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

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THE ECLIPSE AND DECLINE OF DARWINISM.

A Lecture Delivered by Dr. J. M. Peebles Before the First Society of Spiritualists, Chicago, Ill.

That mass man sprang from a jelly lump once on a time; he kept an aftercourse through fish and insect, reptile, bird and beast, till he attained to be an ape at last. Or last but not one. — Robert Browning.

"No because it is unutterably disgusting and humiliating, but because the idea is profoundly and irredeemably unscientific, founded on false data, false conceptions and false reasoning do I altogether repudiate our 'worms' and ape-like ancestry." — Dr. Charles H. Kiam.

"The peculiar art of inductive reasoning consists in judging how many facts ought to be collected before we proceed to generalize from them. Clearly it is impossible to collect all facts, and hasty generalization from an insufficient number is the most common of all sources of error." — Prof. Sterns (on Hegelian Methods).

"I willingly concede to every man what I claim for myself—the free range of thought and expression; and am perfectly indifferent whether the sentiments of others on speculative subjects coincide or differ from my own."

"I quarrel with one who thinks differently from ourselves, would be no less unreasonable than to be angry with him for having features unlike our own." — Prof. Lawrence.

From whence and whither—these are the ever-recurring questions. Looking far back into the measureless ages of the past, I seem to see chaos, fire mist, star dust, a nebulous ocean of matter, within which are centers of force, polarized points, germs and types almost infinite in number. There was never, I suppose, absolute rest in the universe, for force or motion is an attribute of spirit. Matter and spirit are both eternal; the former being in a sense a precipitate of spirit substance. Spirit acting upon and through matter not only produces motion, but molds matter as with a guiding hand. In that almost infinitely remote period atom attracted atom, molecules coalesced, center revolved around center, and out of this heaving, moving mass of chaotic materials, under divine wisdom, emerged the beautiful order of the existing universe.

But whence the origin of man? Was he a special creation from the dust of the earth six thousand years ago? Is he the ultimate, the outcome of monkeys, chimpanzees and gorillas? Or did he in his essential personality pre-exist as an immortal selfhood? And then again, are the human species—the Aryan, African, Turanian, Malay and North American Indian essentially one? This we unhesitatingly answer in the affirmative, and science sustains the affirmation. Though there are many tribes and races of men, there is, philosophically speaking, but one human species. We are evidently, as the seers of India and prophets of the Old Testament taught, brothers all! originating in all probability along a zone embracing the sunny climes of Central Asia.

The smallest known race is the Bushmen of Southern Africa, while the lowest tribes are the Veddahs of Ceylon and the black tribes of Western Australia. These latter are so low in the moral scale that they live in the clefts of rocks and hollow trees, and subsist upon fish, nuts, berries and insects.

And now the inquiry arises, did these races of men descend from monkeys? Are they nothing more than transformed and perfected animals? Did their souls in the first place originate in monkeys' bodies? This leads us at once to the merits and demerits of Darwinism.

No well informed person will dispute the fact that Charles Darwin attempts to derive men from monkeys; and by men he does not mean our physical bodies alone, for he expressly says we "need not feel ashamed of our parentage," and we can only predicate "shame" of conscious souls. Bodies are never ashamed; it is the souls in them. This, then, is naked Darwinism: that the bodies and souls of men originated in and from monkeys! And that these monkeys were derived from still simpler organisms, even down to two or three primitive germs, which germs he concedes may have been miraculously created. Here follow Darwin's words:

"The simplest branch of into two great stems, the New World and the Old World monkeys; and from the latter, at a remote period, man, the wonder and glory of the universe proceeded. Unless we willfully close our eyes, we may, with our present knowledge, approximately recognize our parentage, nor need we feel ashamed of it." "Man is certainly descended from some ape-like creature, a hairy quadruped, furnished with a tail and pointed ears, probably arboreal in its habits, and an inhabitant of the Old World." "The early progenitors of man, be again says, "were no doubt well covered with hair, both sexes having beards, their ears were pointed and capable of movement, and their bodies were provided with a tail having the proper muscles."

Haeckel, the ablest expounder of Darwinism, says:

"That the ancestors of man really existed during the primordial period in the form of these Hymenoptera (beak worms), is distinctly proved by the exceedingly remarkable and important agreement presented by the anatomy of the Amphioxus and the Aechlia, or larva of the 'simple sea-squid.' Tracing these stages of development through 'gliding worms,' 'skull-less animals,' 'single nostrilled animals,' 'round fish,' 'ray-fishes,' and 'semi-apes,' Haeckel finally says:—'The tailed ape, with narrow nose (Cathartichthys Menezerchi), originated out of semi-apes by the transformation of the jaw, and by the claws on their feet becoming changed into nails; this probably took place as early as the older tertiary period. The certain proof of our derivation from tailed Cathartichthys (apes), is to be found, therefore, in the comparative anatomy, and the ontogeny of apes and man."

The meaning of the above quotations cannot be misunderstood. They are plain and positive.

The fact that Darwinism is posited upon a miracle is enough of itself to throw suspicion upon the whole hypothesis. A mir-

acle, strictly defined, is an abrogation of a natural law, or an invasion of the law of the conservation of energy. The creation or annihilation of matter can be deemed no more a miracle than Mr. Darwin's belief that God originally and specially breathed life into one or a few forms. These are Mr. Darwin's words verbatim:

"Life was originally, breathed by the Creator into a few forms, or into one; and whilst this planet has gone cycling on according to the fixed law of gravity, from so simple a beginning endless forms most beautiful and most wonderful, have been and are being evolved."

Prof. Denton wisely remarked to me a few months since that, "If the Creator had purposed to put life into the universe by a miracle, it would have better comported with his wisdom and power to have started out with a *big* rather than with a little miracle. We might as well believe in the miraculous breathing of life into Adam and Eve, as into two or more insignificant forms."

Since my return from the East I have not written to, nor corresponded with, an intelligent Spiritualist who has read the pro and con of Darwinism, that believes in his theory of development. Prof. S. B. Brittan, in writing me upon the subject, said, "The theory of Darwin will harmonize well enough with the atheistical phase of the so-called harmonial philosophy which finds all the sources of universal being in the primary elements of matter and the unintelligent forces of the physical universe. The philosophy which assumes that the great 'Positive Mind' possessing infinite capacities—God, with all his measureless attributes—can be developed from blind, unreasoning and unconscious forces, can of course readily accomplish the lesser task of finding a man in a monkey!"

"Now let me remind you that the country is free. Any man has a right to trace the line of his own ancestry, and it is not our appropriate business to dispute his pedigree. If in some cases that line terminates in monkeydom; if even the early progenitors of our modern scientific materialists were only gorillas, or, perhaps, inferior brutes with long prehensile tails and certain limited powers of imitation—the masters in science are seldom original thinkers, the fact may enable us to account for much that would otherwise be incomprehensible in their peculiar views and occasional deportment. Who doubts that monkeys have a lineage? And who will dispute Lord Byron, who says:

"And for the same his lineal race
In darkness found a dwelling place?"

It may be that a shadow of that earlier life and the original title to nobility still lingers in the brain, or in some dark cell of the animal soul. If so, it will show itself in such as are most enlightened. And what mortal knows his pre-existent state, if such wise men as Huxley and Darwin do not possess this knowledge?

In my judgment, the scholastic atheism, and all such incongruous stuff as enter into the materialistic theories and scientific speculations of such men as Darwin and his disciples, are utterly and forever irreconcilable with truth—irreconcilable with the primordial facts and principles of a true spiritual philosophy."

Prof. Wm. Denton, in writing me from Denver, Colorado, says: "Darwinism by no means explains the origin of man; but I think it does explain some of the influences that have operated in producing special forms. An apple grown in a bottle may take the shape of the bottle, but the bottle goes but a little way in accounting for the apple. Ignoring the spiritual in the universe, the theories of such men as Darwin, Spencer and Huxley appear to me most sadly deficient. What caused the first step toward an eye—an animal previously blind? Accidental variation could no more make an eye than the accidental dropping of letters could make a first-class poem. Man's physical body I have no doubt ascended from the lower kingdoms, but spiritual forces and principles, governed by Supreme Intelligence, appear to me necessary to account for the grand result—Man!"

Prof. E. Whipple, in correspondence with me, writes: "During a period of ten years after the publication of 'Origin of Species,' I accepted Darwinism with great enthusiasm as the best explanation of the antecedents of the existing order of creation. But during the last five years, after careful study and mature reflection, I am compelled to regard this theory as very defective, both in its application of the principles of 'Natural Selection' and in its philosophy concerning the nature and origin of specific forms. At best it can only be regarded as an unproved theory, a provisional hypothesis, revealing, perhaps, the historical order of succession of species, but throwing no clear light whatever upon the question of man's first appearance upon this planet."

A. E. Newton writes me thus upon the subject: "I understand Mr. Darwin's theory to be, in substance, that the Creator of the universe, by some process not clearly defined, originated on this globe a few germs of organic life, of the very simplest character, and that from these have been developed or evolved, by gradually successive steps, through the action of the environment—that is, surrounding circumstances and conditions, all forms of organic life which have appeared on the planet, both vegetable and animal, including man; that all the varied genera as well as species of animals, have thus been produced from a common starting point by the action of surrounding material conditions, or 'natural selection'; and hence that the lineage of man is to be traced through the monkey to

the ascidian, and thence to the primordial cell.

"This theory, if I understand it, entirely ignores the intervention, or any need of intervention, of any intelligent spiritual agency—anything superior to the supposed inherent forces of matter—in the work of producing the marvelous variety of flora and fauna which beautify our earth, or even of introducing the chief marvel of all, the human being, with God-like capacities, that can survey and investigate, enjoy and utilize all that is around and beneath him."

"The author of this theory—for it is only a theory—appears to have omitted in his investigations one entire hemisphere of truth—the spiritual. It is not strange, therefore, that he has arrived at a conclusion which, if true in any sense, is at best but a half truth. And a half truth, when put for the whole, becomes a practical truth."

"The theory, instead of dispensing with miracles as some seem to imagine, not only assumes one at the outset in the creation of the primordial germs, but necessitates others at every step in producing a greater out of a less; that is, the origination of successively higher orders of being without adequate cause."

"An investigation of the spiritual side of the universe has demonstrated, at least to those who have successfully pursued it, the existence of an 'environment' of spiritual agencies of various grades, endowed with intelligence, perpetually acting in and upon the material, and entirely adequate to the production of all phenomena and all orders of being that appear in the world. Any theory of origins which ignores these agencies is necessarily defective and erroneous."

I could make quotations from Dr. J. R. Buchanan and others substantially harmonizing with the opinions of the above able writers and thinkers in our ranks. The whole tenor of Dr. Buchanan's system of anthropology, as well as his learned essay, entitled "Errors in Biological Science," is diametrically opposed to the Darwinian theory of creation. I have neither corresponded nor conversed with an intelligent Spiritualist since my return from England who has carefully read both sides of the development dogma of Darwin, but that either partially or wholly repudiates it.

Just before I left London, G. C. Groom Napier read a most learned essay against Darwinism, before the Fellows of the "Psychical Society." Sargent Cox, president, and Wm. Crookes was one of the vice presidents. After the reading of the essay the contents came before the society, for discussion, and only one of the members volunteered to say a word in favor of Darwin's narrow-gauge theory of development.

