

RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY
VOTED TO
ROMANCE AND GENERAL REFORM

Truth Seeks no Mask, Doves at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

VOL. XXIV. [JNO. C. BUNDY, EDITOR.] CHICAGO, APRIL 6, 1878. [33 IN ADVANCE. SINGLE COPIES FIVE CENTS.] NO. 5

FORM MATERIALIZATIONS IN ROCHESTER, N. H.

The Medium Under Test Conditions—The Forms Weighed—Strange Results—An Experience with a Picked Circle.

BY R. GERRY BROWN, EDITOR SPIRITUAL SCIENTIST.

Again I have had an opportunity to observe the manifestations through the mediumship of Mrs. John R. Pickering, of Rochester, N. H., and I hasten to avail myself of the privilege of reaching your readers, to tell them what tests were imposed, and what results were obtained under them. I do this also because I am firmly convinced that the course you advocate in regard to mediums is the only safe ground upon which Spiritualists can stand at present, if they desire to eliminate the mass of humbug and corruption that has fastened itself upon the movement. If certain manifestations are caused by spirit agency, the fact can and should be demonstrated beyond any possible doubt; otherwise its value as evidence is weakened. One tiny rap that you know is caused by spirit power, is of more value than the greatest of wonders that might be produced by trickery.

Since writing you last I have interviewed many prominent Spiritualists who have been there, and found very generally an agreement upon the point that confederates do not take part in whatever occurs. Upon the question of an agency independent of the medium being at work, as the cause producing the manifestations, there are some who unhesitatingly declare that it is the medium personating the forms, while others are sure that it is simply impossible for her to do so. One gentleman declares the tall forms to be caused by the medium's standing on tip-toe, while other effects are produced by masks and concealed costumes. A party of fifteen, headed by an ex-Mayor of Lowell, now a resident physician at Boston, sign a certificate to the effect that 20 forms were seen and many of them recognized, while the lower portion of the medium was in sight the whole time, only her face and form to the waist being covered with a common lace curtain. Furthermore, that she was secured from the beginning to the end of the séance by a cord to a mantel, six feet distant. A party from Georgetown, Mass., had a similar experience under the same conditions. Several gentlemen, whose names are familiar as Boston Spiritualists, on a subsequent evening were much dissatisfied, one of whom is said to have expressed himself that "he had seen better frauds than that." Two evenings following this the whole circle placed themselves on record as well pleased and thoroughly satisfied, a physician speaking in Latin to a form which purported to have been a physician, and received in reply a laugh indicating he recognized the meaning of the formula.

And thus the line is sharply drawn. On the one side those who believe it to be trickery, on the other those who see in Mrs. Pickering one of the few mediums in the United States who can produce, under satisfactory conditions, genuine form manifestations. Evidence may change the opinions of the former; but, among the latter are many who are firm in asserting that what they have seen were not personations by Mrs. Pickering. In the meantime, those investigators who have a relation to the public by reason of publishing what they see, should have in mind the objections and causes of complaint of those who have been dissatisfied, and see how far they are sustained or set aside by positive and exact observation and examination.

With this end in view, I visited Mrs. Pickering for the second time. She very kindly allowed me several important concessions, which I deemed stepping-stones to definite information. First, that the circle of friends who sit there regularly should for once be absent, to ascertain what effect it might have on the manifestations. Second, the very general license that I might introduce any experiments that I desired; she, of course, would not guarantee how successful they would be, nor did I expect she could. It was sufficient to find her perfectly willing, attentive, and entering fully into the spirit of my suggestions. I say suggestions, for I would dictate nothing unreasonable.

I was accompanied by a party of four from Boston, two gentlemen and two ladies, including my wife, and was joined by a gentleman and lady at Salem. Two other gentlemen and ladies, who were at Rochester, and known to our party, were also admitted. I sent for a platform scale. If any form wished to step upon it there was an opportunity for it to see just what weight it had in this world.

At the séance, which has previously been described in these columns, the medium was in the cabinet, the curtains concealing her from constant view, although thirteen persons gave me their testimony that she was visible on three different occasions. Therefore, on this evening she sat outside of this cabinet, her face and form to the waist being covered with a white lace curtain, on one portion of which was a piece of brown tissue veil, covering and more completely concealing the face. The lower portion of her dress was in full view. The cabinet re-

ferred to was formed by inclosing, with a black velvet curtain, two sides of one corner of a room. Either one of these sides was a dead wall, three feet wide and seven feet high. The walls above this height, and also the ceiling of the room, were not concealed from view. I made the same careful examination of walls, floor and ceiling as described in the last article. The chair occupied by the medium was placed by the side of and adjacent to the velvet curtain; on the same hoop from which the curtain that covered her face. As the medium took her seat, I stepped up to her, and in a few seconds, while I was obtaining her permission, produced a white tape, passed it around her waist, and tied a square knot, making a belt; the two ends were brought outside the lace curtain that covered her waist, carried through the bracket of a mantel piece and there tied. A measurement of the tape shows it to be four feet and three inches. It was not left slack, but drawn taut through the bracket, where it was secured. Here it was within from four to five feet of my eyes during the evening, and the medium was about eight feet distant. I chose a position on the side of the circle rather than in the centre, where I sat during the other séances, to ascertain how the forms might appear from that angle of vision.

As I glanced at the tape after I had finished tying, I perceived the medium was already in a deep trance. The circle were already seated. It was 8:20. Three of the party fixed their eyes on the dress of the medium to see if the slightest movement could be detected up to the time of the appearance of the forms. She wore a black dress, buttoned up in front, not behind. The conditions were new, and the manifestations did not commence as promptly as usual. The movement of the medium's hands in front of the curtain, frequent exclamations of "Oh dear!" or sighs and deep breathing, occupied the time for twenty minutes. There was then a change in the circle, one of the gentlemen moving near the cabinet. Raps asked for a state, and one with a pencil having been slid into the cabinet, it was instantly written upon by some one inside, and, in less than a minute, thrown out. The writing was to the effect that the medium had very little strength and needed friends. Up to 9:00 only three forms had been shown, and these were indistinct and remained but a short time.

At 9:23 a young lady form, taller than that of the medium, made its appearance. It was enveloped in white, the face not very distinct, although it advanced to the gentleman and lady at my left, both of whom asked if it knew them, and it nodded assent. It retired and made another appearance, this time the features more distinct, eliciting from the gentleman the remark, "that acts just as Lizzie did." It kissed his hand twice, waving it to them, and retired. The kisses were decidedly natural, and could have been heard in any part of the room. The moment it had retired the medium coughed; in fact, her voice was frequently heard at intervals during the evening. At 9:50 the hands of the medium were in front of the lace curtain.

At 9:52 a face appeared at the aperture of the cabinet. At 9:53 the form of an Italian girl, dark face, wearing white mantle, with red border over its shoulders, and drab dress trimmed with red, jumped from behind the curtain. She carried in her hand some long feathers, with which she occasionally switched some member of the circle in the face, and finally drifted around and inspected the scales. When asked to step upon them it nodded assent, retired into the cabinet, reappeared, and four times attempted it. The fifth time, while she was there, I attempted to catch the weight, after receiving a switch in the face from the feathers, and got 80 pounds, then 75, then 90, it being a varying, quick weight, as though only a portion of the form was upon them.

At 9:45 a tall form, dark hair and mustache, clothed in white shirt and pantaloons, parted the curtains. It whispered several times, st's, or as near as these combinations will express the sound, and pointed to a gentleman near me. He asked if the name was Stetson, and received, by a nod, the information that it was. Also, in the same manner, that it was his brother-in-law Charles. "Were you drowned?" he asked, and raps said "No." "Did you die on the water?" and raps came "Yes," which the gentleman said was correct, his brother-in-law dying with heart disease while bathing. It appeared twice. The gentleman said the features were not correct; but the shape of the form and information given was quite accurate.

At 9:50 a lady form whispered, "Mary." A member of the circle said, "if it is Pamela, come with a star." The form came out dressed in white, a band around the waist, from the shoulders down was wreathed in white lace. On the head was a white crescent, probably an imitation of flowers, and on the forehead a golden star about an inch in size. This also gave audible kisses on retiring. At 9:58 a very tall female form came out. Two sheets, one wrapped under the shoulders and dropping to the floor, and another covering the shoulders, would create about the same effect. As it stepped back it pointed to a gentleman and fell against the wall of the room behind the cabinet. Instantly appearing again, he asked, "is it for me?" and it whispered "Slater," and retired. The gentleman told

me after the séance that there was a resemblance. At 10:05 I heard the medium's cough, saw the hands, and again fixed my attention in that direction. At 10:08 a face showed at the cabinet. At 10:10 a form stepped out. It had light hair, slightly curling, the features not very distinct. It wore vest and pantaloons. Pointing to me, I saw in it a resemblance to a cousin, and asked, "Is it a cousin?" It nodded "Yes," and retired. While it was behind the curtain, I said, "Was that really George?" The raps came loud and clear, "No." This was quite correct. I had purposely given the wrong name as an experiment. "Is it Gus?" I asked, and the raps came, "Yes," and after it a succession of loud raps.

At 10:13 a little bundle, intended, probably, to represent a child, was shown and drawn back. At 10:14 the "Red Indian" made his appearance, wearing pantaloons and jacket of a dark red, a nondescript cap, with feathers, promiscuous stripes, Indian hair, and a clearly dark face. He came to the scales and stood upon them, and I got 100 pounds. He apparently would weigh 200, but didn't. I noticed he leaned on a chair, and asked him to stand firm. It made 12 pounds difference, noting 112. He was out nearly two minutes.

At 10:30 there came a form who is said to have been often to the circle; at 10:35 and 10:37 she came again. She also wore white and lace; she carried a white flag. The staff was quite large for a small lace flag. When asked to be weighed she said, "I'll try," in a whisper. Again she stepped out and upon the scales. She was upon them full, and clear from any support. It weighed but 72 pounds. I asked the gentleman whose daughter she purported to be, how much she weighed in earth life; he replied, "118 pounds."

At 10:40 a man form was recognized by a lady who submitted several names, but received raps for "Yes" on the word "Blake." He came twice, and a third time showed his head at the cabinet window, that she might see it was curly. At 10:40 the curtain parted and showed to me a female form with two other forms that represented children, one about 2 years' that would either, perhaps, 4 or five. The circle in the centre all said that they saw three forms beside the tall one; I could not do so, because I sat on the side, and one was hidden, if there, by the curtain. Several times the curtains were parted, and the light was fair. The tall form stooped down and endeavored to lift up the curtain from the bottom, but seemingly the medium's chair was upon it and prevented.

At 11:12 a slate was written upon. It was to the effect that they were discouraged about their medium. When asked if the tests had tired her, or if she objected to tests, the reply came, "It is according to who tests her."

The eyes of three of my party, as I find by comparing notes, were from this time fixed upon the dress and chair of the medium, but no movement was discovered that would arouse suspicion. If it was the medium who had by some process become released from the dress and tape to personate the forms, she certainly made no motion in getting back into her dress, or in arranging her neck-chain or jewelry.

At 11:30, or about twelve or fifteen minutes after, movements had ceased in the cabinet. I examined the tapes, and asked others to do so. They were still tied. I cut the tape at the waist, and again cut it half way from the bracelet, thus preserving the knots. When Mrs. Pickering had partially recovered from the trance I got her weight at 122 pounds. Fifteen minutes later, when she had fully recovered, I asked her to again stand upon them, as I desired to be sure of her weight. She then weighed 120 pounds. During this time she had not left the room or been out of the sight of the party. The recognized forms were those shown to my party mentioned as going from Boston and Salem, four of the gentlemen of my party and two of the ladies, as will be seen above, obtained the tests there recorded. The other ladies and gentlemen also obtained tests and recognized forms.

I have written you a lengthy account; but I feel that all that was seen and heard is worthy to be recorded. Your readers can notice the conditions under which they were obtained. No opportunity for trap-doors, sliding floors or panels, confederates or masks. I am puzzled with the results I have obtained, as much so as any of your readers can be. I have been careful to guard against any possibility of trickery.

I wonder that she could do as well as she did. Feeling in Rochester runs high, and several inhabitants have declared that "the thing shall be put down." I am glad to have had these experiments with Mrs. Pickering, for whatever may happen in the future, I know what I have already stated. A gentleman in Brooklyn offers \$500 to any person, not a medium, who will duplicate these manifestations under the same conditions. Perhaps I may have other opportunities in the future.

Boston, Mass.

Joseph Cook, having exclusive news of the death of Ruskin, treated his Boston audience the other day to an obituary notice of that eminent man, and spoke of him as "a sun yet below the horizon of ordinary lives." The news that Ruskin still lived did not reach Boston till Cook's audience had been dismissed, and the wicked reporters had gone off with the obituary.

War.

A general European war seems imminent. Can it be averted? If so, by what means or agencies? War is an element inherent in human beings. Its first manifestations on earth are in the nursery. Its last in heaven. "Michael and his angels fought, and the Dragon and the angels"—wars from the beginning to the ending of our existence. Under the law of correlation of forces, war passes by evolution, through three distinct stages of progress, animal and muscular, mental and mechanical and intellectual and spiritual. In the most ancient wars of the East, soldiers were muscular and athletic—men terrible in battle—in peace, able to build military roads and bridges, or to construct catacombs, pyramids or Chinese walls to wall in cities and towns. The wars of Rome were animal—muscular. Her soldiers ate wheat and conquered. The symbol of this lowest phase of war, is the Red Dragon or Serpent. "My servants will not fight," ended this phase of war for primitive Christians. The second stage of war, mental and mechanical, combined with animal and muscular, was inaugurated by Constantine, the man of sin in the temple of God—the Church. Thenceforth, Christian wars have continued. The moon—State—is turned to blood. The sun—Church—is darkened and drunk with the blood of saints and martyrs, who have the testimony of Jesus—of peace.

In Revelation 9: 14, the spirit foretells the invention of gunpowder and firearms: "Out of their mouth's issued fire and smoke, and brimstone." The Holy Inquisition was war in the church itself. To-day, in Paganized, Judaized Christendom, we have 8,000,000 of soldiers. These soldiers are in the second stage of war, using fire, smoke, brimstone and salt-petre with modern fire-arms, great and small, from the Krupp-gun to the Minnie rifle. They are cradle and grave men, in whose hands a Minnie-ball is sent as far and kills as surely as if proceeding from a Hercules in muscular strength. In the first stage of war, its destructive tendencies were much counteracted by its demand for strong, muscular men and women. These could be produced by observance of physiological law in procreation and food—not otherwise. Under the present phase of war, the race is constantly deteriorating. War is now far more destructive of human life, and is progressively destructive. The best physical men are selected for soldiers. They are subtracted from procreation. They are poorly fed. They propagate immorality and dreadful diseases among the stay-at-home population. They are non-producers, make no internal improvements as of old. War has become evil, only evil, from beginning to end. It is destruction of all that is good. The war-taxes of Christendom are a burden too grievous to be borne—the taxes eat into the vitals. Even in America, war has impoverished our arms, stopped our factories, has filled our streets with tramps. There remains no hope for the future, but in a change of system, under which the war-element in human souls will be transferred to the third stage of progress—the spiritual. In this the battle is turned to the gate—the primary causes of war in the individual, however latent those causes may be. Wars and fightings come of the lusts of eating, drinking, generating and of property. These cravings can be subdued by indomitable self-denial, attainable only in a Pentecostal association of Christians.

White Cloud. "I saw a white cloud, and one sat on it like unto the Son of Man, in his hands a sharp sickle to reap humanity." George Fox, under Christ-inspiration, said war is wrong. He organized the Quaker order—a white cloud of witnesses. They ceased from unfruitful works of darkness in generation, using marriage for offspring only in pursuance of the code Moses, Lycurgus and Rome. They would not fight, swearing, legal and illegal, intemperance in food or drink, paying war-taxes and priestly-dues, were all put away as became saints who were forming a white cloud, out of which Ann Lee arose until she sat upon it, was inspired by the Christ spirit, not only to endorse the Quaker testimony, but to add thereto a full cross against corrected generation and private property, thus beginning to build a great white throne—the resurrection order of Shakers. I saw a great white throne and him that sat on it—the Christ spirit—before whose face the old heavens and earth fled away. In that throne or order neither muscular nor mechanical war has any place—no wasting nor destruction, but construction, building up. Its weapons are not carnal, yet mighty through God, to the extinction of self, pride, ambition, strife and all in the individual that is hating, causing wars. Love to God, that worketh ill to no human being, prepares man for this organization. On this white throne, Christ sits in judgment upon all who are ruled by the lusts of generation, of eating, drinking and of property. The nations that forget God are angry and make war with the lamb of God who taketh away from his people the sins of the world, and ruleth Pagan Christians.

