perfect order.

PRACTICAL HINTS.

The astronomer bows down before the shrine of infinite wisdom that shapes the universe, and reverently points his instrument in the direction of the unknown, seeking, with all reverence for his science, the object for which he is in pursuit, and shall you, therefore, have for spiritual subjects less reverence? Shall you break and shatter the instrument, seeking for truths in forbidden ways, and strive until at last dissonance destroys the absolute conditions necessary. A slight scratch upon one of the glasses of the telescope makes a view of the heaven an unsightly blur. What, then, think you of the approach to spiritual science, blurred, dimmed by contention, suspicion, strife, persecution, and scorn? If in an electric experiment, so delicately

manipulated that the slightest weight of air will disturb the instrument, and cast it, too, far from the required point, what think you of that mind or brain-power which is swayed by a thought, and into whose presence, if you go with anger, doubt, or any passion, you will cause a vibration, cloudiness, and disturb the whole atmosphere of spirit communion? I have known of mediums, sensitives (as my friend Sargent will call it) who have been thrown into convulsions by a person, entering the room in anger; perhaps, if you study the laws of this science more closely, you can account for some diseases, convulsions, spasms, or nervous contractions of children; or if you have a sensitive subject, and sit in the presence of a family not very harmonious, that subject might become the victim of Saint Vitus' dance. Did you ever think that the babe at the mother's breast might be thrown into convulsions or spasms, by the anger of her mind? Did you ever dream that the atmosphere with which you enter a room pervades it like an aura, and illumined or darkens that whole room? Those who are sensitive will be affected by it, while others will not perceive it. Did you know all these laws, would you wonder that it is so difficult for the Spirit-world to approach you with anything like confidence, or pour into the human brain their thoughts, without being immured by some dream of human life which flows between.

STUDY THESE SCIENCES CAREFULLY.

I conjure you, try no hasty experiment in these occult sciences; study them carefully, reverently—psychology, mesmerism, clairvoyance; do so with all due reverence and thought of the special investigator. Further on you will have spirit essence, its nature and control; nature of humanity, and of the Spirit-world. The intelligence outside of humanity, shapes its course, and don't desire human intervention, excepting in the way of aid. To be amenable to spirit control, to be a medium for spirit expression, is not only one of the most sacred gifts, but one of the most dangerous also. The laws that affect the mental balance, the power that governs the nervous aura and will-force of the system and brain, are employed by the Spirit-world to demonstrate a great truth to each one, that underlies, weighs upon, and explains anthropology. There is no experiment for mere pastime. The reverent searching for truth supersedes the experimenter in earthly life. I never sought a medium for the mere purpose of experiment or test; all that was given came spontaneously. I may say that I did not seek lest my desire might influence the result. As a fact, it attested itself to my knowledge, came without my wish, without my desire, without seeking for it; so that even all psychological pretense vanished, since I could not explain all that I had, what I received being far more than I was in pursuit of. If you will try this line of investigation, instead of experiment, you will find that nature and substance controlling the influence of mind upon mind, becomes more and more subtle as you pass more and more into the spirit realm; but science cannot more fully place her seal of death upon materialism, than to admit the first step in psychological investigation.

IMPROVISED POEM—THE AGE OF REASON.

(Subject given by the audience.) Within the earth the epochs unrolled With every strata for all living things. The age of Iron, the age of Gold, The age of Flowers and birds' bright hues, And each upon the other overlaid, And the Mosaic of God's altar is made. I know not, but they say in thought—There must be darkness, as there must be light; That out of torture the truth is wrought, And melting brings the gold to light. I know not, but in wars of old time Men say that blood-stains which fell below Made flower-bells at last to chime, And brighter verdure in spring to grow; If so, the age of right must have its place, Right to come at last with perfect grace. I know that the anvil's hammer strains, Moves, shapes and rounds the ships that fly apace Towards the flaming fires of truth, Still must burn ere it shall glow with wondrous grace. Another Vulcan in your midst appears; He strikes the anvil with the glave of thought, And lo! reason upsprings through all these years. And to her confluent source is brought All primal substance of earth below, So away wherein this fire must glow. But if the ships with swift wings sail, Overhead it is thought itself that flies, And the ringing anvil and war's wisecracking wall Shall cease on earth their dread replies, When the soft veipers of eventide Prove a higher power than earth, doth abide, sways, moves and governs the human will; Then will the resonant hammer's song be still, And reason asserting her iron sway, Yields her place to truth and love to-day. For intuition is the pure soul Of which reason is the outward form, Religion asserts its blest control, And knowledge and wisdom the earth star warm. The age of reason must pass away When Truth and Love assert their final sway.