Gerald Massey, in writing upon this subject, assures us that "Prof. Tyndall claims on behalf of the evolution hypothesis, that the mind of Shakespeare was potentially in the fires of the sun, or in a latent fiery cloud. He might just as well have asserted that the mind of Shakespeare existed potentially in the papyrus of Egypt because we got the poet's thoughts printed on paper. Where is the warrant for such an assumption? Why does he assert that mind is a continuity of matter—that man proceeded from the monkey? Why must the soul of force, the living, creative mind, pass through the various forms of matter to get ultimatum in the human consciousness? Mr. Darwin and his disciples cannot go lower than the dust of the earth; but for us the main interest of our origin must be in the spiritual domain."

"If mind were a growth of matter, and not the cause of growth, surely, then, the greatest eaters ought to have the biggest brains and largest mental faculty; so much beef, so much brain; so much mutton, so much mind; so much pudding, so much poetry; but this is notoriously not so."

"It is the will, the spiritual involution, that makes the physical evolution. At present Darwinism works as limitedly on the surface of things in its observation of facts as the man would who should study the nature of the soul by the external bumps on the head alone."

Alfred R. Wallace, as quoted by Dana in the *American Journal of Science*, 1876, says: "For the development of man, 'gifted with high reason and will, and thus made a power above nature, there was required, as Wallace has urged, a special act of a Being above nature, whose supreme will is not only the source of natural law, but the working force of nature herself. This I still hold."

It will hence be seen that Wallace differs very essentially from Darwin, though he was one of the original propounders of the theory of selection. Mr. Darwin postulates matter and force, or matter and law—excepting his original miracle—as both cause and contents of the whole organic creation, man included; said creation being utterly void of any intelligent plan or purpose; while Wallace supplements the material universe with a spiritual universe, governed by a Supreme Intelligence, and wisely conducted towards the fulfillment of a grand design. Moreover, Wallace denies that man was involved in the physical cosmos, but on the contrary asserts that he is a being of an essentially higher order, and that a special spiritual influx accompanied his advent into the world. I will here quote Mr. Wallace's words which I have in his own handwriting, and which I published in *Human Nature*:

variation are true laws, which will account for much—perhaps for all—the material organizations of plants and animals. He admits an influx of life from the Creator at first. I think an influx of a higher life occurred when man appeared. He does not think this necessary. This is the real difference between us."

To the same end in his Glasgow address occurs this passage:

"In that case it will be a fair argument that just as he (man) is in his mental and moral nature, his capacities and aspirations, so distinctly raised above the brutes, so his origin is due to distinct and higher agencies than such as have affected their development." — Glasgow Address, p. 307 "Difficulties of Development as applied to Man."

The above positions of Alfred R. Wallace correspond with my published statements in the pamphlet entitled, "The Conflict between Darwinism and Spiritualism." Nevertheless evolution is true; and development means that the less thing, or life term, serves as groundwork and conditions for the influx of new and greater spiritual forces, whereby it is enabled to expand in the directions of its natural tendencies.

Darwinism bears something the same relation to evolution that astrology bears to astronomy, or that alchemy bears to chemistry, that special bears to the universal. I believe in evolution, but not in Darwinism. Evolution, from the Latin *evoluto*, is defined by the best lexicographers to be the act of evolving, of unfolding, the expansion of a germ in the theory of generation. Accordingly evolution is a far more broad and comprehensive term than Darwinism. That is, just as the greater includes the less, so evolution includes all that is true in Darwinism, and then pursues that wider sweep of thought that relates to mind, to moral science, and the spiritual unity of the universe. Among the axioms of scientists and philosophers, these stand out prominently:

Every change must have an adequate cause. And again, there cannot be in the effect what does not exist in the cause. Herbert Spencer says: "The properties of the aggregate are determined by the properties of its units." Now, then, the properties of Mr. Darwin's units are matter and force, but is there intelligence in matter or force? Is there wisdom in these, single or combined? Are forms or types or ideas properties of this matter antecedent to organized structures? Has force or law any beneficent purpose to accomplish? In the language of Prof. Denton:

"Leaving out of view, as Darwin and his school do, the spiritual side of the universe, I regard his theory as radically defective. I could as soon believe that a bounder rolling down a mountain stream could be fashioned into a perfect boat of Daniel Webster, as that natural selection could transform a gelatinous dot into intelligent man. An infinite and intelligent spirit, in my opinion, presides over the universe, and natural laws are its instruments."

Let it be understood, I here re-affirm that I am and have been for years a believer in the grand system of evolution; but not in the dreamy, imaginative and unscientific theory of Darwinism. Evolution and Darwinism should never be confounded. They are not convertible terms. They are as unlike as religion and theology—as unlike as miracle and immutable law—as unlike as accident and intelligent design.

Darwinism stands out with the miraculous breathing of "life into a few forms or into one." Evolution is posited upon the principle that life as well as types are eternal.

Evolution affirms that there are almost an infinite number of types—an almost infinite number of forms. Darwinism teaches that originally there were but a few forms or "one."

Evolution, with an eye to the balance of forces, has its counterpart in involution. Darwinism, has no counterpart, but persists in developing the greater from the less without any higher influx.

Evolution is predicated of Divine Intelligence and an innumerable number of germs or typical forms, having almost every conceivable variety of general aspect and attribute. Darwinism, beginning with a miracle, "a few forms or one," seeks to fill and people a universe with insect life, with animal life and conscious immortalized men.

Evolution, acknowledging an infinite intelligent spirit, is rooted in intuition, moral thought and the fixed principle of progress. Darwinism is based upon matter and life or force and naturally tends toward materialism.

St. George Mivart, F. R. S., after drawing a sharp line of demarcation between evolution and Darwinism, says: "On the special Darwinian hypothesis the manifestation of these forms—a few or one—is determined simply by the survival of the fittest of many indefinite variations."

Considering the fact that Darwinists are at swords-point among themselves concerning the origin of species and the origin of man, the lesser disciples should speak and write upon this subject with becoming modesty. I have in mind now the Geneva professor, Dr. Carl Vogt. Treating of the matter that all organized beings sprang from "a few forms or one," Vogt says:—"The attempt therefore, to reduce the whole organic world to one fundamental form, so to speak—one primordial cell, from which all organisms have been developed in different directions, is as futile as the assumption of those naturalists who consider that the whole organic creation has been developed from an elementary plastic matter—the so-called primordial slime." He further says in his "Lectures on Man": "If in different regions of the globe, anthropoid apes may issue from different stocks, we cannot see why these different stocks should be denied the further development into the human type, and that only one stock should possess the privilege; in short, we cannot see why

the American races of man may not be derived from American apes, negroes from African apes; or negroes from Asiatic apes."

Take also the theory of spontaneous generation; scientists are utterly at loggerheads as to whether it be a fact or not. Dr. Bastian believes in spontaneous generation. He finds no difficulty in bridging the gulf between dead and living matter, between non-organic and organic life. On the contrary, Prof. Tyndall affirms that the so-called facts of Bastian are no facts at all, and points out the fallacies in his experiments. Herbert Spencer, Huxley, Virchow, M. Pasteur, M. Jobert, and other distinguished scientists of Europe utterly repudiate the theory of spontaneous generation:

"I do not believe," says Herbert Spencer, "in the spontaneous generation commonly alleged and referred to—that is that creates having quite specific structures are evolved in the course of a few hours, without antecedents calculated to determine their specific forms, is to me incredible. Not only the established truths of biology, but the established truths of science in general, negative the supposition that organisms, having structures definite enough to identify them as belonging to known genera and species, can be produced in the absence of germs derived from antecedent organisms of the same genera and species. In the second place, my disbelief extends not only to the alleged cases of 'spontaneous generation,' but in every case akin to them."

And so Prof. Tyndall, in the March number of the "Nineteenth Century," after approving of Virchow's position as against spontaneous generation, writes thus:

"My sole care has been that the potency of truth should be vindicated; and no denier of the potency of matter could labor more strenuously than I have done to demonstrate its impotence as regards spontaneous generation. While expressing, therefore, unshaken belief in that form of 'materialism' to which I have already given utterance, I here affirm that no shred of trustworthy experimental testimony exists to prove that life, in our day, has ever appeared independently of antecedent life."

Scientists differ as widely also regarding the antiquity of man. Chevallier Bunsen, in his work on Egypt, puts the beginning of the human period twenty thousand years B. C.

Jukes, a high geological authority, puts the beginning of the human race one hundred thousand years ago.

Prof. Fuherott, of Germany, fixes the time of man's appearance about three hundred thousand years since.

The ex-President of the British Anthropology Society, Mr. Hunt, puts the beginning of the human race back nine millions of years.

Huxley thinks human beings existed when a tropical fauna and flora flourished high up in our northern climate.

Lubbock thinks that human remains may yet be found in the Miocene strata.

Gelkie contends that men are preglacial. What admirable unanimity of opinion! These opinions are purely speculative, as no human remains have yet been found in either the Miocene or Pliocene strata. Relating to the age of the fossiliferous rocks, Dana and Lyell differ to the amount of two hundred and ninety-eight millions of years! Why write down the opinions of these men as science? Why quote them as authorities? Why quote Darwin and Haeckel as oracles in science, when the system they propound are scarcely worthy the name of hypotheses?

It is to be regretted that Darwinists are not more modest in their pretensions, and more scrupulous relative to exactness of statement. I refer particularly now to the materialistic Haeckel. He stands to-day accused by eminent scientists of interpolations and the substitution of fictions for facts. Dr. Elain, in his able work against Darwinism, entitled, "Winds of Doctrine," pronounces "the *Gastraea* to be a purely imaginary class of animals, and placed where found to sustain Haeckel's notion." Dr. Elain further pronounces Haeckel's *Gastraea* an imaginary order of beings. He also declares his *Chordonia* a "purely imaginative type; having no known extinct or living representatives."

Mivart, in his volume, "Contemporary Evolution," says page 145, "Prof. Haeckel is so fiery in his materialistic pantheism that it hurries him sometimes into anti-theistic deductions from supposed facts which later investigations prove to have been fictions—see the supposed organism *Bathytis*." Such imputations against Prof. Haeckel are having the effect to alienate from him the confidence of scientific men. The manufacturing of missing links are quite as much out of place in science as in Scripture or history!

Prof. Southall, A. M., LL.D., in his excellent book, "The Age of the Mammoth," expresses the opinion: "That Darwinism as a theory worthy of any importance, will be forgotten in twenty years from the present time."

Already Prof. Grant Allen, seeing the decline of Darwinism, publishes in a recent number of the *English Fortnightly Review*, an article designed as he says, "To prop up Mr. Darwin's theory by any external supports which observation or analogy may suggest as to the natural tendency to hairlessness." The problem that Prof. Allen seeks to solve in aid of Darwin's theory is: "How did men get rid of their hair?" The Darwinist professor contends that it was from habitually lying down on it. "The most hairless portion of the body is the back. As man assumed the erect position in walking, he became an animal lying less and less on its belly, and more and more upon its back, so that the growth of the hair was checked, or the hair itself was worn away." This speculation is put forth in sober earnest to account for man's dispensing with his primitive animal hairiness. But

* Darwinism may be true as far as it goes, but not by the whole truth. Darwin's lack of natural selection and

INTERESTING EXPERIENCES.

Wonderful Tests of Spirit Presence and Power.

A COMMUNICATION FROM DR. E. HOVVEY.