In the Spirit-world, they whose blood has been shed upon earth, in wars, muscular and mechanical, or by religious persecutions and inquisitions, are crying for vengeance upon them that dwell upon earth. These victims of the war-spirit, perpetrate wars by investigating their earth friends to retaliation. They cannot forget—they will not forgive. Revenge is sweet to the natural man. The Poles have a grudge against Russia, Huguenots against France, Irish

against English, Indians against America—all in commotion, Christendom is drunk with the blood of murdered millions. Her drink is blood from the Spirit-world. War is all the go. War-taxes reach all classes. Armies and navies form the shrouds of Pagan Christian nations. Women are disfranchised by men. Disease is chronic—Death rides the Pale Horse and Hell follows after, getting the clergy by the ears. Peace-abides only with Quakers and Shakers—the White Cloud and White Throne.

All people are invited to unite with Quakers and Shakers in prayers—to speak peace to those restless millions in the Spirit-world, that they turn the war into themselves, fight the primary causes of war in their own souls, judging themselves, seeing it played of their own hearts, that we may thus stop the stream at the fountain, and avert the impending general European war.

F. W. EVANS.
Mt. Lebanon, N. Y.

Letter from M. L. Wheat.

Since our last letter we have been speaking in Council Bluffs, where we gave fifteen lectures; in this place we have given ten lectures; in Harlan, Missouri Valley, Glenwood, Hastings, Red Oak, Clarinda, Osceola and other points, we have been favored generally with large audiences and earnest attention. Everywhere we find the JOURNAL. All its patrons in this part of Iowa whom we have met, remark that it is improving all the time, and nearly all command your course in dealing with mediums who practice fraud.

I do not believe these people who are detected in practicing fraud, resort at all times to trickery. There is a certain amount of force which they possess, and is used by spirits to produce the varied manifestations or expressions of spirit presence. Now, when this force is all exhausted, no genuine spirit manifestation can take place, and no medium (especially for materialization) has enough of this force to hold more than three genuine séances per week. If those who possess the phase of mediumship denominated physical, would hold but two, or at the most, three séances per week, and allow no more than twelve persons to be present at each one, and let all who apply for admission be admitted or not, as the medium's guides shall direct; then all who attended, would be convinced of the truth of spirit return, and we should not meet with so many people who had returned from these séances doubtful of the truthfulness of the manifestations.

Spiritualism was never before more eagerly sought after than at the present time. Wherever we go, people are eager to "see something"—to witness some of the manifestations.

We are being followed from town to town by an exposé (?) of Spiritualism, and a small portion of each community turn out to see him. He exposes nothing save trickery and the pocket-books of his audiences. How can one know anything about Spiritualism unless he has personally investigated it? and yet how some people swallow the counterfeit, the exposé, believing it the genuine article.

Those who believe in spirit communion, should not stop with that, but awake and live the beautiful spiritual philosophy, remembering that in unity is the strength of truth, and that the nearer any one approaches a harmonious unit, the more power such a one has to quicken spiritually in mankind—not in numbers is the power and grandeur of truth, but in unity of thought and action.

Wherever we have been, Mrs. Wheat's ennobling and beautiful poems and sweet songs have been highly praised, and will long be remembered by those who have heard them.

The "Doctor's law" is losing ground every day; a number of the leading physicians of the State are openly in opposition to it. From credible sources I learn that there is no prospect of its passing.

We are ready to lecture anywhere in this State, Missouri, Kansas or Nebraska. Let the friends who wish our services, direct to Council Bluffs, Iowa.

The Spiritualist society of Council Bluffs is once more on its feet, and progressing, their conferences every Sunday evening being well attended.

Yours fraternally,
M. L. WHEAT.

Shelby, Ia.

The RELIGIO-PHILOSOPHICAL JOURNAL commences a new feature this week of publishing sketches of prominent Spiritualists. We copy the one of Dr. Buchanan, one of the most intellectual men of the age. Madame Blavatsky, in her "Isis Unveiled," says she should have a monument erected to him for his discovery of Psychometry. He has written much on Anthropology, and is now preparing some works on that subject, which we shall look for with great interest. He is now filling an important professorship in New York. We learn it is his expectation to visit Memphis this spring. We hope he will give us an opportunity of hearing him on those interesting subjects.

—Voice of Truth.

A mother whose crying infant made the sermon of her pastor almost inaudible was going from the hall when the clergyman spoke up, saying: "My good woman, don't go away. The baby doesn't disturb me; it isn't for that I leave, sir." Was the reply: "It's you disturbs the baby."

THE ETHICS OF SPIRITUALISM:

System of Moral Philosophy.*

By Hudson Tuttle.

CONTINUED.

The single arm of Leonidas, Sparta's noble King, arrested its course and shattered it in foam. He buckled on his armor and with a chosen band determined to die in the pass of Thermopylae, through which the Persians must pass in order to enter Greece. Xerxes hearing that a handful of men defied his progress, in a rage ordered forward the advanced portion of his army, and saw them hurled like spray from the rocks. He ordered forward the ten thousand Immortals, as the flower of Persia's chivalry was called. Carnage raged without avail until betrayed and surrounded, the heroic band, worn with incessant struggle, severely wounded and with broken spears and swords, sank beneath the weight of the countless hosts of their assailants. They never murmured nor shrank from their post. The heroic soul of Leonidas, trained to feel that life was nothing if dishonored by falsehood to trust, bore the burden of duty. He intimated his followers with his spirit. When one was requested to bear a message home, he replied: "Our deeds will tell all Sparta wishes to know."

Who conquered? Every Greek was slain, but the Persian met defeat. Xerxes appalled by such heroism, inquired how many more such men there were in Greece, and was answered that Sparta alone had eight thousand who if occasion demanded, would do as Leonidas had done. The blood of that devoted band stained not the rocky pass in vain. The mountain became an altar, and all Greece saw its red stream, and smoke ascending to heaven. Her people became united as one soul, with garments purified by this baptism of blood, and Salamis and Marathon, were sacrifices of the barbarian hordes offered to the names of the heroes of Thermopylae. The myriads of invaders were powerless before antagonists who knew no law but of honor, and justice; no allegiance, but to the demands of duty; no result but victory.

One great coil comprehending, and unselfishly devoted to its duty in stronger than the combined forces of the world.

CHAPTER XL

DUTY AND OBLIGATIONS OF SOCIETY.

Nature in a remorseless strife of all against all; a pitiless struggle to annihilate competitors. Selfishness and the passions are the motives of action. This terrible struggle for existence by which the stronger dominate over the weak, is the Darwinian theory of ascent, and has been carried into history by his school; and made even an apology for cruelty, selfishness, and heartless disregard of consequences to the suffering individual. It is forgotten that when we reach the plane of humanity, a new and distinct element enters into the problem. The intellectual and moral nature of man is opposed to this antagonism. Such is the momentum it has acquired, it is not checked by a single effort. These faculties began their growth and have expanded in the midst of this struggle, until they have become controlling influences. The animal man may be impelled by animal force, but the spiritual man, is governed by a higher order. It is no longer burly strength and rude selfishness; it is the gentle power of fostering love. The weak are no longer trodden under foot, the unfortunate pressed to the wall, asylums and hospitals, are initial expressions of this grand love and benevolence which slowly is taking the place of force.

There was a time when man existed in the wilds of the primitive world, an individual sovereign. What his condition then was, we may learn from the savage people who are nearly as low as he was then; such as the Australians, the Bojesman, and the forest tribes of Borneo, although none of these reach the depth of savageness of this autocrat of the forest. The branches of the trees furnished protection from wild-beasts and from the storm, or a more secure refuge was sought in the clefts of the rocks. Man was alone. He lived exclusively for himself, like the animals on which he preyed or which preyed on him, he had no thoughts beyond the gratification of his animal instincts.

The history of civilization is the narrative of the progress from this estate. The problem it presents is this:— "Given a brute, how shall brutality be eliminated and the divinely human evolved?"

THE PRIMITIVE MAN

stands before us heavily, slawey; with shaggy, unkempt locks, and scraggy eyebrows, from beneath which gleams black and sunken eyes, with cunning, shrewdness, treachery. The jaws are furnished with prominent teeth, covered with coarse sensual lips; the nose is arched and prominent. Over his shoulders is thrown the skin of some wild beast, a club formed from a broken branch or a stone is his weapon of offense and defense. He is too selfish to be gregarious. He is a hermit in the wilds of the primitive world. His hand is against every other, and every other is against him. There are no tribes. He even shuns the ties of family. The mother clings to her offspring until it is able to care for itself, and then the ties are broken never to be renewed.

Such is the startling picture drawn by those who have explored the evidences of man's primitive history, passing downward through the lake deposits of Switzerland, which stands on the borders of historic time, into the beds of drift gravel, where the only vestiges remain to prove man existed in the days preceding the glacial epoch, a contemporary of the mastodon, at a time when Europe was a tropic clime inhabited by the lion, tiger, rhinoceros, and the elephant, and the flakes of flint so rude as to have passed, as natural fractures, washed from an older formation. Out of the wreck of this forgotten world, whence existence no one dreamed of fifty years ago, fragments of bone and broken skulls show the low estate of our ancestral man.

How vast the interval between that time and his first appearance on the highlands of Asia in a vaguely defined historic character!

DAWN OF CIVILIZATION.

The revolutions of geology are here met by tradition. In the dawn we perceive the form of Chaldean civilization, and beyond that, misty in outline, colossal in half-defined magnitude, older empires which arose and sank in the hurricane waves of time. But the geological record, by no means touches the historic. Countless ages intervene which the fancy aided by the study of savage people, can not even outline.

There is the prognathous skull of the drift, far from the lowest, for the ages have swept away all trace of numberless preceding races, itself indicative of great advancement. It is thick, marked with great knobs and ridges for the attachment of strong muscles. It is low browed, broad through the base, extended backward, drawn out forward into massive jaws. Then there is an impenetrable night. No footprint on the shore of the ages, no carved stone, no fossil bone, no record in brazen metal, nothing but silence and darkness, until suddenly in the gloomy twilight, numberless ages thereafter we see looming in the mists on the plains of Assyria, empires of colossal proportions, with their walled cities, their written languages, their vast armies, from which comes the neighing of steeds and the roar of chariots.

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That interval was filled with pain and struggle. The inherent principles of growth forced itself through the darkness of that night. It seized upon every advantage, and the strong came forward in the dreadful struggle for existence.

There was the individual, alone, a hermit, skin clad, defenseless, except by his club. Around him the wilderness, filled with savage beasts, and what he most feared, men savage like himself.

What were his family relations? If we pass to Australia we shall find a similar estate of savage life, a fossil remaining for our inspection. The Australian selects a hollow tree for his house and goes out to seek a mate. He prowls through the forest like a beast of prey. If he chance to meet a female, his courtship is of short duration. It is unmarked with the gentle amenities of civilized life. He stealthily approaches her, knocks her down with a club, and drags her to his rude retreat.

This is the beginning of marriage, of the family, of the state.

It will be perceived that should the affections become sufficiently strengthened to hold the family together, an incipient tribe would be founded, and deriving strength from mutual protection, they would possess great advantages over solitary individuals.

GOVERNMENT RESTS ON THE FAMILY.

It is said that governments all rest on the family, and truly the family is the origin and foundation, the centre of departure of the social fabric.

I do not propose to sketch this progress, which of itself would require volumes, and I only introduce it to show the origin of that bundle of customs, beliefs, usages and attainments, which we call society. I wish to introduce my discourse in this manner, that a reason may be given for the stand-point I occupy, regarding man as an evolution from the lower world of life, and society as a higher evolution in the domain of the human mind, instead of a degraded being from a more perfect state, and the customs of society as foreign, foisted upon him.

This evolution is subject to fixed and unchangeable conditions. Diverse as the phenomena presented by society, seemingly conflicting and uncertain as are its individual phenomena, we are assured by those who have studied the perplexing diversity, that births and deaths, the phases of crime, the occupations of people, the intensity of their thought, their character is governed by unchanging laws.

The whole social fabric is bound together with bonds no individual can break.

Here is forced upon our attention the primary problem which law in the beginning attempted to define, from which has grown all legal enactments, and which forms the basis of history.

RIGHTS OF SOCIETY AND THE INDIVIDUAL.

This problem is to determine where the sphere and rights of the individual leave, and those of society begin: Here is the battle field of human rights, on which the combatants have fought with varying fortune since society began. The individual has been slowly and surely gaining on society, sometimes victorious and plunging into anarchy, sometimes defeated and made a slave.

The understanding correctly of the obligations of society to the individual, or the opposite, the obligations of the individual to society, is the solution of this interminable problem.

The primeval man as an individual sovereign, owed allegiance to no one; he depended on himself. It is true his life was not complicated, a simple matter of eating and breathing, in which he was left alone. With the family, the tribe, the nation, and the acquisition of property, came the conflicting rights of the clan over its individual members. The latter were compelled to surrender more or less of their individual liberty for the good of all. In those ages of war, when might constituted right, the conqueror was ruler. The individual became nothing; the state, the rulers, everything. The effects of this condition still remain in all the nations of the old world. The government, be it an Emperor, a King, a Monarchy, is absolute over the individual.

AMERICAN SOLUTION OF THE PROBLEM.

In America, we consider this order changed, and our boast is that the government flows from the consent of the governed, and is an expression of their will. Yet we can not change what has been wrought by the ages, with a word. Revolutions are not the work of a day, but of centuries. If the active force of coercion has ceased, there is a force still stronger and more subtle brought to bear, that of public opinion. They who advocate the sovereignty of the individual overlook, or too lightly estimate the bonds which unite society since the time that the family held itself together, because it derived great advantage in the struggle for existence; by so doing new obligations were assumed, and as the welfare of all depended on the actions of each one, they became interested in the welfare of each of its members. Society was organized laws framed to define these various and conflicting rights, constantly becoming more and more complex as new interests were involved, until the present time, when the best metaphysicians are led astray in their attempts to reconcile the conflicting claims.

FABLE OF THE WHEEL.

There has supervened such a perfect mutual dependence, society has become so thoroughly blended and united, that the whole body is intensely sensitive to the disturbance of its individual members. The depression of one trade, for instance, affects many others. One occupation cannot suffer without all others feeling it more or less. The most insignificant pursuit has its own field and is woven by golden threads into the most extensive. No one can withdraw without damage to the others. Such is this close connection, reminding one of the fable of the coach-wheel, the parts of which got into dispute as the coach was descending a mountain, which was the most essential; the hub claiming that it was the central pivot, the spokes that they gave it extent, the felloes that they gave circumference, and the tire that it bound all together. When they waxed warm in argument, the linch-pin cried out, it was overlooked, "Ah, my little fellow, what are you good for?" they all cried.

"Well, I'll show you, for I will drop out and we will see what will become of you." So it dropped out, the wheel came off, and the coach dashed over a precipice.

Those who would centralize government and grant it control over everything, argue after this fashion: The individual is a brick in the edifice, and lives not for himself but for that edifice.

To be continued.

WHAT a piece of work is man! How noble in reason! How infinite in faculties! In form and moving, how express and admirable! In action, how like an angel! In apprehension, how like a god!—Shakespeare.

Affection can withstand very severe storms of rigor, but not a long popular frost of downright indifference. Love will subsist on wonderfully little hope, but not altogether without it.—Walter Scott.

A MAN ought to carry himself in the world as an orange-tree would if it could walk up and down in the garden—swinging perfume from every little censer it holds up to the air.—Becher.

THE LIFE AND WRITINGS

OF SELDEN J. FINNEY;

EDITED AND COMPILED BY

HUDSON TUTTLE AND GILES B. STEBBINS.

CONTINUED.

THE GREAT SPIRITUAL MOVEMENT.