The Progressive Lyceum of Chicago.

The officers for the ensuing year are as follows: Mr. W. T. Jones, Conductor; Miss S. J. Bushnell, Assistant; Guardian of Groups, Mrs. Hattie E. Davis; Assistant, Mrs. L. J. Bushnell; Musical Director, Mr. Nichols; Assistant, Miss Emma Jones; Librarian, Alexander Spencer; Assistant, Saban Lee and Henry Lee; Secretary, Saban Lee; Treasurer, Mrs. C. A. Dye.

Anniversary Exercises of the Chicago Progressive Lyceum.

Last Thursday evening, Feb. 28th, the Twelfth Anniversary of the Children's Progressive Lyceum of this city, was duly celebrated at Grow's Hall, which having been thoroughly renovated and repaired, presents really an inviting appearance. The Lyceum seems to be in a flourishing condition, all its officers working together harmoniously, and each one seeming to take delight in endeavoring to render it one of the best in the State. Mrs. Richmond is not only efficient as a lecturer, but she takes especial delight in assisting the Lyceum children in their desire to excel. Her presence sheds a genial sunshine over their efforts, and stimulates each one of the officers and members to renewed exertions.

As to the exercises, the Opening Chorus by the children, showed how carefully and faithfully each one had been trained in vocal music.

The dialogue, "Blood Will Tell," by the Sea Group, was well rendered, and excited genuine merriment. The Callistic exercises were well executed and showed careful drilling.

The recitation, "Sheridan's Ride," by Miss Lois Fuller, proved conclusively that she has sparks of genuine genius in her nature, that some day will place her in the front ranks of celebrated elocutionists.

"The Message," a song, by Mrs. Richmond, elicited hearty applause. Then followed an address by the efficient Conductor, W. T. Jones. He commenced by saying,—"We have assembled this evening, to celebrate the 12th anniversary of our Lyceum, and in obedience to a custom established by former conductors, rather than from a desire to render myself conspicuous, I appear before you." He said that the Lyceum had, at times, been overcast with clouds that threatened to retard its progress, and had it not been for a few faithful, brave souls, it would have been numbered with the past. He justly claimed that it was a great credit to the Spiritualists and Liberalists of Chicago; that it had been sustained for twelve years, and during all that time had but one vacation. The year now closing has been one of prosperity, and never before has greater interest been manifested by the officers, leaders, and children. He justly said, "We, as a Lyceum, hold in remembrance the fact that Mrs. Richmond and Oulina have cheerfully given their assistance and influence for our benefit, and from time to time have contributed largely to the success of our entertainments, and for their valuable and efficient services, I now in behalf of the Lyceum, tender them our most grateful and sincere thanks." He claimed that it is much more difficult for Spiritualists to maintain a Lyceum, than for the Christians to sustain a Sabbath school, they having concentrated power transmitted from the past, with text books, catechism, and what they styled established authority, while Spiritualists have no creed to bind them together, the world being slow to accept any new truths, no matter how important they may be. Mr. Jones' speech was practical throughout, and was received with marked attention.

"Where did you come from, Baby Dear?" by Ethel Field and Emily Spencer, two little girls, and the recitation by little Mabel Mellen, attracted the equal attention. Song by Mrs. Lewis, was well received, eliciting considerable applause. Then followed the Prodigal Son and Tableau, in which Mrs. Richmond took a prominent part, and which received the undivided attention of the audience. Then followed a poem from Oulina, as follows:

IMPROVISED POEM BY OULINA.