To the Editor of the Religio-Philosophical Journal:

Just fifteen years ago to-day, at Springfield, in Greene Co., Mo., July 13th, 1864, where we then lived, we received a message purporting to come from my brother Daniel, who had passed to spirit-life in 1821, giving us information that our sister was sick, and that she was on her death bed, and she wished to see us. Mrs. Hovey's health was not good at that time, and I had engagements for dental work with my patients for every day for the next two weeks to come. We could not see our way clear to go, and so we gave answer to my brother. He urged us to go, however, but stated that we could wait for eight days before starting, and that we would still find her living, and at the end of eight days there would be nothing to hinder us from going. We were likewise told that at the expiration of four days, we would receive a letter from Dr. Penniman, Mrs. Hovey's brother, who lived at Woodburn, Macoupin Co., Ill., giving us information of his wife's dangerous condition. At the expiration of four days we got the letter, sure enough, dated as our message was, July 13th, which was likewise the date of a telegram from his father-in-law, at Geneva, Ohio, where his wife was visiting with her father and the family, directing him to "come immediately." She was consumptive, and as she was gradually falling, he was somewhat prepared for the hurried call, and after writing to us, took the next train for Geneva.

At the expiration of the eight days, Mrs. Hovey was entirely well, and I had worked through all my engagements, and had literally nothing to do, a very unusual thing for me, being the only dentist in a town of 5,000 inhabitants, besides half as many more of officers and soldiers stationed at that place. We started after first obtaining a promise from our invisible friends (for there were a number in communication with us that night), that our three children, from six to ten years of age that we were obliged to leave at home, should be taken care of, and that no accident should befall them or us on the way.

Arriving at the Everette House, in St. Louis, on Friday night, we enjoyed the luxuries of that excellent home, which Capt. Gijereleeve, its then popular proprietor, knew so well how to dispense. On Sunday morning it occurred to me that Dr. B. A. Barrett, a friend of mine, had informed me that there was a good lady medium (Mrs. Corwin) on Morgan street, the number of whose house, however, I could not recall to my mind, but on looking through the directory I found the number in which some one of that name was said to live, and we started out to find her. On arriving there we were informed it was the place, but that Mrs. Corwin was just about starting away and could not then give us a sitting. We expressed our disappointment, and was about to proceed to give our reasons therefor, when a middle aged lady of prepossessing appearance stepped into the room and requested us to "say nothing." "Please don't tell me anything," was the remark she made. It was Mrs. Corwin, so her husband told us, and without any name we were presented to her. She remarked, "I perceive there is something of importance attached to your visit here, and I will stop long enough for a sitting." She explained that she saw "the death halo," signifying there was to be a death of some one of our friends in the near future.

We sat down, and immediately our friends greeted us with a perfect shower of raps, expressing their pleasure, Mrs. Corwin told us, at meeting us there. In a short time an Indian spirit controlled her, and if he did not tell us all we ever did, he certainly told us enough to astonish us.

In describing the sick woman we were going to see, the medium's hands went to her chest, and the spirit said, "She had in here;" (turning to me) you call 'em lungs. Ah! me know you. You medicine man, you call 'em lungs." He went on to say, for it was Tecumseh, old Tecumseh, you know) that the good woman we were going to see, was a "medicine woman," and her brave was likewise a "medicine man," and that the good woman had given their mother the wrong medicine, in consequence of which she had "gone up to the Spirit world," (all literally true. Veratrum Viride had been given through mistake for Gelsemium). We were informed that this fatal mistake had much to do with Mrs. Penniman's low condition, and an intimation was given us that eventually we might expect a fatal termination of her life. A prescription was given through Mrs. Corwin, which we were assured would be of much benefit, if taken according to directions. I felt a strong desire that it should be tried, but had my doubts about there being any probability of a trial, owing to the opposition I was sure of meeting, should I mention it to Dr. P. and his wife, graduates of a medical college, enjoying a good practice, popular with the people, members of an orthodox church, jealous of the honors of a chosen profession, how could I ever approach them with such a prescription (an infusion of root from the chimney back, and lemonade, obtained in a such way and from such a source)?

The ridiculousness of the affair came up sufficiently strong to upset my gravity for the moment, and I fancied already, I could see the twinkling eyes and twitching mouth of her once usually merry face, but now emaciated form and sunken features, and such a ghastly grin as broke out all over her cadaverous face when I had finished my fancied recital. Really, I felt the greatest relief when I reflected that it was all imagination, and that I had not said a word to them as yet, and that they were at least four hundred miles away from there. I ventured to mention my dilemma to the old aboriginal warrior, giving him the reasons therefor, but it seemed as naught to him; and with the easiest possible gesture and the wave of a warrior hand, we were assured that not the slightest difficulty need be apprehended on that ground, that he would be with us and would remove all obstructions out of the way. We were then told we must go, even telling us the route we must take, and that we had no time to lose in getting ready to board the proper train. In going back to our hotel, we ran across an outdoor fruit stand, and there we saw a lot of lemons and purchased some.

Arriving at Geneva, we found the Doctor in a tender and softened mood, under the influence of his recent afflictions, and he actually commenced the recital of sundry instances of maternal interference in his behalf since the death of his mother. He felt that he could not doubt her presence, and referred very pathetically to the promise he had made him in her life-time, to the

effect that she would be with and reward him for all he was then doing for his helpless old mother. Thus the way was open and all obstructions were removed out of the way, and whether done by Tecumseh or any other spirit, in or out of the body, I did not stop to inquire, but gave the Doctor a substantial account of our first message, its date and purport, his letter and everything connected therewith, up to the present time, including the prescription at St. Louis. He listened with marked attention and manifested his interest in the prescription by agreeing at once to try it. "Its source," he said, "must be kept from Martha, or she would refuse to take it." It was clear, he thought—we both thought—that the acidulous and alkaline properties of the prescription, were at least not contra-indicated, and would be harmless, and might possibly do her some good. And right here, in justice to Tecumseh, I will add that I had been in the successful practice of medicine for some ten years before the commencement of the war. The lemonade came first. "Where were the lemons to come from?" queried Dr. P.

It was four miles from Geneva, on the lake shore, at Mr. Alford's, and the Doctor doubted that the lemons could be found in all that country. We had them. The medicine was prepared and presented. "O! how good that is. That will certainly do me good. Why did not we think of lemonade, Brownie?" was her first remark on tasting the grateful beverage. "I don't know, Martha," was all the poor man could manage to say. He turned away with heart and eyes too full to say more. I found myself much in the same condition, but his sister, Mrs. N., assured her that her convictions were correct. It certainly would do her good. It did, as the sequel proves. In one week's time she had so improved, that in an easy barouche, she was able to accompany her husband to Bloomfield, some thirty miles south of Geneva, where their sister Mrs. Cross and husband resided, and where we had gone on before them a few days. Here we met them again, and Chas. Penniman, an elder brother and his wife, from Linesville, Pa., whom we were much pleased to find well informed in regard to the phenomena claimed as spiritism, and interested investigators of the same. An interesting recital of many of these facts and phenomena between brother Charles and his wife, and Mrs. Hovey and me, afforded food for much thought and comment, and there were none of our party more ready or capable of bearing a part in this conversation and none more ready to interpose adverse criticisms to any claim of the spiritual origin of these phenomena than our own dear invalid sister, Martha Penniman.

Wishing to attend the First National Convention of Spiritualists, to be held at Chicago, commencing Aug. 9th, we were compelled to relinquish our part of a very pleasant visit for the present, and accordingly went to the stage office on Monday evening, engaged and paid for our seats to Warren, sixteen miles, for the next day. It was an exceedingly dry and dusty time in all that country; but it commenced to rain that night and continued all the next day. At one o'clock P. M., when the stage arrived, there was no cessation of the rain, and the stage was so full of passengers, that the driver told us, when we informed him he must take us and our baggage, that he could not take even a hand-box for us. This occasioned some exultation on the part of our friends, who, with just a tinge of derision, remarked that "Old Punctual would have to stay another day with them." But nothing daunted at this, I took up my two dollars at the stage office, and giving Mr. Cross five dollars, requested him to go and get "a rig" for us and take us to the railroad station. Knowing we were determined to go, and that in arranging our programme before leaving home, our time was up there, and as we were to stop in Dekab Co., Ind., to have a short visit with my mother and Mrs. Headley, a sister, and a longer stay with them would shorten our visit with our dear ones in Indiana, Bro. Cross readily saw the justice of our decision, and started out to get the conveyance. After being out some thirty or forty minutes, he returned with a blank and puzzled countenance, remarking that it was very strange, but that he was unable to procure any conveyance of any kind, anywhere in town. It was something which had never happened with him before. The laugh was raised again, and again was I reminded that our visit was to continue in utter disregard of all my punctuality. But on ascertaining that Mr. Cross had really done his best to procure a conveyance for us, it may fairly be inferred that I did not participate to any great extent in the hilarity. At thought of all our invisible friends had said to us in regard to the trip. The protection they had promised us, came especially now before my mind. I became satisfied they had something to do in preventing us from starting on that day, Tuesday, as we had intended to do. So intense was this feeling and so absorbed therein did I find myself, that it was some time before a voice was found to express my convictions.

Thus mute, I remained for a few moments until I had fairly time to take in the full meaning of these portentous and singular events, wherewith mingled emotions of surprise, gratitude and deepest thankfulness, such as one may be supposed to feel when he suddenly finds himself rescued and saved from some impending horror which had chilled his very blood—feeling with the force of certainty that we had really escaped some unknown catastrophe in being compelled to remain another day, we then and there gave due notice to our friends to that effect, and promised to report the facts so soon as we ourselves knew what they were. We did not have long to wait, as the sequel will show. Next day, Wednesday, the lovely sunshine lighted up a beautiful prospect in the glittering lawns and rejoicing fields, which erst were drooping under the dust and summer's sun, but now invigorated by the cordial bath the grateful rains had showered down upon them all, they were looking bright and cheery as the well dressed maid in her morning robes, or the bright-faced child in the nurse's arms.

One must be something less than human, to be well and not be joyful, with such a prospect before him. We were human and felt it to the full. But our departure was at hand and the question naturally arose whether we should wait for the stage or try again for a private conveyance? The day before both had failed us, and both would fail us again then, but we would start on our homeward way. So it was arranged that Mr. Cross should make another trial before the stage was due, and failing to find "a rig," we could but fall back upon the stage which, up to the previous day, we were repeatedly assured, never contained more than one or two passengers until arriving there. Mr. Cross went out, but soon returned and reported success; and, curiously enough, his success excelled that of his previous failure. He went on to tell us that the first man he met, was Cousin Marvin Brown. He asked if we had

yet gone, and when he learned that we had not, and Mr. Cross had given him the reasons of our detention, he remarked that he wished to go down to Warren, and if we would find the carriage, he would furnish the horses and Mr. Cross could drive us down, and we could all go together. This arrangement was all very satisfactory, Mr. Cross thought, but where would the carriage come from? He agreed to try, and the first place he called at he procured, as he said, about the best family carriage in town. When all were ready, Mr. Brown, Mrs. Cross and her son David accompanied us to Warren; and the sixteen miles seemed but as a delightful morning call; so pleasant the company; the conversation, the conveyance, the weather and all. We parted with our friends and took our seat in one of the splendid cars of "The Atlantic and Great Western Railroad," at Warren, Ohio, on Wednesday afternoon. In starting out in the direction of Cleveland, I shall never forget the calm and settled feeling of peace and security, which seemed to pervade and take possession of our whole being. On, on we sped, nor dreamed of ought to mar the magic spell. My dear and other self sitting by my side, always occupying the most honored seat in my affections, for some unaccountable reason seemed doubly dear to me that day, and had it been vaguely hinted that a newly married couple were aboard the train, and 44 and 48, could have passed for 24 and 28, I am quite confident that we would have been pointed out as that happy pair, and that we were on our bridal tour.

On, on we sped, and such an inconvenient and disagreeable thing as a railroad disaster, was nowhere in all our thoughts that lovely afternoon—but hark! What was that the conductor said?

"A wrecked train!" "What train?" "Yes, yes, there it is; yesterday's train going west." "What results?" "The usual results; a number killed and wounded." "Oh! and there we would have been, had we started yesterday!"