Like all great and beneficent developments of historic life, Spiritual movement is spontaneous, and, therefore, primordial and profound. It is not the intentional embodiment of any one or more so-called "systems of religion" or "philosophy" which have preceded it. It does not draw its facts from any exclusive records of history, ancient or modern, but it begins by developing facts of its own. True, its facts are similar, analogous, and, in some cases, even identical with those recorded of ancient days; but still its facts are its own, though thus explanatory of ancient and similar ones. Nor are these facts mere repetitions of ancient ones, for they are, nineteen-twentieths of them, originally produced by persons, who, at the time of their advent, were not acquainted with history to any adequate extent. And beside, these modern ones are far more extended, and in many cases, entirely different and superior to those recorded. They are self-evidently not derived, by imitation, from any records of history.

Nor has critic or opposer succeeded in showing this movement to be the result of jugglery or fraud. Of course there are, as we might expect, cases of fraud and deception practiced by some of its professed believers. But what great movement has not had its counterfeit and semblance? "Jesus had his Judas" and Charles I. his traitors. Shall any great movement escape this fate? Its counterfeits show the vulgar estimate of its high value, for what is valueless will have none.—The universal judgment of the well-informed unbelievers, to-day, is: "Oh! there is something in it." The world-wise ones at first pronounced it "humbug," then "delusion," then "infidelity," and, lastly, "devil." But still the thing went and goes on. Not all its obstructions have hindered its career. It is still pushing its way through the superstitions of the churches and over the negations of the "materialist." Nothing can stop its career. Seeing this, the learned and popular are watching it with the deepest interest. It appears spontaneously and simultaneously, in the hovels of the backwoodsman and in the palaces of European kings and emperors. It announces itself the same in each. In all places where it thus spontaneously, and often unsought, appears, it announces its origin and aim in the same identical terms: "We are the souls of your friends, come from Spirit-Land, to demonstrate our and your continued existence." It tells this same story the world over. It does not go on primarily, through the agency of missionaries; but it more often than otherwise announces itself, at first hand and as directly from the Spirit-Land, and that, too, without asking any liberty of our earthly volitions to appear to us. Indeed, it often appears in opposition to the will of both the mediums and their friends. Nor does it allow the mediums the choice of the kind of mediumship they shall exercise. True, there are certain laws of temperament which control the statics of this mediumship, but the mastery of these static conditions is in the hands of the originators of this great movement. These laws and conditions of temperament are revelations of the movement itself; at least in so far as they are related to mediumship. Indeed, a new and superior discovery of the laws of temperament has resulted directly from the movement itself. And these Spiritual dynamics, are they not the spontaneous products of other intelligences than those of earth? The characteristics already enumerated indicate as much. The power that controls them is evidently not on this side the grave.

The proof of the spontaneity of Spiritualism is evident by a simple reference to the facts of its development. The facts were unsought at first. They came, announced themselves, defined their origin and mission, and actually prophesied their own career and ultimate success as an actual demonstration of life beyond the grave, to the inhabitants of the earth. By reference to the early publications which first issued to the world, it is seen that these prophecies have been and are in the rapid process of fulfillment. When the raps first began at Hydesville, N. Y., they themselves announced their own rapid spread. In presence of the "Fox Girls," as well as in presence of many other media, these prophecies were iterated and reiterated. It was also said by them that new and various manifestations and modes of communication would successively make their appearance, until we of the earth should behold forms of those in the Spiritual World face to face. This last prophecy has been to some fulfilled already. I remember distinctly that I was told by these communicating powers, in New York City, years ago, that, as the relations between the two worlds became more perfectly understood, pictures of our spirit-friends would be produced, which should be positive proof of their identity. This has been done in some instances. Still this form of manifestation is yet in its infancy; and all the prophecies, and the facts attending them, are spontaneous. Many of them were scouted by believers, even as chimerical, if not absolutely absurd and fanatical. And yet they have been and are being fulfilled.

I remember, as if it were but yesterday, the first clear voice from the land of the blessed, as it fell into my soul through the silent air. It said: "The Church is corrupt—you must be a Reformer." I was at that time a zealous Methodist exhorter, and I did not even see how this could be true. I did not understand it then; and it was not till three years afterward that the Rochester rappings began. Soon after this latter event, in a circle in Ohio, my own organs of speech, under the pure mechanical control of a foreign intelligence, declared that a new era had dawned; and that, if I would consent, angels would inspire me to address the public throughout this American world on the great question of "God, Liberty, and Immortality." It went so far as to name the various cities in which I should speak. I remember, too, how extravagant all this seemed, for I had no adequate education for such a function. But that controlling power declared it would stand by me to the end. I took it at its word, and I have found it true. Thousands have a similar experience in the various forms of these wide extended manifestations.

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AS IT is the chief concern of wise men to retrench the evils of life by the reasonings of philosophy, it is the employment of fools to multiply them by their sentiments of superstition.—Addison.

THE web of our life is of a mingled yarn, good and ill together; our virtues would be proud if our faults whipped them not; and our crimes would despair if they were not cherished by our virtues.—Shakespeare.

LOVE is the crowning grace of humanity, the holiest right of the soul, the golden link which binds us to duty and truth, the redeeming principle that chiefly reconciles the heart to life, and is prophetic of eternal good.—Pe-trarch.

A LETTER FROM ENGLAND.

EDITOR JOURNAL.—For some time past I have intended trespassing upon your space, and intruding myself upon the notice of your readers, but the military duties occupying so large a share of my time have hitherto prevented me from fulfilling my intention. It may possibly happen that after the reader has perused my communication, he, or she, may come to the conclusion that my energies might even now have been better directed. In the first place, I would like to congratulate you on the improved appearance of the JOURNAL, both in dress and matter, that has manifested itself since you assumed the reins of management. If the readers of the JOURNAL are not satisfied now, they must be somewhat hard to please, but no doubt they will echo the sentiment that the present improvements are but the stepping-stones to others. The able series of articles, by W. E. Coleman, have attracted a large share of attention among your English readers, and although not accepting all the conclusions embodied, the testimony to the ability displayed, is universal. It is to be hoped that those articles will be presented in the form of a few more practicable opportunities will be offered for considering their merits. It would be interesting if Mr. Coleman would favor us with an analysis of the doctrine of re-incarnation, as from personal acquaintance with him, I know he is quite competent to deal with the question in all its bearings.

If there is one feature in your paper now that will be most appreciated by thoughtful readers, it is that department devoted to the elucidation of the Ethics of Spiritualism, by the inspired pen of Hudson Tuttle. That such a work is needed there is abundant evidence. The moral teachings of the church are not calculated to create permanent stability in the moral natures of their members, and that morality which makes, or strives to make men virtuous through fear of torment hereafter, is alike vicious in character and immoral in results. Moral holiness is the outcome of physical healthiness, and one might as well expect to breathe physical purity in a fever denas witness moral purity in the lives of those who are ignorant of the simplest principles of physical righteousness. A strong, healthy, and vigorous dealing with the ethical and religious aspects of Spiritualism, is one of our great present needs. Our affection for old gods and shrines, must not blind us to the palpable defects thereof, nor should our affection for Christian morality beguile us from the fact that morality was antecedent to Christian doctrine, and did not originate even with Jesus. Hudson Tuttle's record is one that Spiritualists the world over may be proud of. It is to be hoped he may long remain upon the earth-plane, and be enabled to use his pen each year with added power.

The last number of the JOURNAL to my hand contains a record of imposture, that is after all, not without its lesson. Such events are not likely to diminish in numbers or frequency, until more wonder-mongering is laid on one side. Pains and penalties in such cases work little or no good. The effectual present prevention and future correctives are the exposure of the malpractices, and the consciousness that will be hereafter awakened of the moral degradation that such practices create. I do not at all approve of jails, or penitentiaries, as at present organized, and having full confidence that the future will right all things, prefer to let the laws of being manifest their own punishments on those who have drawn down their vengeance upon their heads. Diagreeable, no doubt it is for some to read of these matters, yet it is better that we boldly face them, and present them to the public, in our own papers. We cannot then be charged with harboring impostors, or slurring over their impostures.

In England here, we have been regaled with a theological banquet that has been spread before us for some time past in the columns of the London Spiritualist. It has placed some very peculiar theories before us, which have been affirmed by the enunciators with a vigor that would be justified if the matters were actual facts. I do not think "Occultism," which is the generic term for these matters, will find very much favor with British Spiritualists. If the theological theories are true, mediumship has been gravely misunderstood, spiritual phenomena are largely referable to other resources than to departed spirits, and immortality is a question that is far from being assured to all mankind. We have been the victims of "sportive human doubles," with a slight admixture of the genuine article in the form of departed spirits. Our poor brains have been the sport of these four factors in the problem, and the reflection irresistibly suggests itself that while we thought our facts sufficient, we seem indeed to have landed in "confusion worse confounded." The secretary of our British National Association of Spiritualists, during her late visit to your country, contracted the theological fancy, and started us good English Spiritualists, by asserting that the Prince of Theosophists, Col. Olcott, was of all men best fitted to have been the leader of American Spiritualists. If my own twelve-months' experience in your country, would enable me to form anything like an opinion upon that matter, I should say that the battalion the worthy Colonel would have under his command, would not be strikingly celebrated for its numbers. In the current number of the London Spiritualist, there is a letter from a Theosophist, John S. Cobb, treasurer of the Theosophical Society, New York, wherein the facts concerning the pretensions of Mr. Felt are brought to light. The magical promises which Mr. Felt undertook to realize, have not been accomplished. The spirit that by magical process he was to evoke, are even slightly more unsubstantial than the vapors and smoke wherein they were to be exhibited. For my own part I wish they had been seen or felt, for the honor of the Theosophical Society, and the satisfaction of its president and members. I do not believe that the theories of the Theosophists are exactly retrogressive, though I think there is more of lateral extension than perpendicular elevation. Elementaries, elementals, fragmentary souls, polter-geists, and all such marvels, will perhaps be better explained by an intelligent understanding of the psychological science of Spiritualism, than by startling us with a lot of suppositions that seem more likely to set us by the ears than to seriously advance our knowledge. No one with any knowledge of the world denies the facts of Eastern magic, and in my opinion, the science of psychology will furnish us with the necessary explanations which may perhaps lead us into a clearer understanding of the laws and principles belonging to the two worlds concerned in all such matters. The Theosophists have been fortunate, though, in securing the courtesy of the editor of the Spiritualist who enabled them to gain a hearing, even if it has not brought them any converts. The Spiritualist is the only English spiritual periodical that has given them any comfort.

In London, as no doubt your readers are aware, we have two agencies busily engaged in the diffusion of spiritual matters, in the form of literature, meetings, séances, etc., each appealing to its own particular section of the spiritual public, is fairly well supported by its patrons.

The bad state of trade in England for the past three years, has not been without its effect upon these institutions, their incomes having been proportionately influenced in consequence. In London are quite a number of mediums of various kinds, holding séances and meetings with a fair amount of liberal patronage. There is a regular Sunday meeting established at Doughty Hall, which is well attended, and tolerably well supported. Dr. J. M. Peebles is at present the speaker. He inaugurated the meetings on the occasion of his first visit to England, in 1870, and with very little intermission they have been continued ever since. Our two papers, the Medium and Daybreak and the Spiritualist, enjoy a fairly good circulation, but nothing like a remunerative one, their proprietors being deserving of great consideration for their pluck in continuing their papers at a weekly loss. It is to be hoped when better times come, that their zeal will meet with its proper reward.

In various portions of Great Britain Spiritualist societies are in active operation; meetings are well attended, and a very widespread interest concerning our subject is manifested, at least such is the case in three out of the four divisions of Great Britain, namely, England, Scotland and Wales. Ireland is too religious, or bigoted, in the interests of the papacy to endure very

Continued on Third Page.



SCENES FROM THE HOME OF QUINA.

Written by Quina, through Her Medium, Water Lily, Cora L. V. Richmond.

PEARL.

CHAPTER XIV.

THE TWO ANGEL-MOTHERS.

There is a sphere in spirit-life called the Madonna or Mother Sphere. These who enter that sphere and abide there are mothers in love and have sometimes left their children on the earth when death has summoned them to the higher birth.

The mother of Pearl had charge, as we have seen in previous chapters, over many children. From another part of that beautiful sphere, came a mother spirit with a lily on her brow and a stem of lilies in her hand.

The lovely twain knelt at a shrine of pure white, and received the "Baptism of the spirit" from higher angels, who were bending above. Then, having exchanged some thoughts with regard to their proposed mission, they floated together toward the earth, and together entered the humble home of James West, on the very day when the family were communing together after Mrs. West had been moved by the persecution and unkindness of the professed man of God, to leave the church.

It was a lovely Sabbath noon in early May. The air was redolent with spring-time odors, and a gay ripple of the songs of birds and rustling of light breezes was in the air. The golden sunlight was made still more bright by the spiritual presence hovering near the lowly home which was the scene of the angel visit.

The congregation of the village Church wended their way silently to their homes. The morning service had brought no joy nor peace to their spirits, and some of them felt or fancied they perceived, when passing the quiet and neat habitation of Mr. West, a presence, a something as though not of earth; others, with a faint sigh, half regretted the scene of the morning, which had separated them from so honest and worthy a family, while others in self-righteousness folded their pretty about them and cast no glance at the "abode of sin."

Within the cottage all was peace and praise. Little Mary was asleep near her mother. The children were quiet, but not with fear, and Pearl sat near Mr. West and Mr. Marvin, who, with his daughter May Marvin, completed the group. By accident, or by some guidance not of their volition, they sat in a circle and had just finished the last verse of the hymn, "Come holy spirit, heavenly dove," when a strange change passed over the form and face of Pearl.

She had been sitting with eyes half-closed, and a slight, scarcely perceptible tremor had passed through her frame. Suddenly, yet quietly, her face grew radiant, the form erect, and the eyes turned heavenward more, then closed. She rose; her form seemed taller than usual, so erect and with perfect ease, grace and self-possession. Her face still radiant, her eyes upturned and closed, she advanced to Mr. Marvin and spoke, in clear, sweet, distinct tones:

"My dear husband, do not be startled. It is I, your wife, your Agnes. I have come to-day with the mother of this precious child, to tell you that I live to fulfill the promise I made ere my mortal eyes closed in death. That promise was: 'If I live in another world, and those who dwell there can return, I will return and tell you that I live. O my love, I do live, and this is our darling child, our May. You know she came to us in May; you had forgotten. This is her birthday. How often have I been near you both; how have I tried to make you feel my presence! How have I ministered to other children in spirit-life that I might find some better way to minister to you. My daughter, I am your mother; you have felt me near you sometimes. Now I speak to you both. Thank God! thank God!'"

The voice ceased. Pearl almost fell, but was caught in the arms of her uncle, while a slight tremor again passed over her face and form, and her eyes slowly unclosed, with a startling look and wondering gesture. She gazed first at one, then at the other, as though she knew nothing of what had passed. All were silent, all were in tears.

Then, with a sudden gleam of recollection, she said: "O uncle, I saw mamma and another beautiful lady, and mamma took me away and said this is a blessed Sabbath day, my Pearl."

Mrs. West had caught the very spirit of the day, and as she had been devout and

fervent in her worship of a blind faith, she now was alive, and inspired with this new knowledge. She started the hymn:

"Joyfully, joyfully, onward I move Bound for the land of bright spirits above; Angelic choristers sing as I come, joyfully, joyfully, haste to thy home."

All sung, but no one could speak. Mr. Marvin sat in profound, yet joyous, silence. Thus ran his thoughts: It was true his wife's name was Agnes. It was true she had promised, when her spirit passed away, if possible, to return. It was true their daughter was named May because born in that month. It was true this was her birthday, May 3rd, though both he and May had forgotten it. It was true the voice, the gesture and language of this child were like hers, like Agnes'. It was true, for no other living being knew all these facts but Agnes and himself.

Two angels bearing precious tidings flew forth from that humble home to heaven; The air all vocal with rejoicing grew, For to the veil of mortal life was given, And the beloved of the spirit land Had felt them near, had clasped the loving hand.

The two angel mothers passed to their home in the Spirit-land. The Sabbath afternoon grew more divinely fair; the joy in that heavenly home home can tell.

(To be continued.)

Magazines for April, 1878.

Scribner's Monthly. (Scribner & Co., New York.) Contents: A Deer-Hunting on the Au Sable; Roxy; An April Song; King David; His Inheritance; How Lead-Pencils are Made; Two Saints of the Foot-Hills; St. Violet; The Mosaic Creation and Modern Science; The Lover's Choice; Among the Thousand Islands; The Suicide; Macramé Lace; The Telephone and the Phonograph; Of Flowers; Twenty-six Hours a Day; A Queen at School; Topics of the Time; Communications; The Old Cabinet; Home and Society; The World's Work; Culture and Progress; Brio-a-Brac. Some of the leading articles are finely illustrated.