Twelve golden hours make a day, And when the day is done, Pouring all his light upon earth, Retires the setting sun. These hours their offerings have shed Upon the mother earth, And as their footsteps softly have sped, Sweet flowers sprung to birth. Twelve gold and silvery months, the year, And harvest time appears. The golden fruitage gathered in, And corn with freighted ears, Behold how perfectly the earth Through winter's doubt and fear, Yields crowning fruitage of that birth To clothe the glad new year. Twelve years, and you bright chains have strung Of golden deeds and hours, Twelve years, the blossoms have upsprung Within the mind's sweet bowers; The fruitage of thought's summer time, Has claimed earth with her powers. And some have risen to higher birth, And some are blooming here, And some in distant lands of earth Seek still a broader sphere To crown their lives' sweet mystery With sweet hopes glad and free. The golden chain of this blest song Floats from the heavenly bowers, 'Tis borne unto the earth along, And is freighted with sweet flowers. And here is fruitage for your toil, And gladness for each tear; Crowning your labors and turmoil, By this blest glad new year. Such offerings as I can bring From my fair spirit home, Such inspiration whose blessed wing Shall to you often come, Giving a few flowers which your hands Have cultured here on earth,—Up there, the angels in their lands, Have made them of more worth. The offering offering is pure, Inspired with Laysa's own breath, Its memory must still endure Chasing the fear of death. (As simple as the gift may be, 'Twas wrought with love and care,

Perhaps 'twill cheer this dawning year, And plant more flowers rare, To know that thoughtful, earnest work Finds comfort here and strength, And having finished this sweet toil I seek my home at length.

And hear what I have seen to-night Up to my home of bliss, And tell the children there who sing Of joyous souls in this, To whom loveliest precious grace imparts, How each one with sweet peace Uplifts the burden of their hearts To find their souls released.

Good-bye, my song to you is done And yet I leave a gift, And when at last life's setting sun Shall the final curtain lift, May you find the scene as fair for view As that which I shall give to you.

At the conclusion of the poem, Oulina, presenting her gift to the Lyceum, said:

"A gift to the Chicago Progressive Lyceum, painted by Water Lily, and presented to you by me, Oulina. May its motto, prove a guardian of strength; may the flowers it pictures breathe of our heavenly home. May the angel forms hover near; may the forms of children among the flowers prove to you how fair your lives may be under the inspiration of our love."

DESCRIPTION OF THE DRAWING.

This picture, executed by Mrs. Richmond, can not well be excelled for accurate blending of colors, artistic finish, and beauty of thought expressed, and it places her in the front ranks of inspired artists!

And there is Oulina, whose soul is a garden of flowers, and whose thoughts are woven into poetical gems,—words fall in expressing our high admiration for her—she always feels a deep interest in the children.

The following is a description of the gift: It consists of an elaborate drawing in water colors, by representing a scroll on which in illuminated letters, are the following words:—"A new commandment I give unto you, that ye love one another." The scroll floating down from an ethereal atmosphere is upheld by chains of "Lilies of the valley" and "Forget-me-nots," borne by four angels clad in white; along the upper portion and sides of the scroll are Lilies of all varieties, and finally unrolls into a profusion of flowers—Roses, Fuchsias, Passion flowers, Carnations, down and out to the very border of the piece, all woven and massed together, but not crowded. Peeping out from Calla and Garden Lily, from the Roses, Ferns and many other flowers, are fair faces and children's forms; one little damsel swinging amid the vines, is not aware of the watchful cupid, who is swinging her as he hides in the Calla Lily. Another form helps unroll the scroll, while in the lower right hand corner is a "Water Lily," and leaves; folded in one are two sleeping cherubs; on the other is traced these words, "Presented to the Chicago Progressive Lyceum, on its 12th Anniversary. Mrs. Cora L. V. Richmond, Feb. 28th, 1878."

Mrs. Richmond has taken time amid all her other duties to paint this picture for the Lyceum, and it has been but little over a month since it was commenced, while her average time of work upon it has not been more than an hour each day. The amount of intricate, fine and close labor, is very great, and the whole effort is finely set off by an oak gilded frame, with flowers and trailing vines ornamenting the corners.

The size of the drawing is 24 by 28 inches. By carefully adjusted mechanism, the picture descended from where it had been hidden, to wait until the presentation, and was a complete surprise to every member of the Lyceum.

The frame was contributed by a few friends to whom Oulina only revealed the fact that she needed a little "wampum" for her "Surprise."

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