I have told this story a number of times to a few interested listeners. I have never written it until to-day. I can never tell it, nor shall I ever be able to write it, without calling up all those thrilling emotions which stirred the very fountains of those deeply seated forces of the soul on that occasion. For a brief space, we could not speak—talking and watery eyes which met, could speak, and whole volumes were spoken in the shortest possible time. Oh! such impressive language, too, did they speak. There was gratitude and grief; love and reliance; sorrow, joy and thankfulness all mingled and blended together into the firmest conviction of the presence of our dear invisible friends; and no amount of sophism, of cold and philosophical reasoning, or the jeering of those occupying only the material—the sensual or the intellectual plains of life—could possibly have unsettled the firm assurances we then felt, that we were the favored objects of their kind care and protection. Thus far they had fulfilled their promises of protection, and did we have any fears they would forget us during the remainder of our journey?

Our excellent visit with our Indiana friends, shortened only by one day as above stated, being completed, we arrived at Chicago, attended the convention, came on to St. Louis and again put up at the Everette House, and then visited Mrs. Corwin, where we could give formal expression to the gratitude we felt toward our invisible guides and protectors, who now greeted us with much affection and seeming delight, equaled only by that we experienced in our own hearts for them.

We arrived safely home, found everything satisfactory, children well and ready to give us a warm and rapturous greeting, and to this day, whatever may have flitted across the horizon of our faith and hope before, we have never felt the shadow of a doubt of our continued existence hereafter, nor of the fact of an intercommunication between the denizens of the Spirit-world and this.

The death of the Doctor's wife took place in September following, and in a letter giving an account of his efforts in trying to administer the alkaline part of the prescription, which for some weeks he found it difficult to procure, he was insistent upon knowing what it was, and then, why it was, that he resorted to such a questionable remedy! Although quite anxious to avoid any explanation, he felt at last its necessity, and yielding, gave her a faithful account of the whole affair.

Judging from the Doctor's description of the manner in which she received his recital, and especially of the source of the prescription as well as the way we got it, I concluded that he had before him the literal and living spectacle of mirth and derision, which I saw only in imagination when I first obtained it in St. Louis. "She raised her long and slender arm, and with her bony fingers, now all emaciated to a merely lingering skeleton, pointing upward, she remarked, 'Do you suppose that old savage warrior knows any better what is proper for me to take, than you and I—Brownie!' What would have been a perfect screaming laugh, in the days of her health, was now reduced to that sardonic and unearthly grin my imagination had pictured as stated above.

Wholly unacquainted with this good woman, her husband and me, Mrs. Severance saw and described her some months afterward; and so perfectly accurate was her description of her person and her labors of love in connection with one of our children whose hearing was imperfect, and to whom in her life time she was strongly attached, and having had the best assurances that now in her celestial home should she continue to practice physic there, she will be much less distrustful of the spiritual origin of her prescriptions, than she was of Tecumseh's in 1864, we forgive her, remember and love her, now as always, our dear good sister, Martha Penniman.

To dispense with morality and to indulge men in certain stated equivalents of ceremony, in the stead of real virtues and amendment of manners, is a power which even God himself has never claimed, and the doing of which would be as the apostle expresses it, to deny himself. It would be a changing of his unchangeable nature, and making himself to be what he is not.—Dr. Clarke.

Our ideas of right and wrong are mostly right? We can all agree as to what is best for man. No one will assert that a lie adds to a man's character; that dishonesty inspires confidence; that expensive, injurious habits are to be commended, or that vices that shorten and brutalize human life are fit for men and women to practice. Sins may have made saints, but we do not believe that they have made a great many. You will be a better man to-morrow by being a good man to-day.—L. K. Washburn.

The Rev. Samuel Watson's Experiences at Camp-Meetings, Etc.

To the Editor of the Religio-Philosophical Journal:

Four weeks ago I left my temporary home near Augusta, Ark., to fulfill some engagements. With your permission, I will give you some items picked-up by the way. On the evening of the 3rd day, I arrived at the hospital mansion of my friend, Col. S. P. Kase, in Philadelphia. His residence is emphatically the home of mediums and lecturers. I found there that evening the wonderful trance speaker, Mr. Colville, of England, who has been engaged by the Spiritualists of Boston; Mrs. Sheppard, of Minneapolis, who has been lecturing in Brooklyn, and resumes her work there again soon (I have heard her a number of times, and regard her as one of the best inspirational speakers I ever heard); Mr. Wheelock, of Utica, New York, who has so long been the inspirational speaker, through whom those remarkable communications from so many distinguished persons have been given to the world through that excellent periodical, *The Olive Branch*, and Mrs. Thayer, the flower-medium, of Boston, with other mediums, made up, with Gen. Edwards, of Washington, D. C., our company.

A séance was to be held, but Mrs. Thayer was sick, and retired without anything being accomplished. Mr. Colville was controlled, and after giving each of us a delineation of our character and facts in our history, with significant names, his control told us that "the flowers would come at four o'clock." We then all retired to the arms of Morpheus. Just as the clock was striking four, a shower of many varieties of flowers, fell upon Mrs. Thayer's bed. Knowing nothing of the prediction, she was amazed at their appearance. She ran into Mrs. Kase's room, and a large rose fell on her bed.

After Mrs. Thayer came in the next morning, just as we were starting to the campground, a piece of lava of bluish color and oval shape, some two and a half inches in thickness, fell on the floor by her side. It was hot. Mr. Colville's control said it was from Mount Vesuvius.

Of the Neshaminy camp-meeting you have heard through your regular correspondent. I have been attending camp-meetings for over forty-five years, of the Methodists and other denominations, but I have never seen such marked good order as prevailed there during the eleven days I was on the ground. Not the slightest disturbance occurred. Thousands attended at the stand, and all seemed interested in the lectures, conferences and other exercises which were carried on daily there. On the last day there was the largest audience of any during the meeting. It was estimated to contain from ten to fifteen thousand persons. The Spiritualists are more indebted to Col. Kase for this gathering, than to any other person. He was its president, and Mr. Champion is president of the First Association of Spiritualists of Philadelphia. I never saw two officers more faithfully discharge the duties pertaining to their official relations, than they did during the camp-meeting. Everything moved on harmoniously so far as we could judge, and it was a grand success.

The Methodists were holding a camp-meeting at the same time a few miles above, near the railroad. The officers of the Spiritualists' camp-meeting sent three of us there, who had been Methodist preachers, to tender our greetings to them, and offer an exchange of speeches at any time they might select, except on Sunday, as the appointments were made for that day. We were received courteously and treated respectfully, though our proposition was, of course, declined. Some unknown person, with not even a *nom de plume*, wrote a very erroneous account of our interview, which was published in the *Record*, of Philadelphia. I wrote a reply to it the same day it appeared, and Col. Kase took it to the *Record*, who failed to see the proper man to whom it was referred, though he waited till nine o'clock that night. The reply did not appear. After the meeting was over, the Colonel and myself called at the office and found that the editor had never seen or heard of my reply, nor could it be found in the office. Having preserved a copy of it, he sent to Col. Kase's for it and published it. A week, however, had elapsed so that the truth will never catch up with the slanderous report written by, I know not whom.

Rev. Mr. Chaplain, the presiding elder, having been requested to give an account of this interview, published in a Delaware paper a very correct statement of the interview, in which he says it was courteous and respectful. He only complains of what a gentleman, who was not one of our committee, said on leaving.

During my stay in Philadelphia, I met with Mr. Powell, the new slate-writing medium. A piece of "something" is materialized on the end of his finger, with which he writes like a pencil. My finger was used in the same way; it felt like the head of a pin pressed in the flesh. He took hold of my hand, and with my finger wrote a communication that might be considered a test for me. There is no trickery in this phase of writing. I had a sitting with that most excellent medium, Mrs. Katie B. Robinson, of Philadelphia. Among other things she told me, Jesse B. Ferguson controlling that next year spirits would materialize and stand out in full view, and address large audiences.

I had two very interesting séances at the house of Col. Kase, with Mrs. Sheppard as the medium. Some things were told me that we will not mention now, but may at a future time.

I went to New York via Long Branch, and spent several days with a valued friend in Brooklyn. I heard Mrs. Richmond lecture morning and evening on Sunday. I remained Tuesday in New York and called on my old friend, Mrs. Mary Dana Shindler, who is with Mrs. Dr. Shomey, 18 Bond St. I had a sitting with her, and though we had never met but once before, at a conference in New York, in 1872, she was enabled by the invisibles, to give me quite a number of interesting facts of my history, and ventured somewhat into the future.

I spent some time pleasantly with that world-renowned medium, Dr. Mansfield. Several of my family reported themselves through his mediumship; also several old friends who were Methodist preachers in earth-life. Among them were Dr. Thomas E. Bond, with whom I had the controversy which was published in "Clock Struck One." (He is now my defender); Rev. Drs. Parsons, Schenck, McMahon, Dr. C. Andrews, Gen. Thos. Rivers, and Ana. Winchester. Some of these will have a hearing when I bring out my book.

I went to the Lake Pleasant camp-meeting, up the famous Hudson to Troy; thence by railroad through the Hoosac Tunnel, the largest in the country, extending four and a half miles through the mountains. I was met cordially by many who never knew me personally, and treated very kindly by the President of the Association, who presided with dignity and ease over the meeting.

When I surveyed, as I could, but a part of an encampment with nearly four hundred tents, the beautiful lake on one side and the towering mountains on the other, and the vast crowd scattered over the hills and dales with camps in every direction, it reminded me of a vast army. I could but exclaim, as the Queen of Sheba did when she visited Solomon, and saw his glory, that the half had not been "told me" of the Lake Pleasant camp ground. I was not one of the invited speakers, yet I was kindly requested to lecture the first forenoon after my arrival. I spent three days there pleasantly, and if other engagements had not required me to leave, I would have tarried much longer with these New England Spiritualists.

I have now scribbled hastily to my tenth page of pleasant things; I must relate one of a different character: It was advertised that Wm. Eddy would give a materializing séance in the large hall over the dining-room, at which a materialized spirit would come out and address the audience. Nothing short of this would have caused me to go to a materializing séance. The hall was filled within a few feet of the cabinet to the back part. After some playing on the organ, singing, etc., the curtain was turned partly aside. A materialized spirit did actually appear, and addressed the audience for some time on what claimed to be the subject of materialization. He "butchered the King's English in a way we have rarely ever heard by any public speaker. He was at fault in biblical history. Among his blunders he stated that Daniel appeared to the woman of Endor when visited by Saul, etc., etc."

I thought I would ask him to turn aside the curtain and let the audience see the medium, but as they would not permit Brother Cephas B. Lynn even to ask a question, I did not dare to make such an "unreasonable" request. This spirit had to retire behind the curtain to "get more power," and reappeared in front to harangue his audience a second time. The figure was nothing more and nothing less than Wm. Eddy. He may be, and from accounts is, a materializing medium, but such a barefaced impostor I had never before seen, and hope I never shall again. I think the actors in such an affair as that, should be summarily punished as they richly deserve. I have neither time nor disposition to give my views in full of the course pursued by all connected with this shameful affair, but it should meet its merited reward at the hands of all Spiritualists.

I must not omit to mention our old friend, E. V. Wilson, who had his large tent with seats for about a hundred persons, and morning and night he held meetings which were largely attended. In the morning free discussion; at night tests, which were very wonderful. I left this lovely place Friday evening, and Saturday afternoon I found myself welcomed to the pleasant home of Brother G. F. Lewis, who resides in as lovely a place as I have ever seen. This is, indeed, a beautiful city. Some of its streets and avenues, I have never seen any to compare with them, only the Boulevards of Paris.