St. Nicholas. (Scribner & Co., 743 & 745 Broadway, N. Y.) Contents: "Kitty and the Turkish Merchant;" "How Kitty was Lost in a Turkish Bazaar;" "I'm a Little Story;" "Easter in Germany;" "Dick Hardin away at School;" "A Full Stop; Under the Lilacs;" "The Swallow;" "The Wild Mustang;" "April's Sunbeam;" "Easter Lillies;" "Old Nicolai;" "The Professor;" "Jingle;" "Moussie's Adventures from Garret to Cellar;" "Four Charades;" "Wise Catherine and the Kabouter-manneken;" "Jingle;" "How the Stone-age Children Played;" "The Man Who Didn't Know When to Stop;" "Puck Parker;" "Easter Eggs;" "A Visit to a London Dog-show;" "Kept in; Merry Rain;" "Drifted into Port;" "Seeing Himself as others see Him;" "The Three Wise Women;" "Always Behindhand;" "The Three Horse-shoes;" "Jack-in-the-Pulpit;" "Boy Very Little Folks;" "The Letter-Box;" "The Bible-Box." This number is beautifully illustrated.

The Electic. (E. R. Pelton, New York.) Contents: March of an English Generation through Life; Over the Balkans with General Gourko; The New Star which Faded into Star-Mist; Count Cavour; Florentine Carnival Song of the Sixteenth Century; The Proposed Substitutes for Religion; A Ride for Life; France before the Outbreak of the Revolution; My Wife; Macleod of Dare; Professor Huxley on the Degeneracy of Modern Opinion; Constantinople; Keats' Love-Letters; Changes of Color in the Chameleon; The Pages of the Past; Professor Marsh; Literary Notices; Foreign Literary Notes; Science and Art; Varieties. This number contains frontispiece, a fine steel-engraving of Prof. O. C. Marsh.

Popular Science Monthly. (D. Appleton & Co., 549 & 551 Broadway, New York.) Contents: Evolution of Ceremonial Government. III. Mutilations. By Herbert Spencer. The Eucalyptus in the Future. By Prof. Samuel Lockwood. (Illustrated.) Introduction and Succession of Vertebrate Life in America. By Prof. O. C. Marsh. The Wicked Weasel. The Dissipation of Energy. By George Iles. Illustrations of the Logic of Science. IV. The Probability of Induction. By C. S. Peirce. On Edison's Talking-Machine. By Prof. Alfred M. Mayer. (Illustrated.) The Marpingen Miracles. The Source of Muscular Power. Living Corals. By W. E. Damon. Poisons of the Intelligence—Chloroform. By Charles Richet. Sketch of Professor Seechi. (With Portrait.) Correspondence. Editor's Table. Literary Notices. Popular Miscellany. Notes.

Atlantic Monthly. (Houghton, Osgood & Co., New York and Boston.) Contents: Demold; Pigeons; A Persian Poet; Crude and Curious Inventions at the Centennial Exhibition; The Rose and Jasmine; Italy Revisited; A December Night; April Days; Lincoln's Triumph in 1864; Saint or Sinner; The Legend of St. Sophia; The Story of Avis and other Novels; Fate; Americanisms; The Russians on the Bosphorus; The Lobby; Its Cause and Cure; The Adirondacks verified; A Hunting of the Deer; Open Letters from New York; Contributors' Club; Recent Literature.

Phrenological Journal. (S. R. Wells & Co., New York.) Contents: James Douglass; Self-knowledge; The Woodpecker; Light in Dark Places; My Home Kindergarten; The late Pope Pius IX; Brain and Mind; Commentaries; A New Employment for American Women; How does Beer Work? Editorial Items; Notes on Science and Agriculture; Mental Bureau; Personal; Library.

Babylonia. (D. Lothrop & Co., Boston.) This illustrated child's paper is adapted to the youngest readers, and is well calculated to entertain children who have not yet learned to read.

Masonic Jewel. (A. J. Wheeler, Memphis, Tenn.) This standard Masonic journal is now in its eighth volume, and, as usual, is well filled with items of interest to the craft.

Music.

SOUNDS OF NORMANDY.—Potpourri. Arranged for piano by Charlie Baker. Published by W. F. Hainick, 136 W. 4th St., Cincinnati, O. Price, 50 cents.

We have just received a copy of a potpourri containing all the popular airs from the new opera called the "Chimes of Normandy." Splendidly arranged for the piano. Every person who has an organ or piano should get a copy.

much of Spiritualism, without a strong reaction after the dose.

In the Spring of last year, an effort to promote the home study of Spiritualism, called the Order of Spiritual Teachers, was inaugurated. It was considered by its promoter to be the best method of educating our own people in the principles they professed. It was held up as a matter to be preferred over the labors of public meetings, or the institution of new societies, and as a means of narrowing the sphere of what its originator termed "professional talking." For some reason the effort has not become a success, nor do I think it contains the elements to make it such. The "No. 1 School," of which I am a member, had the advantage of having for its chief monitor, the promoter of the Order, who is a gentleman of experience as a journalist and speaker, but such advantages are not to be picked up everywhere, and without some such qualifications, the monitorship would be a failure. It has not become a popular institution, and if it is to succeed, something more practical will have to be engrafted upon it.

At some future time I will endeavor to send you another contribution to your columns, dealing with some of our items of interest more in detail, that is if it will not be trespassing too much alike upon your space, and the good nature of your readers. For the present, yours in the work, J. J. Monse.

Eliz Tree Terrace, Uttoxeter Rd., Derby, England.

We have received a copy of Reid's Illustrated Floral Treatise, and catalogue of plants and vegetable seeds. The illustrations are very fine and the selections are excellent. W. H. Reid, Rochester, N. Y.

Items of Interest—Gems of Wit and Wisdom.

NOVEMBER SIGH. All day the wild November wind Has wafted its changes in my ears, Like one whose deep disquietude Is even too intense for tears.

And I have breathed its restlessness, Until my spirit frets me so I fain would be a houseless bird, And have God to tell me where to go.

And yet I cannot help but smile At my own folly, for I know If I were summer's sweetest bird And God should tell me where to go,

If it were any way but one It would not suit nor solace me, And would he tell me, do you think, That I might fly, dear love, to thee? [Emma Tuttle.]

It is easy in the world to live after the world's opinion; it is easy in solitude to live after your own; but the great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of solitude. —Emerson.

As for spirits, I am so far from denying their existence, that I could easily believe that not only whole countries, but particular persons, have their tutelary and guardian angels. This serves as an hypothesis to solve many doubts whereof common philosophy affordeth no solution. —Sir T. Browne.

ANGELS are immaterial and intellectual; they have with that communion which the Apostle to the Hebrews noteth, and in regard whereof they disdain not to profess themselves our fellow-servants. And from hence there springeth up another law which bindeth them to works of ministerial employment. —Hooker.

A DEVOTED wife will always speak plainly but kindly to her husband. Here is a case in point: "When I die," said a married man, "I want to go where there is no snow to shovel." His wife said that she presumed he would.

THE mother-in-law finds a defender in the San Francisco Mail, which says: If Adam had had a mother-in-law to look after him and his wife, it is more than probable that to this very day we might have been able to caper about in the light and airy costume of our first parents.

"MOTHER," said a little urchin, when he came home, "I have heard such a smart preacher! He stamped and made such a noise, and then he got mad; he shook his fist at the folks, and there wasn't anybody dared go up and fight him."

LYING. There was a very famous problem among the Stoics, which ran to this purpose: "When a man says 'I lie,' does he lie or does he not? If he lies, he speaks the truth; if he speaks the truth, he lies." Many were the books written upon this wonderful problem; Chrysisippus favored the world with no fewer than six; and Philatus studied himself to death in his vain efforts to solve it.

ALL men grow in goodness and truth. Man's spiritual nature can never degenerate. Matter decomposes and changes in form, but never grows less in quantity or value. The spirit having within life eternal, from the necessities of its nature, continually increases in knowledge and wisdom, advances in goodness and truth. The physical organization of men often retard their progress. The position they occupy in life may be such as to prevent an accumulation of the elements necessary for their rapid mental and moral development, but the growth is sure, the ultimate destiny certain. Perfection and happiness the final condition of every child of God. —Leander.

WORDS are good, but there is something better. The best is not to be explained by words. The spirit in which we act is the chief matter. Action can only be understood and represented by the spirit. No one knows what he is doing while he is acting rightly, but when doing wrong we are always conscious. —Goethe.

RELIGION.—We have many professed reformers whose sweeping verdict would obliterate Religion from the face of the earth. They treat the whole subject as if it were not an integral element in human nature, but rather as something unnatural and terrible that has either found its way, or been surreptitiously introduced, into the constitution of man since his creation. Or, perhaps, they view it as a very dangerous eruptive disease—alternately breaking out and striking in—communicated by inoculation from designing priests and doctors of the popular divinity. If this were a true view of the matter, their extravagant attempts to eliminate the virus would scarcely demand justification. But if, on the contrary, Religion is an important element in man, and absolutely necessary to the completeness of his nature, it would inevitably follow, that if they could succeed in destroying all Religion, they would, in so doing, disorganize the soul. —Dr. S. B. Britton.

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CHICAGO, ILL., APRIL 6, 1878.

C. E. Watkins, the Medium.

For some years intelligent investigators, who have had anything to do with Watkins, the remarkable slate-writing medium, have been well aware of those idiosyncrasies of character which render him wholly unreliable as a witness, either in his own or any other person's case.

So when we read the story of an anonymous person calling himself N., who tells us, in a report in the Chicago Times, how he baffled Watkins into a confession of his tricks, explaining his clairvoyance, etc., as a trick, we could only smile at seeing how nicely Mr. N. in his over-confidence, self-assertiveness and ignorance of conditions in dealing with a sensitive, whose subtle power of thought-reading may be disturbed as readily as the magnetic needle may be by shaking the box in which it is contained, had himself been fooled and cheated, and made to swell with the notion that he had really got at Watkins' secret at last.

Mr. Watkins' brother was requested to vacate the room, leaving Mr. Watkins and Mr. N. alone. The latter produced from his pocket a bundle of heavy, unglazed paper. Mr. Watkins took a sheet from the top, tossed the bundle toward Mr. N., asked him to write a name on one of the sheets so soon as he—Mr. Watkins—should have retired, to tear the name off in a slip as indicated by Mr. Watkins, and unfolding the written one below the edge of the table, read what is on it. Your actions indicate that you are attempting the same thing. If so, undecieve yourself at once; for that cannot be played here.

Of course Watkins did just that thing; and if Mr. N. had called on him to admit that he was the chief actor in the Nathan murder, Watkins would have accommodated him just as readily. As for the apparent confusion, etc., it was no doubt genuine. Take a sensitive in the critical moment of concentration and subtle interior striving, when he is about to exercise this wonderful power of clairvoyance, and, by your look, manner, word, or tone of voice, let him see that you regard him as an impostor, and if he does not look confused, if he is not thrown off his balance and his power checked, his sensitiveness must be under some wonderful control that few persons, thus psychically gifted, can exercise.

There are hundreds of careful investigators who know that Mr. N.'s explanation (though it may have been true, for reasons given, in his individual case) is utterly worthless, even as a hint towards explaining well known occurrences in Watkins' presence. The notion that Watkins gets his knowledge of the name on a slip of paper from "the impression of the pencil" on a sheet under that on which the name is written, is an utterly nonsensical solution of the mystery to those who have thoroughly tested Watkins' power. That he should say, that such is the way by which he does it, is perfectly consistent with what we know of Watkins. We have known him to offer to tell his whole modus operandi to any person who would give him fifty dollars.

But when the fifty dollars was proffered, all that he could do was to look like an imbecile, and confess that he knew no more than any body else how the thing was done—though "he would like to—darned well." Mr. Watkins' character being perfectly well known, both his clairvoyance and his slate-writing have been tested under conditions that leave nothing dependent on his truthfulness or fair dealing. Even supposing for a moment Mr. N.'s theory as to "the impression of the pencil on the paper underneath," was the true explanation,—when half a dozen slips are torn off, rolled tightly into pellets, and mixed up, not by Watkins, but by the sifter, and then Watkins tells, unerringly, the name on every pellet,—where does his clairvoyance come from in that case? Where is the room for trick?

Watkins, before joining Bishop's enterprise, wrote to friends in the East, asking if he should not be justifiable in doing so, just for the purpose of finding out the fellow's tricks. Watkins wants money, and for that he will give you, within the limits of his powers, just what you want. Ask for evidence against Spiritualism, and he will give you all that he can of that. Ask for proofs of supersensational power, and if you are patient, persistent and discreet, you can get them; get them under conditions that will satisfy you that all such explanations as those which Mr. N. offers are wholly insufficient and inapplicable as meeting the facts in your experience.

It is a pity that a man so wonderfully gifted as a psychic or sensitive should be so utterly untrustworthy as a man. Watkins has resolved and re-resolved to reform, but his weakness seems to be incurable. The first temptation masters him. But the facts on record as to phenomena in his presence are fortunately such as to be wholly unaffected by any "confession" he may make, or any act of depravity that he may give way to.

Letter From D. D. Home.

MR. EDITOR:—I am much pleased with the tone of your JOURNAL, and from my heart wish your success. By the way, in the issue of Aug. 18th, there is a short article headed "Katherine Fox-Jenken," to which, as I am writing, I would just call your attention as being not only untrue, but unjust. Where in my book can it be found that I give one of our best mediums, Mrs. Katherine Fox-Jenken "not a very friendly notice?" Mrs. Jenken could not take me "by the ears," for even her most important letter contained in my book was not published without my first having asked her permission to do so. True, I had no reply to my demand, and her husband told Mr. and Mrs. S. C. Hall that they did not answer my letter. I took silence for consent, and am unable to see how I could have harmed her in the very least by so doing.

When I decided to do my duty, and give to the world the book I did, it was with a perfect knowledge that knaves and fools would take me to task, and I have not, I am thankful to say, been in the very least disappointed.

There were still a third class that I well knew were waiting to wreak a private vengeance on me; some of these were inspired by jealousy at the position I have made and hold in society; others because I never have seen fit to become a blind instrument in the hands of those who have sought to make me a mouth-piece for their peculiar form of thought or fancy. I can only see in our beautiful and simple faith, the one great truth to be taught. Man is immortal, and in his spirit existence retains his individual identity. All these unproven and unprovable absurd theories which are now sought to be promulgated, have nothing in common with Spiritualism, and it is the duty of every honest Spiritualist to repudiate them. Though I have been well abused for having done my duty in writing my book, I have had shoals of letters thanking me for my courage and honesty. If I have told a falsehood, or made an unfair statement in the work, let it be pointed out. Very faithfully yours, D. D. HOME.

NICE, FRANCE, Feb. 15th, 1878.

Feb. 16th.—I have been so ill that my letter of the 15th was not sent to post. This morning, your JOURNAL of Feb. 2nd has come to hand, and I am unable to refrain from tendering you my best thanks for the fearless way you are striking at the root of this fast-growing evil. Your "Fraud Crop of 1877-78" is complete. I greatly regret to see the name of Henry Gordon where it is, for he was an excellent medium. I am fully convinced that in his case as in hundreds of others, the downfall of the medium is to be wholly attributed to the arrogant gobemouche who surround and push them as it were, to their destruction. There are a parcel of fools who must have their sense of wonder gratified, and it matters but little how this shall be accomplished. I could enumerate scores of instances occurring in my presence, where persons of a highly toned imagination were even angry with me when I would attempt to convince them that they were simply deluded. I knew a man perfectly sane on every other point, but whenever he was in the same room together, he declared he saw myriads of pigmy spirits dancing about. I have a letter which came this morning from a clergyman wherein he tells me that spirits pinch him every night. There is a great work to be done in protecting mediums, not from scientific investigators, but from those gobemouche, who seek only for wonders and who will not reason.