The meeting at the grove yesterday was a decided success. The papers this morning give favorable notices of it, estimating the audience at two thousand persons. I have not space for further remarks now.

I have been for five years attending large meetings and camp-meetings in the north-western states, and this year I have been farther east to the land of steady habits. I have heard many of our finest inspirational speakers, seen many mediums (some fifty or more at Lake Pleasant), and mingled freely with representative Spiritualists of the east as well as west, and I am fully satisfied that on the great fundamental principles we are in perfect accord.

I leave in a few days to attend the four days' meeting at Alliance, thence away west via St. Louis, where dear ones await to welcome me home again.

I am yours truly, SAMUEL WATSON. Cleveland, Ohio, Aug. 25th.

"The Ethics of Spiritualism."

"The Ethics of Spiritualism: A System of Moral Philosophy founded on Evolution and the continuity of man's existence beyond the grave, by Hudson Tuttle." This gentleman is able and Liberal, and hence in many things sensible, as far as he knows. Very likely he is correct in supposing, that morality has been evolved in the progress of the race, but when he theorizes on "the continuity of man's existence beyond the grave," he appears to us as unreasonable and as contrary to the teachings of Nature as if he were to tell us that man lived in a previous world before he was born into this. Mr. Tuttle and all other Spiritualists talk of life and mind as if they could exist independent of human, physical, and material organization. To our mind this is a self-evident mistake. But Spiritual books, aside from the imaginative, always contain good ideas, as is the case with this one, which can be obtained at the office of the Religio-Philosophical Publishing House, Chicago, Ill.—Boston Investigator.

An enemy to every religion, if asked to describe a Christian, would, with some show of reason, depict him as an idolator of his own distinguishing opinions, covered with badges of party, shutting his eyes on the virtues and his ears on the arguments of his opponents, arrogating all excellences to his own sect and all saving power to his own creed, sheltering under the name of pious zeal the love of domination, the conceit of infallibility, and the spirit of intolerance, and trampling on men's rights under pretense of saving their souls.—Dr. Channing.

All virtue and religion, all discipline and industry, must arise from this as their first principle—that there is a power in us to govern our thoughts and actions and to raise and improve our faculties. If this is denied, all endeavor, all education, all pains either on ourselves or others, are vain and fruitless things. Nor is it possible to make a man believe other than this; for he does so plainly perceive that he is a free agent, he feels himself balance matters in his thoughts and deliberate about them so evidently that he certainly knows he is a free being.—Burnett.

Religion, if we follow the intention of human thought and human language in the use of the word, is ethics heightened, enkindled, lit up by feeling. The passage from morality to religion is made when to morality is applied emotion; and the true meaning of religion is thus not simply morality, but morality touched by emotion. And the new elevation and inspiration of morality is well marked by the word "righteousness." Conduct is the word of common life, morality is the word of philosophical disquisition, righteousness is the word of religion.—Arnold.

Woman and the Household.

BY HESTER M. POOLE.
(Metuchen, New Jersey.)

A late traveler in one of the remote districts of England, was surprised at finding at work in different shops, two model blacksmiths, one the widow and the other the daughter of the former man of the anvil and forge. He describes both as being modest and comely women, highly respected and successful in the communities where they wrought. This is only one among numberless instances which illustrate the pressure of necessity's iron hand upon our sisterhood. The great increase of population and general financial disturbance, make the question of livelihood one of more and more import to all classes. No one knows at what hour she may not be swept by some great tidal wave, out of the safe refuge of comfort and home, to buffet alone in the open sea, where skillful swimmers alone can keep their heads above the waves. No one is sure of a competence, during life time. Even the wife of an ex-governor of Rhode Island, who, a few years ago, married twenty millions of dollars, is today unable to pay the tuition of her children among other honest debts. It behooves us, then, under the uncertainties of existing conditions, to become skillful in some avocation, which may yield us honest living; on this, as a ground work, may be embroidered, all the refinements, accomplishments and culture which we may be fortunate enough to command.

The reorganization of society, of which poets, philosophers and reformers have always dreamed, will, very likely, come through necessity, as other progress has come. However that may be, it must bring about a natural, intimate and hearty relation between every individual and the soil. No one stands so near the primal forces of nature as he who tills the earth. The strength of cities, the intelligence of a race, comes from the country. There is a strong, slow, steady growth of the one who lives intuitively near the great heart of things.

"Nature never did betray

The heart that loved her; 'tis her privilege,
Through all the years of this our life, to lead
From joy to joy, for she can so inform
The mind that is within us, so impress
With quietness and beauty, and so feed
With lofty thoughts, that neither evil tongues
Rash judgments, nor the sneers of selfish men,
Nor greetings where no kindness is, nor all
The dreary intercourse of daily life,
Shall e'er prevail against us, or disturb
Our cheerful faith that all which we behold
Is full of blessing.

All strong souls have loved the country. The Bronte sisters were reared in a lonely parsonage on the edge of the wild, bleak moors, over which they took long walks; there they commenced with the spirits of air and field, and gathered inspiration for their weird, wonderful books. Harriet Martineau, having won a competency by years of hard toil, went to spend the happy remainder of her days on three acres of land in Grasmere, and proved to be so successful an agriculturist, that her advice was sought all over the kingdom, and she was forced to publish an account of her management. "Never have I known a lonely hour," writes she, "though much of the time I was the solitary inmate of my little home, with my two young maid servants."

We cannot take up a paper at this season of the year, but we read of women and girls who have done feats in the way of reaping, mowing, loading and unloading; who have worked beside men and outdone them, in some cases. Obviously, such labor is unfit for women; it coarsens and cheapens womanhood, as a rule, and half the world's work is to be done in other ways. Not so with floriculture and horticulture. Our feet, in those avocations, are planted firmly on that dust from which our bodies came, and to which we must return, while our souls may drink untold refreshment and peace, from those fountains which are the causes of all physical life. The beauty and mystery of changing seasons, light, air, color, form, foliage, flower and fruitage; the bending sky, that best type of the infinite, with its ceaseless mobility, playing over its unchangeableness, as the phenomena of individual being blossom from the back-ground of eternal spirit; the beauty of all these we need to realize in our inmost souls. In order to do this a strip of soil will one day become the inherent right of each person and a return to sweeter, simpler, truer modes of life, with less artificial relations with each other, must help to usher in the dawn of the golden age.

There are at least thirty thousand sewing women in New York and its adjoining cities, the great majority of whom are working hard for the barest necessities. The same story is repeated in all cities of the globe. A large portion of these could be made successful in a small way, in the employment of floriculture, horticulture, and the rearing of poultry, if they only knew how to make a beginning.

In portions of the country where land is cheap, a little well cultivated, will yield a comfortable living, and the toil required is far better for the owner, with a little help which her surplus produce will hire, than to wear one's life out at a sewing machine, or behind the counter. Of course it takes intelligence, thrift, tact, energy, so does any occupation, to command success. A fragile, consumptive, from the island of Nantucket, went to California, a few years since, and bought eighty acres of land in a fertile valley. She had been a teacher, and was a woman of fine intellectual endowments, which she brought to bear in her new industry. She has lived an out of door life, and so grown strong and enduring. Last spring she set out six hundred fruit trees, with the aid of one man. She has several hundred fruit trees in bearing, and is drying forty tons of raison grapes, and several tons of peaches for market. She has a lovely, refined home, and better than all riches, serenity, independence and health. Her excellent management and success attract visitors from a distance.

PERSONALS.

Miss Anna E. Brackett, who is now the head of a very successful school in New York city, had the highest salary ever paid to any woman teacher in the United States. It was in St. Louis, and the sum was \$3,000.

Two young ladies, the daughters of a Russian noble, have just passed their bachelor's degree with high honors, in the College of Science, Marselles, France.

Callista Halsey, author of "Two of Us" is considered by many to be the most promising American novelist. Her publishers have not been able to supply the demand for her work.

Frances Hoggan, M. D., of London, has issued a pamphlet on "swimming and its

relation to the Health of Women," in which she strongly advocates that form of exercise.

Sofjourner Truth, now one-hundred and three years old, has joined the exodus of her race, Kansas-ward. She believes the colored people can acquire small farms there, together with habits of industry and thrift.

Miss Gardner, of Boston, who obtained an honorable mention for her picture, "At the Fountain," at the Paris Salon, in May last, is the only American woman who has ever won any distinction in this very exclusive exhibition.

Elizabeth Stuart Phelps, author of "Gates Ajar," is treasurer of a reform club in Gloucester, Mass. She is contributing an interesting series of papers on "Old Maids," to the Independent.

Harriet E. Stanton, daughter of Elizabeth Cady Stanton, who graduated with high rank from Vassar, inherits much of her mother's gift of oratory. She will enter the lecture field this fall.

Mrs. Caroline S. Brooks, whose bust of Lettice carved in butter, attracted so much attention at the centennial, is working through many difficulties, modelling busts and selling photographs of her first beautiful work which was done with rudely whittled splinters of wood, and is evidently an inspiration. Mrs. Brooks has a susceptible temperament and only needs opportunity and patient study.

Mrs. Elizabeth Thompson, whose generous works have taken a multitude of forms, has begun to publish a small paper called "The Worker," in aid of co-operative colonization, as a solution of the questions of labor and capital, or Socialism. It results from the combined and earnest thought of a few thoughtful people, and will endeavor to practically help the emigration of the unemployed from cities to the country. The society, in order to prepare those most interested, and to awaken thought and inquiry, propose to have lectures weekly, in many places, to circulate handbills, and to have an office for personal consultation at 5 Copper Union, New York. It is a worthy object beset with many difficulties.

The Origin and Basis of Morals.

BY B. F. UNDERWOOD.

Man has learned through many centuries of experience that some actions conduce to human happiness; that others cause unhappiness. One class of action is called right, the other is called wrong. Whatever, on the whole, promotes the well being of man is right; and whatever on the whole militates against it, is wrong. The only criterion by which we can ultimately decide what acts are right and what acts are wrong, is the effect they produce for or against human happiness. Hence utility is the standard and the test of virtue and goodness. To those who object, that mere sensual gratification is thus erected into a standard of virtue, it is sufficient to remark in the language of Mill, that "it is not they, but their accusers who represent human nature in a degrading light; since the accusation supposes human beings to be capable of no pleasures except those of which swine are capable." The useful comprehends among other components the pleasurable, the ornamental, the beautiful, art, poetry, music, love and passion as well as printing-presses, steamboats, telegraph and sewing machines. Our ideas of duty become more correct with advancing culture, because it enables us to understand more fully our relations to our fellow men and to the external world, and to perceive the result of certain lines of action and courses of conduct, by which we learn what is involved in those general principles and precepts which have descended from the early and comparatively uncultured periods of human history.

Pleasure, says Herbert Spencer, "is a feeling which we seek to bring into consciousness and retain there," and pain is "a feeling which we seek to get out of consciousness and to keep out." As a consequence "if the states of consciousness which a creature endeavors to maintain are the correlatives of injurious actions; and if the states of consciousness which it endeavors to expel are the correlatives of beneficial actions, it must quickly disappear through persistence in the injurious and avoidance of the beneficial." In more simple words, were it possible for a race of animals to seek pleasure in injurious action, and to avoid beneficial action as painful, such a race could not fall, under the law of natural selection, to become extinct. It is equally certain that under this law, no race could come into existence. It follows that our knowledge and practice of virtue, the sum total of acts that conduce to our well being, have been attained by the desire for human happiness. There are one or two objections that can be urged against this view, but they are of a superficial character, and need not be noticed here.