D. D. HOME.

We have previously alluded to our conviction that investigators are almost equally as much to blame for the fraud and deception practiced by a class of pretended mediums, as these were themselves. They create such a pressing demand for startling phenomena, that the supply is sure to come. A medium with some slight gift, which might be made valuable, is constantly pressed for manifestations of a more striking character and at last yields to temptation. It may be a matter of simple starvation, for patronage depends on the startling character of the phenomena, and where the honest medium has one sifter the fraudulent has a score.

We do not know as this can be changed, for there will always be enough credulous persons to sustain the shows; but we can introduce a higher standard of excellence demanded by Spiritualists, by showing the necessity of test conditions under all circumstances.

When the RELIGIO-PHILOSOPHICAL JOURNAL came out decidedly against fraud, and fraudulent mediums and unfeelingly exposed them, a great many tried and true friends, thought the effort imprudent, and others were displeased, thinking it severe and uncharitable.

Now we would ask what condition we should have been in, had we supported these fraudulent "materializers," when the flood of exposure east and west came upon us? We forestalled this exposure by telling the truth, which we hold to be the best charity as well as policy, and had the satisfaction of having the secular press say that these frauds had been discovered by Spiritualists, and in no way effected the status of genuine mediums. All did not say this, but the leading journals had the justice to do so.

We saw that these pretended mediums were frauds, and at once exposed them, which we regarded as a duty we owed to every Spiritualist who read our columns. Had they been the only mediums in the world we should not have stayed our hand, for the cause demands truthfulness, and not the extension of crime, or the approval, even tacitly, of rascality. When it does, the JOURNAL will cease to be.

Bastian and Taylor.

These parties send us for publication a rejoinder to our remarks in last week's paper; they deny the allegations made by us, and reaffirm their intention to conduct their sances as heretofore. We give them the benefit of the foregoing statement, but must decline to fill our columns with matter so utterly useless to our readers as are the sophistical pleadings in their declaration. When these mediums are asked for evidence of the genuineness of their claims, they point to patrons who have obtained evidence satisfactory to themselves, that materialized forms of spirit friends have been produced in the presence of Mr. Bastian; we accept a comparatively small proportion of this evidence as conclusive, and believe it to be irrefragable. By the same mode of proof we can establish beyond a shadow of doubt, that form manifestations are exhibited at their sances purporting to be spirits, which are not what they seem, but are gross deceptions.

To our personal knowledge all the statements made by Bastian and Taylor to the Times reporter as published in that paper on Saturday last, in so far as they refer to us directly or indirectly, are false. We believe the presumption is fair that if these men will attempt to impose upon the public by the one form of deception, they will not hesitate to practice deception in some other form,—even in a materialized form. We are anxious to secure for the benefit of the science on which we claim Spiritualism is based, such evidence of spirit-form manifestations as shall command the respect of the great mass of Spiritualists, and honest intelligent investigators. If these mediums can afford such proof by a series of experimental test sances in the presence of representative people, they will advance the cause of Spiritualism to some extent, and their own interests very materially. Should they continue in the face of public demand to decline such request, then the conclusion will force itself upon most minds, that not only a part, but "all" of their form manifestations are spurious. Those who are familiar with the policy of the RELIGIO-PHILOSOPHICAL JOURNAL, need not be told that in this matter we have no personal ends to subserv. We are following a well-defined policy which has the approval and cordial support of the largest, best, most intelligent and cultured portion of the spiritualistic public. We are laboring in the interests of Spiritualism and for the benefit of our subscribers, and cannot be swayed from the strict line of our duty. We do not propose to be drawn into any personal controversy, or to allow the public mind to be diverted from the only vital issue at stake, viz., that Mr. Bastian and all other mediums for physical phenomena shall exhibit such phenomena under fraud proof conditions.

The Theosophic Discussion.

The discussion between the Theosophists and the Spiritualists, "pure and simple," seems to be still kept up in the London Spiritualist. Not much new light has yet ensued from the war of words, and readers seem to be getting tired of it. The opinion evidently prevails: Confine yourselves to the facts before you as they occur, and don't branch off into theories about phenomena not yet verified in your experience. It will be time enough to talk about magic when it is proved to you that by uttering a formula, or burning incense, you can evoke any proof, however insignificant, of spirit action. We have enough to do in studying the facts, of which we are certain, for the present at least.

C. E. Watkins when last heard from was in Port Huron, Mich., holding sances for independent slate writing.

John Griffith sends renewal of his subscription, but fails to give post office address.

N. F. Trall writes to this office, but fails to give his post office address.

THE RELIGIO-PHILOSOPHICAL JOURNAL Tracts—five discourses for 10 cents.

Will Theosophy Please Explain?

The London Spiritualist says: Of late there seems to have been a change of front among the Theosophists. Instead of their original "black spirits and white, blue spirits and gray," much is now said about unfortunate human beings who have "lost their trinity," who are perishable; and a doctrine of conditional human immortality has been launched, unaccompanied by any evidence of its truth.

Mr. Harrison, the editor, has held, the scales between the Theosophists and their opponents with admirable impartiality, and he deserves credit for his liberality in admitting the discussion into his columns; but we confess we have not found it edifying. As M. A. (Oxon) truly remarks of the fog surrounding the Theosophic theory: "Perhaps I shall not be far wrong if I attribute that fog as much to the purely speculative and unsubstantial character of the Theosophist platform, as to the fact that there is very little room for exact statement in what is mere airy theory, or for profitable argument about it."

Mr. Harrison asks: "What proof have they of the alleged conditional immortality of man? What proof of the existence of sub-human spirits? What proof that man by will-power can produce any of the manifestations called, spiritual?" Our Theosophic friends have had these questions put to them often, but they have never found it convenient to reply. President Olcott's promised exhibition of "elementaries made visible in saturated vapor by simple chemical appliances," has turned out to be a pleasant hoax on the part of Vice President Felt. No such elementaries have yet appeared in that "funnel." And yet in his opening presidential address, Olcott said: "What will Spiritualists say when through the column of saturated vapor fit the dreadful shapes of beings whom, in their blindness, they have in a thousand cases revered and babbled to as the returning shades of their relatives and friends? Alas! poor Spiritualists!" But the refrain is now: "Alas! poor Olcott! Where are your proofs?"

The Book Reviewer.

The position of reviewer, is indeed arduous, if he attempts to be strictly honest and impartial. Books constantly come before him, making great claims to public hearing, and on the other hand the public await the decision of the reviewer. If he is partial, prejudiced or dishonest, the trust reposed in him is at once lost, and his words are henceforth idle sounds. If an author does not want his work treated impartially, the table of the RELIGIO-PHILOSOPHICAL JOURNAL is the wrong place to send it. Fear or favor will not avail in changing the opinion of the reviewer. That judgment may be fallible, and at times erroneous, but it will be the reviewer's honest opinion.

Miss Kislisbury.

We hope that nothing we may have said of this lady's opinions will lead her to suppose that we do not entertain all possible respect for herself personally, and for the good service she is doing in the cause of free thought. Miss K. is an excellent, German scholar, and her translations from that language are so skillfully executed, that we hope she will give us more of them. Of her general abilities, too, we have a high estimate; and we think she will live to recognize that her opinions in regard to American Spiritualism were rather too hastily formed.

Electric Light.

As the spirits prophesied some years since, the employment of electricity for lighting purposes has now become an accomplished fact, in the lighting of Paris, demonstrating that the "age of prophecy" has not passed away, but is projected with greater scientific certainty than ever before into the present progressive era.

Mr. Jablochkoff, a Russian exile, formerly an officer of the army engineer corps, has succeeded in furnishing a better light, by the employment of electricity, at one fourth the expense of gas, and the city of Paris has adopted it.

Laborers in the Spiritualistic Vineyard and other Items of Interest.

The article on War, by Bro. Evans, which appears in this issue, had been on file for publication for some time; it will be read with deep interest.

Lyman C. Howe has been lecturing at Bath, N. Y. From there he went to Utica to lecture. He is an able exponent of our cause.

Mr. and Mrs. Richmond entertained a few friends very delightfully, on Monday evening, in honor of Dr. and Mrs. Billing, who soon depart for Europe.

Wella Anderson, the spirit artist, who has been recuperating at Geneva Lake for a few weeks, has returned to this city so much improved in health as to be able to resume his business at his residence, 18 Ogden Avenue. He gives special opportunities for friends during April.

"DR." MATHEWS.—We have lately been requested by several correspondents to express our opinion concerning the genuineness of the spirit form manifestations shown in the presence of this man. We have refrained from occupying space upon the subject, deeming his show too insignificant to merit notice. His "conditions," like those of Bastian and Taylor, are such as to leave it an open question whether the phenomena is genuine. He was thoroughly exposed in San Francisco, before coming to Chicago.

Mrs. Kerns lately held a sance in Leonard's Hall, Binghamton, in which she not only read the names in folded ballots, written by persons in the audience, but gave minute descriptions of the character and manner of death of some of the parties named.

A. A. Wheelock gave a lecture at the anniversary meeting in Cleveland, O., last Sunday, on the "Lyceum System and Education of our Children." This week he goes to Wisconsin to fill some engagements in that State. He is a trance speaker of marked ability.

Madam Blavatsky sends \$3.15 to renew the subscription of Mrs. Polly Brockway, a poor widow. Some one from Newburg, O., also sends \$1 to aid in sending her the JOURNAL. In behalf of Mrs. Brockway, we return sincere thanks for the donations.

After Mrs. Saxon gave her first lecture in New Orleans, reviewing Dr. Palmage's discourse, she was invited to repeat it on Sunday, March 24th, when all the seats and every foot of standing room in Minerva Hall were occupied. It was a grand ovation to this talented lady.

William Emmette Coleman is stirring up mightily the theological bigots at the Academy of Science, Leavenworth, Kan. He is just about delivering a course of lectures before the Academy on "Darwinism," "Evolution of Man," and "The Animal Ancestors of the Human Race, from the Monad to Man."

BASTIAN & TAYLOR'S CABINET.—The cabinet used by these mediums was originally constructed by the late editor of this paper, who made a standing offer of \$1,000 to any one who would detect anything wrong about it. As this office has had no control of said cabinet for several years, we cannot be held responsible for it since it passed out of Mr. Jones' possession.

Mrs. Julia Tomlinson, of Vincennes, Ind., is said to be a very reliable medium for automatic writing, clairvoyance and chair-randance, and various other physical manifestations, submitting cheerfully to all such reasonable tests as may be required of her by the sitters, describing spirits and giving their names; also giving tests by automatic writing while conversing on other subjects.

LIBERAL (?) LEAGUES.—We are credibly informed by a well known lecturer on Spiritualism, that upon several occasions the officers of local Liberal Leagues have gone out of their way so far as to publish through the county press and otherwise, that the league had nothing to do with the lectures. Denying what no one claimed, would seem upon its face, at least, to indicate a rather curious state of affairs among those who have been bidding loudly for the co-operation of Spiritualists. We trust this spirit is not indicative of the animus of the general movement.

Doughty Hall, London, is crowded to overflowing every Sunday evening, to hear such speakers as J. M. Peebles, Stajnton Moses and Thomas Gales Forster. It is now proposed to relieve Mr. Burns of the responsibility of furnishing the Hall, by organizing, appointing proper officers, having voluntary contributions to pay expenses of hall and lectures, and setting aside the door fee to purchase chairs to seat a much larger audience. The united efforts of Spiritualists in all populous districts and towns, in this direction, would soon ensure good halls, good speakers, good audiences, and a respectful hearing, by even those who are now opposed to the principles and teachings of Spiritualism. Let the friends in all parts of the country, take hold of this matter in earnest, and set at work such efforts as will secure success to the movement.

Geo. P. Harris is described by the Inter-Ocean as a long-haired, sleek-mannered, oily-tongued individual, possessed of a solemnly-intoned voice, and a suit of black clothes. That paper further says:

He was up before Justice Foote yesterday, charged with embezzlement by Mrs. Martha Herick, the proprietress of furnished rooms at 41 South Clark street. She complained that Geo. P. by telling her that he had influence with the "aperete" who gave him tips as to how things were running on the Board of Trade, had obtained from her the sum of \$42, with which to speculate. Further, that at the end of three days he was to return her \$47, being \$35 bonus on the advance; also in the same connection, that though the days had lengthened into weeks, he had not turned up. George P. said he was not as other men; he was a man of character, and to prove it he considered it but needful to say that he was for twenty years a Methodist minister in Wisconsin; then he switched off and became a Congregationalist; then he left the church and became a magnetic healer; then he let his hair grow, and became a spiritualistic speculator on the Board of Trade. It was here that he received money from clients for speculative purposes; true that the "aperete" had been unpropitious of late, but could he help that? He was a simple-minded, childlike person, and a child could lead him, but if he had offended against the laws of his country, he wanted to do penance for it.

We have heard of this ex-minister before. It is to be hoped that all persons who are foolish enough to entrust him with money to speculate with on the strength of any claim as to spirit aid, will never see the color of their cash again.

The Cape Ann Advertiser gives a column report of the doings of C. A. Mansfield, who lately gave a performance at the City Hall in that place, which he claimed were spirit manifestations, but which the Advertiser pronounced a fizzle and a fraud. Some mysterious things were done under apparently test conditions, but he entirely failed to accomplish most that he had advertised would be done.

The Advertiser says: "State Detective Cronin informs us that this same fellow was here some years ago, and gave an exhibition of Spiritualism in the Tabernacle. After the entertainment he gave a private sance to some parties on Front street, when he showed them how all of his tricks were done."

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONICAL PHILOSOPHY.

Song of the Spirits.

BY D. R. BAYNE, M. D.

I will sing you a song of our bright Spirit Home In the land beyond the River; Of the beautiful hills where the spirits may roam And drink of Love's fountain over. I will tell of the flow'r-festooned bow'rs of the land, Of its birds with their plumage rare, Of the rich, fragrant fruits which are sown at hand In the soft, perfume laden air. I will sing of bright homes decked with beautiful taste, Of the loves as pure as an even, Where cool blends with soul in a union as chaste As the dew-drops of heaven. I will tell how we all join in chords and bands Our united efforts to blend; How with great joy we greet the pure souls of all lands And holy to the cooling ones lead. I will sing of the stars of truth, bright and clear, Of the treasures of wisdom, grand; And the fountain of knowledge which ever appears When the soul wants make their demand. I will tell how we strive to give honor to gain In sealing these heights so profound; Adding treasure to treasure, we seek to attain The gems, which their currents surround. I will sing how we best to the children of earth The treasures of love imparted here, How the gems of pure soul-thoughts are increased in worth As we them with earth's needy ones share. How by good deeds the soul brightly grows; I will sing, That earth's weary ones may take cheer And join in the song till the chorus shall ring In grand echoes from sphere to sphere.

The light from God above In becoming in our eyes, And angel friends who love us Are whispering from the skies; They speak in accents true, And bid us weep no more; For, clad in robes of splendor, They tread the heavenly shore.

They tell us of the beauty That shines in their bright sphere; They tell us of our duty To love each other here. The darkness, earth forsaking, Before the day-fires flake, And man, redeemed, at last, From error's chain is free!

The Infernal Regions.

The Philadelphia Times has an able article on hell, as follows: "There is nothing in literary criticism more certain than that the popular idea now attached to the word hell has little or no connection with its etymology, or with the sense in which it is most frequently used in the Bible. The word hell, in other old words, having acquired in modern times a special significance that did not belong to it three centuries ago. The word itself is Anglo-Saxon, and its associated verb is helan, to cover or conceal. Luther's Bible has Helle, which is nearly the same as the German Hölle, a hollow; a dark, hidden, cavern, or a separation between the abode of departed heroes. In short, our English word hell corresponds as nearly as possible with the Greek Hades, the Latin inferi, the obscure abode of departed spirits; the unknown land beyond the grave, and this is precisely the significance of the words which are commonly translated 'hell' in the authorized version of the Bible. Sheol is used very vaguely and in a variety of connections. It is doubtful if it ever signifies a place of torment, and often it is properly translated as the grave. Jacob, for instance, says: 'For I will go down into the grave unto my son mourning.' Here and in the context the passage 'bring down my gray hairs with sorrow to the grave'—the Hebrew word is precisely the same that is elsewhere translated hell, the Greek Hades. Sometimes it has very plainly its etymological meaning as when Job says: 'Oh, that thou wouldst hide me in the grave (in hell), that I should not see affliction, nor any manner of wrath, nor any contention, as has been said, whether Sheol, in the older books at least, ever expresses a place of torment; it is rather a place of detention, the intermediate state between death and the final consummation of all things. It was after the exile that the idea was formulated among the Jews which we find in the parable of Dives and Lazarus, and the separation between the 'prison houses' of the good and the bad. In the New Testament, Gehenna, the name of the place where the refuse and rubbish of the city were cast, and where fires were kept burning to purify the air, and which was constantly employed in popular metaphor, occurring frequently, but it is translated in our version as hell, as the still more frequent word Hades, and it is to this promiscuous use of the word hell that Biblical students like Dr. Farrar have long objected. What Canon Farrar, or anybody else, may choose or refuse to teach upon this or any similar subject on which the Bible and the ancient creeds are alike obscure, is not a subject for discussion here, but arguments which are based upon Bible texts ought to be made with an understanding of Bible words."