Experience has taught that some acts which are pleasurable for the moment, are ruinous in the end. That others which are painful for the time, are ultimately the source of great happiness. It has also taught that acts which may be a source of pleasure to the individual, if he can enjoy it without reference to others, may be against the happiness of the community, which in turn, and much more in civilized life, is the main consideration. "And bearing in mind that the community, which primarily comprised only the little tribe, has by long-continued social integration come to comprise the entire human race, we have the ultimate theorem of the utilitarian philosophy, as properly understood, that actions morally right are those which are beneficial to humanity, while actions morally wrong are those which are detrimental to humanity."—Fiske.

But this is not all; man has a moral sense which is as certainly and directly hurt by what he believes to be a wrong act as the tactile sense is hurt by the sting of a bee. This moral sense is undoubtedly *a priori* in the individual, but nevertheless acquired by the race. "I believe," says Herbert Spencer, probably the most comprehensive thinker of this century, "that the experiences of utility, organized and consolidated through all past generations of the human race, have been producing corresponding modifications, which, by continuous transmission and accumulation, have become in us certain faculties of moral intuitions—certain emotions, responding to right and wrong conduct, which have an apparent basis in the individual's experience of utility."

How the first conceptions of right and wrong were probably derived has been shown by Darwin in that able and suggestive chapter on the moral sentiments in the "Descent of Man," and how the moral sense has been acquired by man and ingrained in the mind, is shown yet more clearly by Spencer and Lewis in their profound and brilliant works.

The moral sense is the highly complex product of human culture. Although instinctive or intuitive in civilized man, there is every argument that the case admits of, in favor of the view that it is the result of acquirement in the race, as the tendency to watch and guard flocks of sheep is the result of experience in the shepherd dogs, or the instinctive look of man, in certain species of animals, is the re-

sult of experience in contact with man whose cruelty and destructive power have, for generations been seen and felt. We have here, in its application to the moral sense, a complete reconciliation of the old sensational theory of Hobbes and Locke, and the transcendental theory of Leibnitz and Kant, each of which contained an element of truth, and an element of error.

While the moral sense has become developed and organized in civilized man, leading him to approve and condemn with the quickness of lightning, to feel shame and remorse, or self-approbation without stopping to think of the results of each particular act, yet it does not tell us what is right or what is wrong, — our conceptions of which depend upon the instruction we have received, and the influences that have been brought to bear in our individual education. But this moral sense intuitively approves what we believe right and condemns what we believe wrong. False principles and imperfect moral codes gradually give way to those that are more true and adapted to man's welfare, in proportion as he becomes acquainted with the laws of his being and the highly complex relations which he sustains, in a social state, to his fellow beings. Happiness—the happiness of the race—is seen to be the greatest good. Our benevolence and sympathy become extended with culture and enlightenment. Our thoughts and efforts are no longer confined to ourselves, our family, our community or our country, but are satisfied only with justice to the whole race and the well being of all mankind, the freedom, culture and prosperity of all.

Such is a statement—although a brief and very imperfect one—of the materialistic theory of morals commonly called Utilitarianism, and of which a writer in the *Westminster Review* says:—"The whole progress of civilization has depended upon the conscious or unconscious adoption of the Utilitarian creed. Wherever it has been enabled to triumph over the other principle, there we find education, activity, enlightenment and progress." But in proportion to the conscious or unconscious prevalence of the Utilitarian doctrine over its opponent, do we note the development of that which we call human civilization. We venture to think that if any one can prove the Utilitarian principle to be false, he will also prove at the same time that the whole of modern civilization is an error and a calamity, and that mankind ought forthwith to act about getting rid of the evil system in which they have allowed themselves to become entangled."

Partial List of Magazines for September.

The *North American Review*.—The leading article for September is a critical paper by Anthony Trollope, upon "The Genesis of Nathaniel Hawthorne." Prof. Simon Newcomb follows with a paper upon "The Standard of Value. The third article is the concluding part of Richard Wagner's "The Work and Mission of My Life." The next article is the second part of "The Diary of a Public Man." The "Confession of an Agnostic," which follows, is an anonymous paper, and professes to be written by a follower of "An Evolutionist," who advertised for a new religion in this *Review* in July, 1878. "Intrigues at the Paris Canal Congress," by A. G. Menocle, is a timely exposure. The number closes with a review of "Three Important Publications," by Mayo W. Hazeltine.

The *Eclectic Magazine*. (E. R. Pelton, New York City.) Contents: "White Wings: A Yachting Romance; Benjamin Franklin; The Comedie Francaise; Mechanical Chess-Players; Some New Books; The Mandolinata; Recollections of Thackeray; The Colored Man in Australia; Woodworth; Food and Feeding; The Milky Way; Mademoiselle De Mersac; "Sociologie" of Ants; The Ballad of the Hermitic; Literary Notices; Foreign Literary Notes; Science and Art; Varieties. Besides the above valuable and interesting contents, this number contains a steel plate engraving of "Penn's Treaty with the Indians."

Wide Awake. (D. Lothrop & Co., Boston, Mass.) Contents: Frontispiece; Where the Brook and River Meet; Fright of the Bee Hive; Umbrellas; "Til Si Poppay"; Little Titian's Palette; The Dogberry Bunch; Classics of Babyland; Our American Artists; The Legend of the Salt Sea; Making Hay While the Sun Shines; Royal Lowrie's Last Year at St. Olaves; How the Birds Keep Cool; Children at Newport; Don Quixote, Jr.; Little Hop-o'-My-Thumbs; Piecing the Blocks; The Baby Bird; Tangles; Postoffice Department; Music. A great many articles are illustrated, and this is indeed an interesting number.

The *Phrenological Journal*. (S. R. Wells & Co., New York) Contents: Andrew D. White; Phrenology and Metaphysics; Phrenology Applied; Rev. A. Clark, D. D.; Brain and Mind; Animal Magnetism as a fact and as a curative Agent; The Advantages and Disadvantages of the American Novelist; Injury of the Brain; International Prison Reform; Blonde and Brunette Soldiers; Henry S. Drayton, with portrait; Love of Young; A Boy all Over; A Family Physician; Intelligent Labor; Poetry; Notes in Science and Agriculture; Editorial Items; Answers to Correspondents; What They Say; Personal Items; Wisdom—Mirth—Library.

The *Nursery*. (John L. Shroyer, Boston, Mass.) This magazine is for youngest readers, and the pretty stories with the illustrations will amuse all the little ones.

Revue Spirituelle Journal d'Etudes Psychologiques. (M. Leymarie, Rue Neuve-des-Petits-Champs 5, Paris, France.) Is an excellent filled with interesting articles from able writers.

La Ilustracion Espiritista, published by Ra fugio L. Gonzales, Mexico, contains articles of interest on the Harmonical Philosophy

THE Religion of Spiritualism.

By EUGENE CROWELL, M. D.
Author of "The Identity of Primitive Christianity and Modern Spiritualism," etc., etc.

Among the prime points of consideration in this work may be mentioned: What is Religion? Spiritualism is a Religion; The Religion of Spiritualism identical with the Religion of Jesus.

The following excerpt from its pages will give earnest of the flavor of the whole:

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Spiritualism, the author holds, does not seek to make claim to a salvatory agent; upon which we can cast the burden of our sins; but it is a religion which, by its clear and certain teachings, and by the way in which we can enter ourselves, and it, with this knowledge, we fall to work righteously, the greater to our own benefit, and to the benefit of the world.

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CHICAGO, ILL., SEPTEMBER 6, 1879.

Rev. Mr. Caverno's Objections to Spiritualism.

The Alliance calls our attention to a passage in the Rev. C. Caverno's discourse on "The Resurrection and Immortality," delivered at the New England Congregational Church, Chicago, July 27th, 1879.

(1) Right here is a good point from which to view Spiritualism. Its method of proof of existence beyond death is merely intellectual, and that is its weakness and its failure. If its facts are admitted they do not carry its own case very far.

(2) The question of immortality is not one of mere survival after death, but of perpetual continuity of existence. Prove communication with departed spirits, what then? What if there is a "second death"?

(3) Admit the facts, and though a future life may be proved, "perpetual continuity of existence" is not proved. Of course neither perpetual continuity of the universe, nor of the human soul, can be proved; for who is there that has yet lived an eternity to prove it?

(4) "The blankness of its moral setting, and the barrenness of its moral outcome." What Mr. Caverno means by a "moral setting," we may not clearly apprehend. We suppose he simply means that Spiritualism, morally considered, is defective.

(5) "Cui bono?" Are we bound to answer the cui bono interrogatory in regard to any fact of nature? You ask, What is the use of it? Franklin replied to a similar question by asking, What is the use of a new-born baby? We may not know the use of it. Its use may all be in the far future.

(6) "Cui bono?" Are we bound to answer the cui bono interrogatory in regard to any fact of nature? You ask, What is the use of it? Franklin replied to a similar question by asking, What is the use of a new-born baby? We may not know the use of it. Its use may all be in the far future.

minds want proofs more pertinent and decisive.

You say of Spiritualism, "Its demonstration of immortality is too cheap." If that means anything, it means that the demonstration ought not to be for the "babes and simpletons," the poor and uneducated, the heathen and the day-laborer, but for the cultivated few, who can get at the demonstration by labor that is not cheap.

You refer us to "the perspective we can get along a line projected by our moral being" for a conviction of our own personal immortality; and you tell us that "in its full philosophic sense" the word moral "includes religion in its signification."

We agree with Mr. Caverno that, scientifically considered, the account of Christ's resurrection falls in verifications required by a critical mind; but we dissent from him in the theory that Christ and his followers were "careless" and indifferent as to the acceptance, by the public, of the resurrection as a well-authenticated historical and scientific fact.

Fichte's Spiritualism.

In the German Spiritual Magazine, published at Leipzig, under the title of Psychische Studien, we find in the number for April, 1876, an article by Franz Hoffman on the Spiritualism of the late Immanuel Hermann Fichte, who died the present month at the age of eighty-two.

The inner body is the soul itself considered in its sense-relations alone. The outer body is the chemical material body, appropriated and then dissolved, and, in death, altogether separable from the imperishable soul.

Of spiritual facts, Fichte says: "Considered singly and incoherently they might leave room for doubt of their reality; but through their inner analogy, one with another, they become credible and through their frequent recurrence among different peoples of different grades of culture, in ancient and modern times, are found to cohere so remarkably that neither the theory of an accidental reception of ever-recurring delusions, nor that of a superstition transmitted from generation to generation can suffice as an explanation.

These are the deliberate conclusions of a philosopher who was master of all the systems; an anthropologist whose extensive experience is made manifest in the last edition of his work on "Anthropology," a student who vigilantly kept himself informed in regard to all the great questions of his time; and a thinker who had for his earliest teacher a father of splendid attainments in philosophy, distinguished for his patriotism, his pure republican attachments, and his eminent moral characteristics.

Science and the Soul.

"Science has its own domain—the earth and all that is therein; religion has its own—the soul, its duties, its destiny." So says the seer of the Chicago Times. Does he agree with Professor Newcomb that the soul is not an object for science to recognize? So it would seem. And yet the soul has an earthly residence, and the seer tells us that science has "the earth and all that is therein" for its domain.

"Our Persecuted Mediums."

The venerable Thomas R. Hazard, in a letter recently published, writes of a medium who in answer to his request that she would let her wonderful gift be known to the public, assured him that although she then obtained her slender means of subsistence mainly by taking in sewing, and lived mostly on bread (never tasting meat of any kind), she would still submit to greater privations rather than place herself in a position to become subject to such abuse "as has been heaped on" the Blisses, Holmeses, Bastian and Taylor, and other mediums.