A Beautiful Sentiment.

Oh, for the days to come which I long for, The days of Spring when the winds blow sweet, What will be the signs? No more freezing at night, No more sharp, cutting winds from the North. What then? A balmy air that makes every man feel like baring his head and blessing his fellows. We will hear the songs of the blue-bird and robin. We will look for flowers, and smell the fresh grass and the sweet dew, and call the man of middle buds, and the very earth will seem to exhale fragrance, and we will rejoice in the infinitude of nature. It is the imagination, the going out of ourselves, the going out of our winter berths, the going out of the ingrowth; it is the sense of vitality and universality that we have in spring, when the first green buds of the year and the first spring morning blushed over it.

Ingersoll vs. Widow Van Cott.

Widow Van Cott, while in Buffalo, having called Col. Ingersoll "a poor barking dog," he retorts by addressing her the following: Mrs. Van Cott—My Dear Madam: Were you constrained by the love of Christ to call a man who was called a "poor barking dog" by you, did you make this remark as a Christian, or a lady? Did you say these words to illustrate in some faint degree the refining influence upon women of the religion you preach? What would you think of me if I should retort, using your language, charging only the sex of the last word? R. G. INGERSOLL.

Catholicism and Spiritualism.

The Independent Age of Alliance, Ohio, contains the following:

Mrs. Andrus the entranced and painting medium (of Cleveland) together with her husband have been guests for some days past in the families of J. R. Haines and C. G. Mantall of our city. Mrs. Andrus has given a great number of test sittings, to the wonder and astonishment of many. Mrs. A. while heavily blindfolded and when entranced (or controlled as she claims by a spirit) would answer any subject infinitely better than when not under control, and questions that none of her listeners or questioners could possibly answer were put to them. When under this spirit control she will describe the spirit friends of the person she is talking to, tell how long they have been in spirit-life, when and where they died, what disease they died with, and describe their complexion, hair, eyes, etc., as perfectly as could their most intimate earthly friend. Very frequently some spirit friend as described by the controlling spirit, either wife, mother, husband, sister, brother or child, will come forward and do so will take control of the medium and the controlling spirit leave and in this event the inquirer and investigators can ask any private and secret question known to no one but themselves and their departed friend; and they will get more accurate and satisfactory answers than they themselves could give, all as recognizing the voice as they knew it on earth.

A REGULAR TEST.

Last Thursday it was noted on our streets that a prominent member of the Catholic Church and a worthy citizen of our town, Mr. Thomas McKenry, had said he knew that this medium could not read one of the saint books after the priest had blessed it, and passed his hands over it. The report proving to be true, Mr. McKenry being anxious to put the medium to the test, was invited by Mr. Mantall to his house in company with a large number of gentlemen where he was assured the test would at least be attempted. None of the company so far as we know that gathered to witness the test, were Spiritualists. The medium was under bad conditions having been thrown from a sleigh and considerably injured. But upon hearing that a crowd had gathered to witness her read a certain book, and satisfactorily answer questions, after being blindfolded by a committee of their own selection, she expressed herself not only willing but anxious to be put to the test, stating that it mattered not to the spirits that kind of book they wanted to read or questions they wanted answered, and that of herself she could do nothing. She was blindfolded by a committee selected by the Catholic gentlemen and approved by the crowd. A pad of linen twelve thicknesses together with two pieces of harness leather were placed over each eye, and reaching from above the forehead down to the nose, then a heavy linen bandage covering the pads bound them tight to the flesh. In a few minutes she was entranced and a strange voice speaking through the medium called for any one to ask questions and to produce anything they wanted read. Letter after letter, paper after paper, was produced and every thing accurately read to the wonder and satisfaction of everybody. Mr. McKenry then came forward with his book—and all breathlessly awaited the struggle between supposed infallibility on the one hand, and Spiritualism on the other. As quick as flash the spirit voices read aloud from the pages of the book, and in the Latin sentences. Mr. McKenry expressed himself as perfectly satisfied that she could read his book as good as he could. The voice then asked if any one was dissatisfied to blindfold her, the medium, any way they liked. They all answered they were thoroughly satisfied. She then invited a committee to come forward and pick up and all the priests that he wanted that they might move their hands over her and do as they pleased but that she would read their books just the same. Watches were then produced; she would then instantly describe the watch and tell the time. Old photographs were produced, pictures of individuals, and she was able to identify youth, many years ago; instantly she would say whose they were and when they were taken. All expressing themselves satisfied, and all questions answered, till no one would ask any more, the scene closed. Mrs. Andrus is an elegant lady, and has made many friends among many of the more orthodox classes, who once thought that Spiritualists were different from other people. The subject of Spiritualism is interesting hundreds in our community, and why should it not be discussed and investigated as well as any other subject; if false, let us expose it and put it down; if true, let all enjoy the secrets of the undoubted immortality.

Report of Spiritual Conference at Omro, Wisconsin.

We have just closed one of the grandest and most successful meetings ever held in Northern Wisconsin, a grand success in every respect, success throughout, the interest and numbers increasing until our hall at the closing lecture was densely packed with a delighted audience. The meeting was called to order Friday, 15th, at two p. m., by the Secretary in the absence of the President and Vice President; and Jas. H. Whitford chosen chairman of the evening, and a committee were selected, and balance of session spent in conference. Friday evening Prof. Eccles, the only engaged speaker, gave the first lecture of the convention; a masterly effort, and well received by a large audience. James G. Clark, the justly celebrated ballad singer and poet, came in time to close the meeting, and in evening of his sweet songs, entitled: "Onward and Sunward." He was in attendance, and sang through the entire meeting. It was a very fine feature. Also Prof. Lockwood's finely executed instrumental music. Prof. Lockwood has few superiors, if any, in the State. The lectures Saturday gave increased interest in the meeting, but the attention was reached Sunday a. m., when Prof. Eccles delivered his lecture entitled, "The proofs of the immortality of the soul," from a scientist's standpoint. He held his audience spell-bound, except when they burst forth with applause at some of his inspired points. Further proofs on the same subject were given by the Rev. Mr. Tucker, Master Frank Tucker recited an original poem, composed expressly for the occasion by Mrs. Mary F. Tucker, entitled, "The New Creed," well rendered, and received with enthusiasm by the audience. A communication was received from Dr. J. H. Severance, accompanied with his resignation as President of the convention. The resignation was accepted, and a vote of thanks tendered her for her services. The convention decided to hold its next meeting in Omro, and the necessary amount was raised to secure Prof. Eccles as speaker. The meeting will be held on the 14th, 15th and 16th days of June next. A vote of thanks was given Prof. Eccles, James G. Clark and the noble thoughts and the music. Adjourned to meet in June. S. M. BROWN, Pres. DR. J. C. PHILLIPS, Sec.

Dr. Basell, of Indianapolis, Ind., writes: We have permanently located at this place, and are doing all we can for the work of reform. Since our return here we have organized a society under the name of "Truth Seekers," which number at present between forty and fifty members, with numbers and interest gradually on the increase. As soon as we can safely leave the parent society, we aim to do missionary work elsewhere. We started on a different basis from any other organization of the spiritualistic family, and have Truth Seeking—especially in a religious direction—as one of the corner stones of our society, and stand upon the assumed basic truth, that no association, having in the view the whole human race, can be permanent, unless the spiritual or religious nature of the members be completely satisfied with the intellectual. Both should go hand in hand; the first to produce harmony and love, the other to guide and act as a check upon the emotional, and prevent religion from degenerating into superstition and consequent persecution. While cutting some truth from the churches, and striving to reap benefit from their services, we have been in opposition to them, by urging upon all to examine everything laying the least claim to religious knowledge or religious culture, whether it pertains to this life or the life beyond. Our membership are generally poor, but in due time we will endeavor to have them patronize the JOURNAL to a greater extent than now.

Devotional Spiritualism.

G. C. Castleman, of Olathe, Kansas, writes: Allow me, through the JOURNAL, to thank you a thousand times in the name and on the belief of all true Spiritualists, for the two articles in the JOURNAL of the 9th inst., entitled respectively, "Has Spiritualism a Religion?" and "Devotional Spiritualism." Now I send these into duty, and sincerely trust the latter note. Establish this, and Spiritualism is established. Without this it never can be, because it will not come up to the requirements of human nature as it is. Spiritualism is more than a supply of the demand of humanity for a curiosity shop or wonder show. For, while it is common with all things else supplies, it also supplies us with the only religion of science, as well as the only science of religion. And a religion without an emotion is a nullity, a nonentity, and ever must be. To learn this interrelation of science and religion, to systematize it, and bring the expression of it in my lectures, was a grand work, and the most humble capacity, has constituted my hard yet delightful labor for the last quarter of a century. Now I am doubly delighted to find that others have also seen the necessity and been effectively solving the same problem. So work on, and I for one will shout "Amen!" so the angels will hear it. Let us hear from others.

Persecution of Spiritualists.

A correspondent in the Medium and Daybreak of London, says: We have just heard of an instance of bigotry and persecution which we should like to see honored in England, and in the neighborhood of London, had it not been told from the parties concerned. Two young ladies have been expelled from a school in London, called "The London College," on account of the religious belief of their parents, who are guilty, it seems, of believing in the infidelity of angels, and the doctrine of the Church has always believed and always taught, being founded upon the declarations of Scripture. St. Paul says: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1, 14.) "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares" (Heb. xiii, 2.) "The angels of the Lord encamp round about them that fear Him, and delivereth them." (Psalm xxiv, 7.) "For he shall give his angels charge over thee to keep thee in all thy ways." (Psalm cxli, 1.) The principal of the school told the mother of the young ladies that she had in my lectures seen a crowd of angels, and that they were Spiritualists, and this was deemed a sufficient reason for her refusing to continue their education. Henceforth are the children of those who believe in the doctrine of spirit-communication to go without education? I wonder what will be the next startling announcement.

Musical Mediums.

Miss Kishlingbury, of London, relates the following: "The most remarkable phenomenon of a physical nature is that related by M. Gresle, of St. Etienne, Algeria. This gentleman, having felt for some time the disadvantage of pursuing Spiritualism solely by means of writing mediums, suggested to his spirit friends to attempt a musical manifestation. He was directed to find two physical mediums, and to place one before the keyboard of the organ and the other at the bellows. The medium's hands were to be over the keys, although she did not know how to use them. There first came a rolling sound from within the organ, then a faint, air-strange, quite distant from the hands of the medium, who was so overcome by the event that she began weeping, believing herself bewitched. In course of time, it appeared as if various musical spirits were operating, and when these retired quite inferior compositions were sometimes played. The sciences were occasionally invited to attend, with various results. On one occasion the organ-blowing medium fell asleep; there was no movement of the bellows, and yet the music proceeded, although no sound could be produced when contact with the keys was tried by persons in the circle."

A Big Straw.

Discussing the subject of Spiritualism not long since, a gentleman mentioned the name of Franz Hoffman, Professor of philosophy in the University of Wurzburg, and one of the most eminent savants in the present age. It was stated that Prof. Hoffman was not a Spiritualist per se. A bet was instantly made between the gentleman aforesaid, and a letter addressed to Prof. Hoffman on the subject. Last evening a letter was received from Prof. Hoffman and it turns out that he is a pronounced Spiritualist. The letter is being translated from the German into the English, and will probably be published in the Sunday Herald. The recent endorsement of the phenomena of Spiritualism by the faculty of the University of Leipzig, Germany, is creating a profound sensation among the scientists of Europe.—Denton Daily Herald.

An Astrologer Tested.

The place and date of a lady's birth was given to an astrologer, in London, to test his ability to delineate her character. The investigator, in acknowledging the delineation, says: "I quite admit it is some test of the truth of astrology that you can correctly describe the native to be 'graceful, beautiful, to possess above the average ability, to have golden hair, and to make friends wherever she goes.'"

Brief Mentions.

John Ryan, Cleora, O., writes: We cannot do without the JOURNAL; it is meat and drink. Henry C. West, Machias, Maine, writes: The JOURNAL is the best paper published. Wm. H. Reed, Kampsville, Ill., writes: To my mind the JOURNAL is wonderfully improved in all its departments. T. Bauman, Paradise Valley, Nevada, writes: I have only just become a subscriber to your paper, but find it just the one that suits me. J. F. Macomber, Hastings, Minn., writes: I am very much pleased with what seems to me, a great change for the better in the JOURNAL. Brother Jones was a grand good, beaming plough; Bro. Bundy makes a very fine cultivator. THE RELIGIO-PHILOSOPHICAL JOURNAL of Chicago, perhaps the fairest exponent of modern Spiritualism in the country affords, in its faith in the sublime mystery of spirit communication never fails, while its denunciation of false and lying mediums is never wanting.—Lozen Journal. W. M. Campbell, Hillsdale, Miss., writes: I regard your paper as a prominent light in many things. The information I have received from the spirit Nolan and others, has caused me to quit drinking whisky, which I had used regularly for 25 years. I was satisfied, by the laying on of hands on a few people with beads, pain in the eye, and diphtheria, that I am under control as a healing medium. What will be the result I know not. Wm. C. Waters, Bordenstown, N. J., writes: If I could live as long as "grass grows and water runs" I would like long to support the JOURNAL, out of gratitude for the honorable course it pursued when our beautiful philosophy was in danger of being throttled by its supposed friends. I trust you may long be spared to stand at your present post, manufacturing the pre-eminent JOURNAL, which has characterized your course in managing the JOURNAL. William Amstutz, Conneville, Penna., writes: I am now happy to send my love to you to express; I have had positive proof that spirits can converse with us. I have been a reader of the JOURNAL for more than two years; I have loved it for its bold stand in favor of truth and reform. He gives an account of forming a circle; the first night the sitters felt a cool current and faint raps; the third night, the raps were strong and distinct. Since then fine tests have been given.

G. White, Washington, D. C., writes: Bro Lyman says in your number of March 10th, "The work of Spiritualism is confined to perfecting the art of communicating with departed friends," etc. Indeed! Are there no evil habits to be reformed; indeed! Is it of no use to add to our faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity? Are the fruits of the spirit, love, joy, peace, etc. of no account? Will a bare belief in immortality entitle a man to a heaven of happiness or make him a useful member of society on earth? Will no every man here or hereafter reap according to what he has sown? Bro Lyman repudiates religion, or makes it of no account in man's progressive destiny. The whole force of his argument tends to obliterate all distinction between virtue and vice. He has not one word in his sophistical reasoning against the prevailing views of professed Spiritualists, but levels the whole force of his argument against the establishment of rules of moral reform. This reasoning divorces religion from Spiritualism, thus depriving it of vitality and life; for what would it be without its moral power, but a body without a soul, phenomena without a motive to action. The effect of such teaching has been to discourage personal and society progress and raise to a level virtue with vice. The history of Spiritualism in the U. S. furnishes an unmistakable voice of warning. In almost every neighborhood are to be seen persons who are the prey of the grossest social ruin by the demoralizing fogs of the social freedom heresy or the perverted teachings of interested men. Here in Washington when the social freedom theory threatened the well being of society, Dr. Mayhew introduced a protective resolution against it which was rejected by the society, at which time the Vice President of the society publicly declared he was a Woodhullite from the crown of his head to the sole of his foot. Following in the train of this rejection, the society repudiated their title of "Progressive Spiritualists," and cast out the only but unexceptionable creed they had, the "Golden Rule." From a large and prosperous society they dwindled to a corporal's guard, and finally disbanded and sold the seats to pay a part of the debt due the president for his advances. All the leader we want is a man capable and willing to carry out the preventive and reformatory rules of the society's choosing.