These are but wild and whirling words. The "many bitter enemies of our persecuted mediums," are quite as unsubstantial as the enemies which Don Quixote had to encounter. That mediums are often wrongfully suspected of fraud, we do not doubt. But where a medium's whole means of support centre in his display of mediumship, every one must see that the temptation to eke out genuine phenomena with spurious, is almost irresistible, except where the medium clings, with proper moral intelligence and force, to his reputation as to his rock of safety.

All the "persecution" that these mediums have experienced from Spiritualists, has been merely a determination on the part of the latter not to be cheated if they can help it. The materialization phenomena can be verified with just as much certainty and precision as the phenomenon of independent writing. Indeed, they have already been so verified; and it is only the frauds by which they have been accompanied in some cases, that have given a bad name to the manifestations.

That spirits may sometimes cause an entranced medium to commit a fraud unconsciously, is highly probable; but this consideration must not exempt the medium from the consequences of the imposition; and these are distrust and uncertainty. We do not believe that any Spiritualist, entitled to the name, is the enemy of any medium whom he believes to be honest.

Our phenomena have in them so much of the marvelous, that it must not be accounted strange that the skeptical novice should be dull and slow of belief. The medium, sure of his facts, should train himself to treat all such cases of incredulity with gentleness and patience. The ground assumed by some enthusiastic investigators, that faith is a necessary preliminary of a conviction of the genuineness of the phenomena, is not justified by the facts, for we have known of many cases where extreme skeptics and materialists have been converted to a full belief in spiritual realities by the phenomena alone.

Let those, then, who cry out for harmony and an interchange of vapid compliments between editors engaged in the cause, realize that what we want above all things in the conductor of a spiritual press, is that earnestness and sincerity which shall be as quick to arrest error and imposture as to encourage the genuine and the true. Let no fear of unpopularity deter him from this determination. The time for harmony is not yet. Indeed it is not likely to come in this finite and imperfect state of being.

Davis on Media Responsibility.

A. J. Davis thinks himself to some extent individually responsible for his "impressions." His will and his moral status have much to do with them. In his "Magic Staff" (pp. 311, 312) he says: "Amid the trials of life and the changes of death, the consolation is, not that we have been playing the part of insensate automatons under incessant inspiration from spirits, but we are self-existent and responsible beings; and that, aided now and then by these providential agents, we have at last climbed to the summit of that rudimental mountain, which enables us to step upon the less rugged activities of a yet higher and more happy world."

A Hint to the Over-Credulous.

Swedenborg consulted the spirits in regard to size of editions of his books, but found them poor advisers. He says: "I have been taught by manifold experience that angels and spirits will sanction counsels as wise and advantageous, which are quite the reverse. They only regard the good intention, and can be induced to affirm anything which promises to advance it."

"A Scientific Basis."

Our critic of the Chicago Times gets things rather badly mixed in the following passage from his article in opposition to allowing religion to seek for a scientific basis:

"The proposition to put religious belief on a scientific basis is the proposition to put the spiritual and sublimely ideal upon a basis measurable by the yard-stick and open to investigation by the senses and mechanical aids. Spiritualism does indeed pretend to do this; but Christianity reviles Spiritualism, calls it hard names and summons the police to put it out. The cause of the prevailing unbelief is not, in truth, a desire to place religion on a scientific basis, but the frantic and self-contradictory efforts of illogical and scared religionists to do that,—to do the fantastic, the absurd and the impossible."

What are we to understand precisely by "the spiritual and sublimely ideal," as employed by this writer? Spiritualism has certain physical phenomena, showing intelligence, and which by their transcending simply human powers in the production, are fairly attributable to the agency of spirits. This being granted, the "spiritual" and "sublimely ideal" are surely not equivalent or interchangeable terms.

To put the spiritual on a scientific basis is, therefore, a perfectly legitimate attempt; one to which we are invited by the facts themselves. They are phenomena, and therefore come within the sphere of science. They confirm what Leibnitz insisted upon with regard to every finite intelligence; namely, that the soul is necessarily always clothed with a material body, more or less rarefied; and that it finds in its spiritual body of the Pauline type fresh organs of consciousness.

To state as a general proposition that "Christianity reviles Spiritualism, etc.," is to misstate the fact. The Catholic church admits our phenomena as spiritual, though it discredits as diabolical all that oppose Papal infallibility. In our own country, Watson, Crowell, Buchanan, Peebles, and many others adhere to their Christianity, and find its supplement and confirmation in Spiritualism: Bishop Clark, of the Episcopal church of Rhode Island, has been a Spiritualist for this quarter of a century.

But the cause of the prevalent unbelief in spiritual realities is not, according to our critic, a craving in minds, scientifically educated, for scientific proof; it is to be found in the "frantic and self-contradictory efforts of illogical and scared religionists" to make their religion harmonize with the advances of science. This reiteration is simply a begging of the question between us and our critic. We deny the truth of the assertion, "No amount of alarm on the part of 'illogical and scared religionists,' especially when that alarm shows itself in 'frantic and self-contradictory efforts,' can influence reasonable beings (and it is such only whose favor is of any worth) to give up any truth that presents itself with proper credentials."

The essential of religion is a belief that we are not shut up in this poor little moribund husk of flesh, cut off from all relations to the universe, visible and invisible, except such as we have towards the animal creation and swiftly-passing mortals like ourselves; but that there are intelligences and powers, or a Supreme Intelligence, that can affect and help us spiritually, if not physically. Now all that goes to prove that such a belief, whether intuitive or taught, is not chimerical, has, or ought to have, in it a religious element, and is a contribution towards "a scientific basis for belief in spiritual realities." This is all that we contended for; and this is what our critic of the Chicago Times has denied. The fact still stands, however.

Dr. Beard on Spiritualism.

In the July number of the North American Review the irrepressible Dr. G. M. Beard has an article on what he chooses to call Spiritism. He flatters himself that it is not "much of a shower;" that it is fast abating. The pompous dogmatism and self-complacent pedantry with which he utters his platitudes and his mis-statements were amusing at first, but are getting to be rather tedious. The coolness with which he ignores arguments and facts directly subverting his position, reminds us of what Macaulay says of James the Second: "To reason, indeed, he was not in the habit of attending. His mode of arguing, if it is to be so called, was one not uncommon among dull and stubborn persons. He asserted a proposition; and, as often as wiser people ventured respectfully to show that it was erroneous, he asserted it again in exactly the same words, and conceived that, by doing so, he at once disposed of all objections." The persistent Doctor refuses to recognize the fact that clairvoyance is not a biological monopoly, as he contends, but a faculty common to the race, but requiring conditions for its development. His absurd declaration that he can prove that a case of clairvoyance never occurred in the world's history is based upon a stupid misconception. But, like the Bourbons, the Doctor never unsays what he has once said. He has great faith in iteration.

Is a Man's Individual Experience the Measure of Phenomena?

Dr. G. M. Beard's "deductive reason" tells him,—and he is trying to impress it on the "non-experts" who constitute the human race (seven individuals accepted),—that a man ought not to believe what he considers improbable on any amount of testimony, that of his own senses included. First make up your mind what you will believe and what you will refuse to believe, and then "so much the worse for the facts," when they happen to be against you. Assumptions like these can carry no weight with truly philosophic and scientific minds, unpreoccupied by their own dogmatism and prejudices. "The first question in regard to phenomena," says Doctor T. L. Nichols, "is not one of probability, or even of what is called possibility, but always a question of fact; not, is it likely? but is it true?" Many things once deemed impossible, are now matters of daily observation. It is not long since millions of people would have considered crossing the ocean by steam, traveling eighty miles an hour on a railway, sending messages by electricity, reproducing spoken sounds, as by Edison's machines, physical impossibilities. The first photographs were great marvels. Many facts in geology, natural history and philosophy, are marvelous and inexplicable, or unexplained.

Dr. Beard has made himself so generally ridiculous by his a priori method of disproving that "positively no case of clairvoyance ever occurred in the world's history," that his mendacious assertion that its adherents are diminishing in number, and its cause declining, will really help more than it can harm the subject of his assault. It is getting to be pretty generally understood that he is a compound of the simpleton and the charlatan.

A Little Inconsistent.

Our critic of the Chicago Times says: "Historical fact does not prove anything for the truth of any or all the religions which have existed or do exist; but it acquires its value from the concurrence of the human heart, whose aspiration is now as it has ever been, to immortality."

The critic had been arguing that religion is entirely independent of any of the facts or hypotheses of science; but here, after depreciating the historical fact as proving nothing for the truth, he immediately adds: "It acquires its value from the concurrence of the human heart," etc. So then the historical fact, which if a fact must be a fact of science, has a value for religion, after all our critic's scornful negations. It gets its value from "the concurrence of the human heart, whose aspiration is to immortality;" and the concurrence of the human heart, if it means anything, means the concurrence of the religious sentiment. And so the critic comes round to adopt in substance the very thesis he began with ridiculing, and to admit that "a scientific basis for faith in spiritual realities" and in immortality, is not such a bad thing after all; since it "acquires its value from the concurrence of the human heart." For the heart to have its intuitions and aspirations scientifically justified is not, then, quite such an "absurdity" as our critic thought at the outset of his remarks. Before he got to the end of them, the vane shifted, the wind blew from the genial south, and the "historical fact" acquired a value from the concurrence of the human heart, aspiring to immortality. Of course the human heart had no cause to concur in an historical fact that "does not prove anything for the truth;" and so we are forced to the conclusion that historical and scientific facts have, after all, some value in giving to religion its raison d'être; and that the "humor" of it is not so "tremendous" as our critic at first imagined.

Dr. Gray on Judge Edmonds' Spirit-Seeing.

Dr. John F. Gray, one of the most thorough, experienced, and independent students of Spiritualism, wrote as follows to the late Judge Edmonds, as far back as 1854:

"I have preached, as a maxim of my observations in animal magnetism and spiritual manifestations, that the belief or conviction of a seeing medium as to the identity of a spirit is not evidence per se. I regard your spirit-seeing as unreliable, or rather immature, experiences, because they have no other basis of credit than your convictions at the time of their occurrence. I have added Swedenborg, Davis, Fishbough, and others, as illustrations of a like character. Visions are no evidence unless they are supported by other considerations than the assertion of the seer. The seer, while seeing, is psycho-negative; and receives with religious reverence as an indisputable revelation, impressions from whatsoever mind or minds he may be in mesmeric rapport with. 'Vain is it to rely on the integrity and child-like honesty of the seer's outer-life character as a protection against illusion on this topic. The world's history is full of overflowing of the recorded contradictions of seers.'"

How fully all this corroborates the criticisms we have made on the utter unreliability of a very large proportion of the communications claiming to be spiritual, and to come from deceased persons of note! If so eminent a medium as Judge Edmonds must be accounted unreliable in much that he gave to the world as coming from spirits, surely our criticisms on the letters and discourses credited to Shakespeare, Bacon, Byron, Theodore Parker, Washington, and other worthies, cannot be regarded as out of place.

"The seer," says Dr. Gray, "receives impressions from whatsoever mind he may be in mesmeric rapport with." How fully this explains the Swedenborg communications given through Dr. Mansfield to Col. Eaton! Dr. Gray spoke from a long and most studious experience; and our experience confirms his own on this curious subject.

Well is it remarked by Wm. Denton: "Spiritualists need carefully to guard against making spirits authority. The world abounds with lazy people who do not wish the trouble of making up their minds and are glad to have spirits do this for them."

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIOUS PHILOSOPHY.

Personal Experiences and Observations.

BY E. B. NICHOLS, PRESIDENT OF THE BROOKLYN SPIRITUAL CONFERENCE.

NUMBER FOURTEEN.