Will-Power.—A spirit was asked: "Can two spirits on the same plane of existence be of equal strength—say for wrestling, lifting, or pulling, and what pursuit in an earthly career will favor the building up of a strong spirit-body?" And the response came: "It depends on the definition of 'plane of existence.' Spirits of an unequal strength cannot exist on the same plane of existence, though they may temporarily abide in the same place. Each one stands related to his own self, and to no other. Minds of unequal tendencies never associate in the same degree. There is no strength in muscle or sinew. The power that do with the will is regulated by the amount of will with which we are endowed; hence, the stronger the will the greater the ability to endure. Physical force is the amount of will that we possess, acting upon the muscles of the arms, &c., which serve as levers by which we connect our energies with matter. The more positive and firm is the will, the stronger will be the spirit-body; therefore, to strengthen the will and the understanding is to strengthen the spirit-body. What produces one will also produce the other."

Dr. J. G. Munselle has sent us a friendly criticism on our remarks lately published in connection with his letter in the JOURNAL. We appreciate the conclusion to set him right before our readers, upon one point which we called in question. His frank expression has the ring of true manliness in it. He says: "I thought I expressed myself on the 'Doctor's Law' in an unequivocal manner, but you, doubtless inferred a mental reservation. I had none. Recognize the magnetic healer as possessing one of the elements of the healing art (some would call it power) none. We are in full sympathy with your efforts to prevent false legislation, but say, as before, there is a class of cheats (not Spiritualists), mostly traveling, from whom the people ought to be protected. Physicians need no protection."

Mrs. A. Klime, Van Wert, O., writes: All along I have noted the improvement of the JOURNAL under your management, with growing interest, for it has developed features that were told me by my guide, more than a year ago. I can not forget the time, it was, speaking to you and your wife, in the course you have taken is approved by the highest type of angels, and I am proud of the skill and integrity you display in the place you fill. May not Spiritualists unite in that feeling in giving expression to what they must most surely feel—that you are the right man in the right place. The world will be the better for your life, and fill a well-deserved niche in the great plan. Go on with the religious or devotional introduction.

Dr. Bell, in his "Foot Tracks in North America," thus describes the legend of the birth of Montezuma: "Long ago a woman of exquisite beauty ruled over these valleys. Many suitors came from far to woo her, and brought presents innumerable of corn, skins, and cattle. Her virtue and determination to remain unmarried continued to the shock and her store of worldly possessions so greatly increased, that when drought and desolation came upon her land, she fed her people out of her great abundance, and did not miss it, there was so much left. One night, as she lay asleep, her garment was blown from off her breast, and a dewdrop from the Great Spirit fell upon her bosom, and her blood and caused her to conceive. In time she bore a son, who was none other than Montezuma."

The Approaching Anniversary.—The London Medium and Daybreak says: "This year presents special indications of a very successful anniversary time. There will be Spiritualists from various parts of the world, including Dr. Peobles, Major Forster, Mr. Herbst, and others, besides good and true friends at home. We think (all honor to the name) the 'fox girls' should be particularly invited. Mr. Kate Fox-Jackson is one of our own people now, and with her husband, has done good work for the cause. Mrs. Margaret Fox-Kane is also in London, and we are certain the Spiritualists of London would be glad to meet these ladies, in addition to the other attractions which the present condition of things affords."

Prayer.

The following quaint illustration of the prayers of the selfish will be read with interest: An old dorker, who was asked if in his experience prayer was ever answered, replied: "Well, sah, some prayers are answered 'some is'—pends on 'w'at you axes fo'. Jest arter the wah'—pends on 'w'at he mighty hard scratching fo' de culled bredren. I 'served dat w'at 'eatcher I pray de Lord to send me Mass Devins' fat burkes fo' de ole there, dere was no notice took on de petition; but 'w'at I pray dat he would send de ole man fo' de turkey, de matter was 'tended to befo' sun-up de next mornin', dead sartin'!"

Mr. Colville, an eminent trance speaker of London, says: "With reference to elementary spirits these words should follow after there are no orders of spirits lower than man, 'who can control his organism, but the will of the adept has the power to control sublimated intelligences, even as in the earthly life man can make the animals obey him; at the same time my guides state that their experience did not warrant them in believing in the existence of 'fragmentary spirits not yet human'—they never having come across any such beings."—And yet this statement will not convince the Theosophists.

S. S. Fisher, of Sparta, Wis., writes: It seems to me there is a good deal of humbug in this materialization business. How are Estlin and Taylor? I witnessed their performance last fall, but was not satisfied with it. All the faith I have in Spiritualism has been derived from private circles, where there was no professional motive. L. Hotchkiss, Bishop Creek, Cal., writes: The articles you have recently published relating to Swedenborg and his teachings, possess much interest to me, as never having read any of his works, except by the permission of his supervisor in the work, Beyond the Veil.

Major Forster, now in London, is suffering still from ill-health.

Hudson Tuttle's Post Office address is Berlin Heights, Ohio.

The London Spiritualist says: "Dis trust always visits that the controversy upon Theosophy is drawing to a close."

Spiritualists do not consider all communications given through a medium, to be a spirit message true and simple.

Dr. Monck, an excellent medium for physical manifestations, residing in London; is suffering from ill-health.

As false gods fall and fade before the broad gleams of science and truth, humanity, no longer enslaved, rises to its own level.

At a circle in England the most mediumistic were placed nearest the medium; the aged and infirm followed, and then the positive minds.

It is well to form literary circles for development, where tests shall not be sought, but a higher order of spiritual instruction.

All Gospel times have been enlivened by the manifestations of the spirit and abundance of spiritual gifts.

The London Spiritualist is devoting a considerable attention to the discussion of Theosophy.

A spirit, speaking of man's appetites in relation to spirit manifestations, claims that "the much indulgence interfered with intellectual culture and humbled the spirit."

It has been well said: "If the intellect connected with physical manifestations is rarely of a high order, does that fact quench the trance poetry of Thomas Lake Harris and Lizzie Dotson?"

Myron Coloney, St. Louis, Mo., writes: The "Rifts of Spiritualism" commands my sincere approval, and your position upon "Leaders" touches my responsive chords exactly.

The worship of the Hindus was, no doubt, a sublime and solemn ceremony, while the Argon faith was yet in its purity in the days when the Vedas were written.

It appears that Mr. Peobles, now in London, has been suffering severely from pain in the lungs. The Medium and Daybreak says that he does the work of several men "unselfishly and ungrudgingly."

W. T. Lightfoot claims that for "man to be responsible, or liable to praise and blame, he should be a creature of caprice, or a creature whose actions are not the inevitable consequences of law."

While the cardinal feature of modern Spiritualism is the paramount idea taught, the object of the present is not to teach any special creed or dogma, but to naturally unfold the moral and spiritual nature of the child.

The London Spiritualist says that "Rifts in the Veil" perhaps the most refined and elegant work as yet printed in connection with Spiritualism. Mr. Harrison being the editor of the Spiritualist as well as compiler of "Rifts," it is fair to presume the statement is correct.

It is stated that professional physical mediums who can get good test phenomena, that is to say, get manifestations when they are held hand and foot in the houses of investigators, are now so scarce in London that all their evenings are engaged from two to three weeks in advance.

"H. M." claims: "Applying the general considerations enunciated to the question of the possible size of creatures like ourselves in other planets, we see that in other men should be much smaller, men in Spirituality much larger, than men on the earth. So with other animals."

It is claimed by an English writer that "animal food encourages the selfish, driving faculties hence those who do intellectual and spiritual work should abstain, but the man who has to compete with the elbowing, selfish world, will be benefited by some flesh meat."

"Haste not—let us not thoughtless deed Mar for e'er the Spirit's speed; Ponder well and know the right, Onward then with all thy might; Haste not—years can never alone For one reckless action doer."

"Brothers! round us brethren stand! Pledge your faith, and give your hand; Baise the downward, help the weak, Toil for good, for virtue, seek. Let your brethren be your care— Labor! labor!—work is prayer."

On page 235 of the Spiritualist, Vol. XI, Col. Doleat says that man, "having been completely debased on earth, he sinks deeper and deeper in to matter, and is annihilated." Spiritualists, however, entertain the idea that there are qualities in every human being that will finally raise them.

Mr. Pitts-Gerald, of England, asks: "Can we love our neighbor whilst that form of selfishness termed 'patriotism' is a virtue, wholesale murder is termed 'glory,' and the foulest outrages that imagination can conceive, count as the most innocent and helpless, are held to be of little moment when 'national' interests are at stake?"

In Vera Cruz a little girl has been developed as a medium, says Le Luz, De Anos of Yucatan. Her mother having died a violent death, the child saw a spirit always following her. It finally came to the ears of a Spiritualist, who caused a circle to be formed. Since that time she has no fear of spirits, and is said to converse with them freely.

M. B. Craven, Richboro, Pa., writes: In a selection of one hundred men, most noted for talent and genius, from Dante down to Newton, I find the average length of their lives to have been 61 years; while an equal number since then show an average of 67. If the increased longevity among eminent men of late, is considered an item of interest to your readers, you can give it.

Professor Tyndall, in an article in The Nineteenth Century, for March, 1873, p. 501, entitled "Spontaneous Generation, a Last Word," says: "There are people among us who, it is alleged, can produce effects, before which the discoveries of Newton pale. There are men of science who would sell all that they have, and give the proceeds to the poor, for a glimpse of phenomena which are mere trifles to the Spiritualists."

Other Worlds.—In a recently published work, Mr. R. Crocker, referring to the theory that the size of the present inhabitants of the other worlds depends upon the greater or lesser amount of light they receive from the central sun. It has been claimed by some that the larger the planet the smaller the inhabitants, for if that were not true, they would be encumbered by their weight.

In England a phrenologist induced a man to form a spirit circle at home, and while no believer in Spiritualism was present, such loud raps came that he broke up the séance out of nervousness. A lady member of the family was afterwards discovered to be the medium. At the next sitting the spirits played a concertina, and kept time to the music with a hand-bell; they also tied knots in a handkerchief.

J. H. Follen says: "As the soldier fights for the defence and glory of his country, and is guided and encouraged throughout the battle by his general, to receive rewards from his king for the honor and reward for faith and duty; so we Spiritualists are fighting for our cause in the great battle of life; our enemy appears in the form of materialism—a consequence of ignorance, bigotry and superstition; our generals are our spiritual teachers, by whom we are guided and encouraged; our king we have in God."

Hellmuth, professional president of the Emperor of Germany, William I., affirms, after the most careful examination of the phenomena, which occur in the present stage of the world, not in the smallest instance, found anything to be produced by means of presiding manifestations, or by mechanical apparatus, and that any explanation of the experiments which took place under the circumstances and conditions then obtaining, by reference to presiding manifestations, is absolutely impossible."

DEVOTIONAL SPIRITUALISM.

Being Short Sunday Exercises for Spiritualists.

SUMMER FOUR.

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.

Science traces things back to a cosmic vapor, a shining nebula, containing the potencies of the universe. But what gave the cosmic vapor those potencies? Science here is mute, and only Theism can give a rational reply.

Do you say that the reply is inexplicable? Even so some of the commonest admitted truths are inexplicable. We live an individual life—we know not how. Yet such are the facts, and we thoroughly believe and act on them.

The essential question is this: Are we the helpless sport of blind, brute, unconscious, irrational Destiny, or are we children of God? Are we to cover beneath some hideous unknown fate or chance, or are we to know, to a moral certainty, that all is well—or that at least, in spite of all that is obscure and contradictory, all will be well in the progress of things?

Theism has hard work to explain the evil in the world; but can Atheism explain the good? The doctrine of Evolution teaches that there is a progression of things; but how should the whole creation move to "one far-off event" and rise upon the circling wheels of time, higher and ever higher, unless at the bidding and under the coercion of an intelligent will.

Without God and immortality, what do you make of the inexhaustibility of human growth, the insatiableness of human aspirations to knowledge, the imperishableness of human love? Can you reconcile the priceless worth of the treasure with this brittle mortal vessel of flesh in which it is hidden?

Shall we be told that humanity has been on the wrong track in seeking God, and must learn to retrace its steps? Believe it not! Eternity and infinity still hold their secrets with inexorable grasp, but we shall never cease to go in search of them, and to hold ourselves higher and better for the search.

The secularist tells us that the "God-idea" is destined to become obsolete, because it is continually changing as men advance in culture; but that this objection of variability would not attach to a religion of humanity, in which men would devote all of their now wasted religious energy to the welfare of their race. The notion is utterly false to the facts of human nature. The old poet who said,

"—unless above himself he can Erect himself, how poor a thing is man!" strikes a note to which the heart of man in his highest moods must ever respond. The secularist would find cause for his theistic conclusions in the degrading conceptions of Deity, which many tribes and classes of men have entertained. But there is no more point in an argument against theism, drawn from this fact, than there would be in an argument against the principle of the science of numbers, based on the fact that schoolboys in summing up an arithmetical column, often make serious blunders.

Theism, then, is an explanation, though not a complete one, of this complex cosmos, thus bound in a mysterious unity, coupled with the now known fact of immortality. Theism assumes one added force and a new grandeur. It gathers up the facts of man's life, present and future, into a unity, and supplies us with a theory, in the light of which they may be correlated and understood.

More than this: Since the thought of God cannot but include a moral element, Theism furnishes a practical mode of living, dignifies life with a purpose, and brightens it with a heavenly parent's smile. It gratifies the highest wants of human nature in its ascending developments. It reveals to the craving soul that there is such a thing in the world as absolute knowledge, absolute justice, and absolute right—an Eternal Power that makes for righteousness—and that only the good and the true is the abiding in this universe of things.

The heavens declare the glory of God, and the firmament showeth His handy work. Day unto day uttereth speech, and night unto night showeth knowledge.

The law of our God is perfect, converting the soul; the testimony of our God is sure, making wise the simple; the statutes of our God are right, rejoicing the heart; the commandment of our God is pure—enlightening the eyes.

Who can understand his errors? Cleanse Thou me from secret faults. Keep back Thy servant also from presumptuous sins; let them not have dominion over him. Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O God, my strength and my redeemer!

RECITATIONS.

Ops, ops, my soul! Around thee press A thousand things divine; All glory and all holiness Are waiting to be thine! Lie open soul be swift to catch Each glory ere it flies; Life's hours are charged, to those who watch With heavenly messages. Lie open, soul the beautiful That all things doth embrace, Shall every passion sweetly hush, And clothe thee in her grace. Lie open, soul the great and wise About thy portal throng; The wealth of souls before thee lies, Their gifts to thee belong. Lie open soul in watchfulness Each brighter glory win; The Infinite thy peace shall bless, And God shall enter in. O awful joy! O life divine! O bliss, too great, too full! Earth, man, heaven, angels, all are thine, And thou art God's, my soul!

He prayeth well who loveth well Both man and bird, and beast. He prayeth best who loveth best All things, both great and small; For the dear God who loveth us, He made and loveth all.

INVOCATION.

We thank thee, O Life of our lives, for the high privilege of knowing that the death of the visible body is no interruption to man's

continuous being; that while it transfers him to a spiritual state, it leaves him unimpair'd in all that is essential to his individuality, to his growth in goodness, knowledge and love.

Almighty God, although we neither see nor hear Thee by the outward sense, yet in many ways dost Thou reveal Thyself. In those rare moments when the spirit proclaims its authority within us, the feeling that Thou art is the grandest reality of our consciousness. Thy lessons come to us in the lives of all men; in the bravery of martyrs and saintly women; in the innocence of the little child that sees angels and is comforted in his dying moments; in the utterances of the seers, the thinkers, the Messiahs, and reformers of all the ages—fallible and finite it may be, yet flashing forth truths divine amid their efforts, and vindicating the ways of God to man.

Put Thy good spirit into our hearts, O Lord, our God. Give us grace that we may desire to do that which is excellent in Thy sight; that we may separate the chaff from the wheat; that we may undertake no work on which we cannot ask Thy benediction; that we may be honorable, charitable, and kind in our dealings with all men; and may ever act as in the sight of Thee, and Thy hosts of intelligent individuals, the just and the holy throughout the universe. May no self-indulgent motive, no love of ease, no dread of opposition, no fear of shame, prevent us from striving bravely for the right; from speaking heartily for the truth.

Consecrate with Thy presence the way our feet may go this day, so that all our work may be faithfully done, and the roughest places may be made smooth; lift us above unrighteousness, anger, mistrust and discontent, into faith and hope, and the love that subordinates self to the desire to do Thy will. May we be modest in prosperity, patient under trial, ready for danger, serene in death. Keep our dear ones ever in Thy loving care.

Come, Light Divine, illumine our doubtful faith! Come, Love Supreme, kindle these inert affections. Come, Infinite Knowledge, and guide us in the way of truth. Help us to realize the grandeur of an immortal life in Thy exhaustless universe; and help us also to do the humblest duty of this earthly life, as in Thy sight, faithfully and well. Amen.

HYMN.

Abide with me! fast falls the eventide; The darkness deepens; Lord, with me abide! When other helpers fail and comforts flee, Help of the helpless, O, abide with me! Swift to its close ebbs out life's little day; Earth's joys grow dim; its glories pass away;

Change and decay in all around I see; O, Thou who changest not, abide with me! I need Thy presence every passing hour: What but Thy grace can foil the tempter's power? Who like Thyself my guide and stay can be? In life and death, O Lord, abide with me!

BENEDICTION.

May the love of God abide with you all day and night, driving off evil thoughts, and shedding on your souls the light of His peace and joy. May His good spirits be near to guide, to comfort, and to uphold. Help us to realize, O God, in our inmost hearts, that Thou and the myriads of advanced spirits, have power to witness our every act, our every thought. May the great conviction be ever present, and may it save us from all impurity, all error, and all wrong. And now may God's blessing be on you all. Amen.

Washington—Free Government and Free Thought.

Writing from this Capitol City, it is fit to say a word on the close connection between a free government and liberty of thought and conscience, that may help to strengthen faith in one and to forward the other. The more political and personal liberty and equality of rights, the more scope for free thinking and the better prospect for wise thinking on all subjects.

I want to enter a protest against the spread of a demoralizing idea, helped by a venal and thoughtless press, accepted far too much by the people—the idea that political life and public service contaminates whoever touches it, and that public men, from Congress down, are tainted inevitably. If this be so, then despotism is better than republicanism, the "one-man power" better than democracy, and we may as well follow the example of the old Israelites who in their blind folly, "prayed for a king to rule over them." It is not so. Corruption and public depravity we have, but less than among despots and nobles; less, but more known, and so less dangerous. Look, for instance, at France under the last Napoleon, a despotism grown so rotten, that when the German sword smote it at Sedan, it fell. Look at England's rotten boroughs and election bribery.

Our hope, and the hope of man, is in a people's government. I have watched Congress impartially for months and years, not from a distance, but here on the spot. I can see the trials of public life as of professional and private life. I can see how certain "honorable members" have fallen, but I can see how others stand firm and true. I know public men here whose honor and integrity, whose clean lives and pure morals are not anywhere excelled. I see poor knaves, and men with souls smirched and shriveled by impurity and meanness. You can find the same mingling of diverse characters in any town meeting of prairie farmers. Repudiate the falsehood of wholesale public corruption; know and feel that we must take no step backward, but that with all its faults which we should help to mend, our free government is the best in the world. One great step more must be taken; the political equality of women must be recognized; this new and uplifting element must join us and save us. This I see and feel more and more daily. Back of all this let every lover of free thought remember that the great hope for real liberty of conscience, for the total separation of Church and State, is in "a government of the people, for the people, and by the people."

A cheering illustration of the better side of things here, is that the President of the Senate—a republican—and the Speaker of the House—a democrat—are here in union in banishing the sale of liquors from the Capitol.

I could write a long letter on the beauty of this great city—its broad streets smoothly paved with asphalt or wood; their ample sidewalks and fine grass plots; the beautiful parks, green and fresh in this early spring; the fine houses and great hotels; the solid and immense public buildings; and, holding watch and ward over all, the great dome of the Capitol lifting up its magnificent beauty three hundred feet from the height on which it stands. I look out from my third story window southward on Franklin Square, with its evergreens and

fresh turf and budding leaves, and see the white splendor of a magnolia tree in full bloom, a wondrous and living revelation of the Soul of Things. G. B. STEBBINS, Washington, D. C.

P. S. A few days ago a great roll of paper, some three feet in diameter, was carried into the Representative Hall in the Capitol, by a strong man and laid on the clerk's desk in front of the Speaker. It was a petition with over fifty thousand signers, for the repeal or amendment of the law in regard to obscene literature, and was presented to the House by the Hon. B. F. Butler, and was referred to an appropriate committee. It is to be hoped that such a demonstration may lead to the change or repeal of a statute under which such a narrow bigot as Anthony Comstock can do mischief to honest and pure people.

The petitioners were gathered up and put in shape at the bookstore of L. M. Baldwin & Co., 220 F street, northwest. Mr. Baldwin is a liberal man, and his free reading room in the rear of the store, is supplied with spiritual and other papers, and is headquarters for the Liberal League. He has on sale the spiritual and other liberal journals and books, as has J. M. Roberts, bookseller, 1010 7th street, northwest.

Spiritualism.

Investigator writes:—While still in the body, man, according to his spiritual culture and unfolding, may hold direct communication with the Spirit-world, may realize the presence of the holy host of heaven, may commune with the ever revealing, ever inspiring Father-spirit of the universe; may read the souls of his fellow-men with an interior eye; may sometimes penetrate time and space with a prophetic glance; may have such command over the invisible elements, in cooperation with unseen intelligences, as to control disease, heal the sick, bless the unfortunate and dismantle death of his dearest. "The heavens were opened and I saw visions of God." "The spirit took me up; and I heard a voice behind me, a voice of a great rushing. A spirit passed before my face. Behold! I see the heavens opened." "I will come with visions and revelations of the Lord. I knew a man in Christ, about fourteen years ago, whether in the body or out of the body, I cannot tell, such a one caught up to the third heaven, caught up unto paradise, and heard unspeakable words, not lawful for man to utter." "If a man love me he will do my words, and I will come unto him, and make my abode with him." "Come see a man who hath told me all things that I ever did." "These signs shall follow them that believe." "A vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying come over to Macedonia and help us." Eze. 1: 1, 3, 12. Job 4, 15. John 15, 23. Mark 16, 17. Acts 16, 9.

On entering the Spirit-world man takes the plane or state corresponding the nearest to the plane, the interior condition, the predominant character of his earth-life; though opposed by nothing in the divine economy to prevent overcoming of all evil the eternal progress of the spirit is from glory to glory. "Of him, through him and to him are all things." 1 Cor. 15: 28, 41. Romans 9: 30.—Eze.

Truth will never die; the stars will grow dim, the sun will pale his glory, but truth will be ever young. Integrity, uprightness, honesty, love, goodness, these are all imperishable. No grave can ever entomb these immortal principles. They have been in prison, but they have been freer than before; those who have enshrined them in their hearts have been burned at the stake, but out of their ashes other witnesses have arisen. No sea can drown, no storm can wreck, no abyss can swallow up the everlasting truth. You cannot kill goodness and integrity and righteousness; the way that is consistent with these must be everlasting.—Spurgeon.

The Pamphlet Mission.

Under the above title it is proposed to publish a fortnightly series of Liberal Religious pamphlets on the Unity, the Evolution, the Doctrines, the Bibles, and the Leaders of religion; on the relations of religion to science, to devotion and conduct, and on kindred topics, written by men whose word combines liberal thought with religious feeling. The central committee and editors-in-charge, without becoming responsible for the ideas contained in detail, hope that each number of the publication will make good the promise of the title; i. e., that each will stand for real freedom of mind, for real fellowship between differing minds, and as most important of all, the character as the test and essence of religion.

The pamphlets will be issued on the first and fifteenth of the month. Each one will usually contain an essay or sermon, with several pages of shorter articles, news items about Liberal works, Liberal books, etc. The initial number contains a sermon by Robert Collyer, which alone insures a large sale.

The enterprise is in the hands of our Unitarian friends to whom free thought is greatly indebted for its present hold upon community. And with such men as Robert Collyer, Chicago; Jenkin L. L. Jones, Jamesville; Wm. C. Gannett, St. Paul; C. W. Wendte, Cincinnati; J. C. Learned, St. Louis; for publishing committee, assisted in the editorial work by J. T. Sunderland, Chicago, and Geo. W. Cooke, Grand Haven, Michigan, the Pamphlet Mission cannot help but prove a blessing to every reader and we bespeak for it a cordial welcome and hearty support. The subscription price is \$1.50 per year or 10 cents per number. Miss Frances L. Roberts is the business agent, and this fact in itself indicates the positive success of the undertaking, as this lady brings, to the position every essential qualification, backed by an extended acquaintance and wide experience. Her address is 50 Dearborn St., Chicago.

The Dallas Daily Herald says: "A liberal society of fifty members has been formed as the result of Captain Brown's labors in this city."

E. Howe sends money to this office, but omits his post office, and State. We will credit when we hear from him.

HISTORY OF DR. H. JAMES' DISCOVERY

That the reader may have a clear understanding of the nature of his experiments, it should be stated that the Doctor was an Englishman; that in London his only child, a daughter, was, many years ago, observed to be in a decline, and that he, believing in common with the rest of the old-school medical men, that pulmonary affections of a serious character were incurable, sought only to palliate his daughter's ailment, and, in order to prolong her life, accepted a surgeon's position on-board an East Indian man, and took his daughter to Bengal. His hope was, that the warm climate would greatly benefit the invalid, and he settled there and went into practice. There was soon brought to his notice an article called Ganjah, made from the East India Hemp, and used by the Hindoos as a preservative of health and an exhilarant. He observed that although this Ganjah, obtained in a crude state and without the aid of medical science, was very powerful, and would render those who took it exceedingly joyful, it left no bad effect behind it.

It was a stimulant without any reactionary results attaching to it; a great desideratum which many of the faculty, until within a few years, contended could not be found. He became deeply interested in this curious preparation, and set to work to study its nature and effects very closely. He soon became convinced that it was a preventive of, as well as a remedy for, phthisis (or consumption), inasmuch as that was a complaint which never afflicted those who habitually used it. Hope took possession of his breast; he questioned the physicians connected with the army on the subject, and found that they employed the Cannabis Indica very freely in their prescriptions, and that they regarded it as a certain and speedy cure for all diseases of the nerves, (which prevailed to a wonderful extent among the English residents in the Indies), and especially for all complaints of the chest and lungs, air passages and throat.

He proceeded to make experiments, and devoted every hour he could spare to the task of converting this article into a medicine that would preserve his child from a premature grave. In the meantime, he gave her minute doses of the Cannabis Indica, and it immediately produced a marked improvement. Her spirits became buoyant; her appetite returned; her sunken cheeks began to fill, and a soft bloom took the place of the hectic that had glowed upon her countenance; her shattered nerves seemed to retain their original strength; her eye no longer glared with a false luster, and her movements were lively and confident instead of languid and vacillating. But flattering as was this change, he knew that it would only be visible so long as the Cannabis Indica was taken. That abandoned, the malady would resume its deadly sway. Had the sufferer been any other than his offspring, he would have been contented with the result spoken of, but he was determined to make a seizure, and not a palliative of the article that nature so bountifully supplied there, and he succeeded! He had used the Cannabis Indica in all sorts of combinations, until he had despaired of finding the right one, when chance directed him to the one which is now known as DR. H. JAMES' EXTRACT ON CANNABIS INDICA.

In a few months after using this remedy his daughter was in the best of health, and at the end of three years he took her home as sound as she was the day she came into the world. Since then this remedy has been applied in thousands of cases, and never failed to eradicate the disease entirely.

Dr. H. James' CANNABIS INDICA, or East India Hemp, raised in Oculentia, and prepared on its native soil, 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 Specialty. 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, we know that we have the genuine article

No charge made for advice by letter or otherwise.

Prices:—\$2.50 per Single Bottle; Three Bottles, \$6.50.

A single bottle will satisfy the most skeptical. Directions for use accompany each bottle.

Be sure and designate your Express Office first, and next your Post-Office address, that there may be no delay in receiving your medicine or answered letters. Express Charges on Half a Dozen Bottles are seldom MORE than on a single bottle.

Address CRADDOCK & CO.,

1032 Race Street, Philadelphia, Pa.

PROPRIETORS OF DR. H. JAMES' HEMP REMEDIES.

All Orders forwarded the SAME DAY they are received.

Too much cannot be said in favor of DR. H. JAMES' LATER DISCOVERIES—his Ointment and Pills—which should be used in CHRONIC CONSUMPTION or diseases of long standing.

His desire was to perfect a simple course of remedies—not to exceed three. The grand combination of these three remedies will dislodge any physical or mental evil; and will do more than most physicians can accomplish with the entire pharmacopoeia. In Consumption the

EXCELSIOR OINTMENT OF INDIA is applied outwardly to the chest, and operates as a pleasant and painless substitute for the torturing and useless counter-irritants that are prescribed in the old practice; used alone, it is a never-failing remedy for Rheumatism, Neuralgia, and other diseases which attack the muscles, while the PURIFYING and REGULATING PILLS are a sovereign remedy for DYSPEPSIA AND CONSTIPATION. It needs only for you to be reminded of the fact that

IN ALL ITS PURITY AND PERFECTION, and feel that we are entitled to credence when we say that Dr. H. James' 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 more space 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 originating will show.

From one Cured of Consumption. 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, and I gained fifteen pounds in weight for the last three months, and I know it is just the thing for him. Respectfully, J. V. HULL.

The Opinion of a Physician. GAYSO, PENNSYLVANIA, 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 for 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 Indica he began to improve in health until I regarded him as about well. HENRY W. KIMBERLY, M.D.

What the Clergy say. ST. JOHN'S COLLEGE, St. JOSEPH P. O., SEARLES CO., MDN., Jan. 10, 1874.

Gentlemen—The Right Rev. Abbot of St. Vincent's College, Pa., has recommended to us your Cannabis Indica, and trusting his testimony for his experience with these remedies is great, we send for twelve bottles. We belong to the same religious community, as the Right Rev. Father, and hope you will send us the same kind of Hemp. Respectfully, REV. ALEXIUS EDLEBROCK.

The Only Relief for Bronchitis. LOVELANDVILLE, BALLARD CO., KY.

Gentlemen—Please send me three bottles Cannabis Indica box of Pills and pot of Ointment. Mother has been suffering with BRONCHITIS for twenty years, and cannot get any relief from medicine, and says the Cannabis Indica is the only thing that gives her relief. Respectfully, JANE A. ASHBROOK.

Fifteen Years' Knowledge of Cannabis Indica! DEEP RIVER, POWESHOCK, 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 need 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 \$2 box of your medicine. Respectfully, JACOB TROUT.

THERE IS NOT A SINGLE SYMPTOM OF CONSUMPTION.

It does not at once take hold of and dislocate. Night sweats, perspiration, irritation of the nerves, failure of memory, difficult expectoration, sharp pains in the lungs, sore throat, chilly sensations, nausea at the stomach, inaction of the bowels and wasting away of the muscles—all these affections disappear after using this remedy.

The CANNABIS INDICA is the most potent vegetable agent ever discovered for the cure of all nervous sufferings, annoyances and irregularities. Nervousness very frequently terminates in consumption, and when this is the case, the disease is most difficult to eradicate, as that species of consumption is not local, but is a consumption or decay of the entire body and all its organs. Its use is recommended most urgently to all persons who are in that prostrate and terrible condition generally styled nervous debility.

WHAT ARE THE EXACT VIRTUES OF CANNABIS INDICA?

Many people ask this question, and here is the answer, as given by eminent chemists and physicians in Europe and America. It is the best nerve ever discovered. It is a superior stimulant. It restores the patient who is too much reduced to partake of ordinary food. It will supply the place of vitamins for a week at a time. It strengthens the brain, and it fortifies the brain. It is useful in all cases of internal sores, tubercles, leucorrhoea and inflammations. It stimulates, but is not followed by a reaction. It at once obviates cancellation, building up wasted flesh and muscle, and the rain divides and enlarges the growth of the grass. It is without a rival as a tonic, and it immediately supplies electricity or magnetic force (as it were a battery) to every part of the enfeebled and prostrate body. There is no other medicinal preparation in the world to equal this! Impetuous Bronchitis is cured by DR. JAMES' remedy in a fortnight. The most obstinate and severe case will usually yield in a month or six weeks.

Beware of Imitation. The genuine preparation has the name of Dr. H. JAMES, also the name and address of CRADDOCK & CO., blown in the glass.

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