Since the bitter and persistent persecution, both by the religious and secular press, of Judge Edmonds, probably no accession to our faith has caused a greater commotion than the publication by Henry Kiddle of his recent book on Spiritualism, and the extraordinary sale of the first edition in a single day, shows not only a deep interest in our faith, but an interest in the published utterances of Mr. Kiddle's service in the Public School system of the City of New York, his exalted position as a scholar and christian gentleman, his blameless life, and spotless character, caused many persons who had ridiculed our faith and its believers, to stop and say, "Can any good come out of Nazareth?" Of course the daily journals must attack it, and find fault with its literary execution, and the secular press selected three pages of the manuscript for reprinting. The papers that are Spiritualistic reporting, the intelligences thus manifesting, claiming to be the spirits of persons of learning and distinction who had long since passed to their spirit homes; these would be Solons, instead of making an onslaught on the moral and spiritual teachings of the book, must cavil at the words of the communications, as unworthy of the high source claimed. The papers that are Spiritualistic, also attacked the authorship of the communications. Dr. Fishbough, that veteran philosopher and scholar, in a recent article, gives, I think, the key note to a solution of this problem. When he was acting as scribe taking down the utterances of Andrew Jackson Davis (Nature's Divine Revelations), the sentences were so crude and ungrammatical, that he hesitated to go on in the work. The controlling intelligence using Davis, consented that these thoughts could be clothed in such language as Dr. F. chose to give, insisting that the thoughts should not be changed, only the wording of them. Had Mr. Kiddle, as the recorder of these communications through his children, been willing to have done this, a far different book would have been published. Wisely or not, he chose to send the messages out to the world as received, believing that the second thought of the reading world would make this book what it is. It is not my purpose to defend Mr. Kiddle's book, for our brother who stands as its sponsor, is far more able to do this than I am, but let me here say, that no book issued in favor of Spiritualism in the last ten years, has created such a wide-spread interest in our faith, and so great a desire on the part of thoughtful and intelligent men and women to investigate the phenomena, both in practical results our brother may find in the near future "that he builded better than he knew."

It was my good fortune to make the acquaintance of Mr. Kiddle a few weeks since, and on Sunday, Aug. 17th, I had the pleasure with a friend of visiting him in his home. This gentleman, an old Spiritualist and a Judge in an adjoining State, had also met Mr. K. before, and hence we were not strangers to each other. We conversed on subjects pertaining to our faith. We found that we had investigated the phenomena patiently since 1873, and in the developing of his eldest daughter and his youngest son as mediums, and in the sacredness of a refined and cultured home, we could not see how his investigations could have been more satisfactorily or successfully pursued. Himself a ripe scholar, and by his long and faithful service as Superintendent of the Public Schools of New York City, he had grasped and solved many a perplexing problem of our Public School system, and mastered them to such a degree that when his resignation was accepted by the Board of Education of New York City, it was with great reluctance, for they knew full well that there was no other man in New York City, nor even in our country, that could fill his place so well as he. It was a great influence being used to induce him to withdraw his resignation, and to continue to fulfill his public duties and responsibilities. 'Should he consent to do this, the work he has laid out to perform in the cause of Spiritualism, must be laid aside for the present, as he had decided to give time, brain and hands for the upbuilding of our faith, and those of us who are laboring in the ranks now, must be glad to welcome such a man to the great work. When he was sent him an invitation to address the Everett Hall Spiritual Conference, it was cordially accepted, and we hope his lecture will be of great good to us.

After this long and pleasant conversation, in which his family joined, we were invited to his study for a séance. Mrs. Weissman, his married daughter, who acted as a secretary, for the purpose. She appeared to us as honest and sincere lady, refined and intelligent, and the last person in whom one would expect to find deception, or one who would be imposed upon by invisible influences. Our circle was composed of the two mediums, my friend, Mr. Kiddle and myself. The first communication was for me and from a spirit child who had never before communicated. The next was for Mrs. Simpson, a distinguished medium from Chicago, certain notable phenomena of plate writing. We took a common slate, carefully cleaned it, placed upon it a bit of slate pencil, the size of half a grain of wheat, and on the pencil, placed a glass goblet one-third full of water. We then held the slate, having on it the pencil and goblet, up against the under side of a common pine table, so that the top rim of the goblet touched the table. Mrs. Simpson then placed one of her hands under the slate, so as to hold it steady in the position above named, while one of our party held her other hand in the other direction. After a moment we heard writing, being done upon the slate. On inspection we found written words upon the upper surface of the slate, directly under the goblet, while the pencil, having disappeared from the slate, was found in the goblet in the water. The words written were generally coherent, and had reference to questions asked, though without much apparent unity. This was repeated five or six times, and with nearly the same result in each case. The room was well lighted, though when the writing took place, the table was draped to the floor with a common table covering. Every precaution was taken by us to prevent deception. It is impossible for us to believe that there was any fraud or ledgerism on the part of Mrs. Simpson, she sincerely believing in the moving cause to be the spirit of the departed person. We, however, while admitting the phenomena to be honest facts, which at present are inexplicable, do believe that the 'time is coming when these things will be accounted for without resort to the dead or any agency outside of this earth.

The Spirits Distribute the Religio-Philosophical Journal.

While on a recent visit to the land of the Dakota, I came into the knowledge of an actual occurrence, that, while it may not come up to the standard of such phenomena as you seek to enrich the columns of the RELIGIO-PHILOSOPHICAL JOURNAL with, will bear relating, inasmuch as it is absolutely true.

The incident concerns Bro. W. Chandler, and Margaret, his estimable wife, late of Dubuque, Iowa, and now resident of Vermillion, D. T. There were there hundreds throughout the Northwest who accept our beautiful faith, and who when they read the names of this worthy couple, will feel their hearts glow within them, incited by sweet remembrances, for to be it now known that their home, which for twelve long years, nestled as it were, amid the bluffs of Dubuque, had no bolts or bars on its doors against any who claimed their hospitality in the name of the common brotherhood, especially with the adjunct of Spiritualism. During these long years, the days and nights were the exception when there were no circles, séances, or "workers" testing the measure of a hospitality that never weakened—that never dreamed of money or price, save when it had to go down into the not unfathomable depths of their pocket-book to make up oft-recurring deficits to "workers" and for hall rents—a hospitality that, I may as well say it, that just filled the bill for that portion of the hierarchy that had attained to the degree of D. D., and who, with the deserving, averaged a full year's boarder the year round.

I am fully aware, dear JOURNAL, that I am not a success as a story-teller, but I am getting at the pith of this relation in the best way I can. You can readily conceive that with such a round of hospitality a time would come when the flesh would say to the spirit, "I am weak, and you will not be surprised to learn that during the last few years of their Dubuque residence, the physical organism cried to Sister Margaret on the rest, rest!" At length one day, three years ago, when the sense of weariness bore down with unusual gravity, a letter came to hand, from a son who had established a newspaper at Vermillion, writing them to "come and view the land." The invitation was opportune, and notwithstanding the thousand and one ties that bound them to Dubuque, they they and there resolved to go, and at once, taking the length of their visit to be a journey. Suffice it to say, that on the evening of the second day, they arrived at Vermillion and their goods landed on the platform. And now I have reached the denouement, and those of your readers who do not take stock in phenomena that occur in the dark, had better read no further, as what did take place, took place under the cover of darkness.

I have said their household goods were landed on the platform, where they were to go to the night, there being yet (the railroad had just reached that point) no warehouse erected by the railroad company to receive goods.

Sister Margaret and Bro. "Will" retired early to rest that night, but not until they had taken a preliminary look at the house that was to be their new home, nor in their slumbers did they dream of the surprise that awaited them in the morning. Now I am not going to say, that while they slept the spirits set up their new home in order not at all, but what I do say—Brother "Will" and Sister "Meg" say it was the wind that did it—that when they awoke, they found that during the night the RELIGIO-PHILOSOPHICAL JOURNAL had been scattered all over the town, and every man, woman and child seemed to have a copy—never has the RELIGIO-PHILOSOPHICAL JOURNAL been more uniformly and impartially circulated than in this case. The consequence was, that the first salutation our friends received after an introduction was, "You are Spiritualists!" And you can see that they had ample opportunity to make acknowledgment of their religion.

I could not but feel, however, with to add that our friends are happily domiciled at Vermillion, and although the only Spiritualists there, are held in high estimation by all who know them. Further the above gratuitous distributors of the JOURNAL was not in vain, for they appear to have been carefully read, as I found them a hungry people for spiritual food, with no one to feed them. There is a plentiful harvest there for some worker.

A Séance with Mrs. Simpson.

The undersigned residents of Minneapolis, Minn., at the invitation of Mrs. Col. Aldrich, recently witnessed at her residence, in the presence of Mrs. R. C. Simpson, a distinguished medium from Chicago, certain notable phenomena of plate writing. We took a common slate, carefully cleaned it, placed upon it a bit of slate pencil, the size of half a grain of wheat, and on the pencil, placed a glass goblet one-third full of water. We then held the slate, having on it the pencil and goblet, up against the under side of a common pine table, so that the top rim of the goblet touched the table. Mrs. Simpson then placed one of her hands under the slate, so as to hold it steady in the position above named, while one of our party held her other hand in the other direction. After a moment we heard writing, being done upon the slate. On inspection we found written words upon the upper surface of the slate, directly under the goblet, while the pencil, having disappeared from the slate, was found in the goblet in the water. The words written were generally coherent, and had reference to questions asked, though without much apparent unity. This was repeated five or six times, and with nearly the same result in each case. The room was well lighted, though when the writing took place, the table was draped to the floor with a common table covering. Every precaution was taken by us to prevent deception. It is impossible for us to believe that there was any fraud or ledgerism on the part of Mrs. Simpson, she sincerely believing in the moving cause to be the spirit of the departed person. We, however, while admitting the phenomena to be honest facts, which at present are inexplicable, do believe that the 'time is coming when these things will be accounted for without resort to the dead or any agency outside of this earth.

The Fay "Mediums" Exposed.

The Fay mediums who humbugged 600 or 800 people in the Academy of Music in this city, last winter by advertising that "a table would rise four to five feet and float in midair; spirit hands and faces would be plainly seen and recognized by their friends; gular played and passed around the room by the invisible power; powers brought and passed to the audience by hands plainly seen; a large piano would rise clear from the floor and be played upon without a living soul touching it," and then gave a performance that was such a stupendous fraud that sensible people were obliged to say that they were present, were exposed in Watertown, the other evening. The Fay said, "The crowning effort of the evening," Fay said, "was to let the committee tie him and then let the unseen agencies untie him. So a new committee was agreed upon—John Hill and H. M. Allen. They stepped forward and tied Fay in the box. Then they withdrew to one corner of the stage. The curtain was drawn and the great unseen was at once exposed. After a delay of fully ten minutes Hill thought something was wrong inside. He thought the cabinet had turned his head. Hill stepped up quietly and pulled the curtain aside and saw Fay busily engaged in untying himself. Hill told the audience what he saw and great applause followed. Fay became very mad and the show ended here. Fay is very poor in the business."—Advertiser.

First Annual Meeting of the Michigan Mediums' Medical Association.

Agreeable to a call published in the RELIGIO-PHILOSOPHICAL JOURNAL and other spiritualistic papers, the association met at Lansing July 30th, 1879. The forenoon session of the state camp-meeting (held in session) having, through the courtesy of the manager, S. B. McCracken, been remitted for the purpose, the association occupied the entire forenoon session.

Rev. Charles A. Andrus, President, called the meeting to order at nine o'clock. The secretary's report of a preliminary meeting, previously held, was read, and after briefly stating the objects of the organization and purposes to be gained, the president introduced Mrs. A. A. Whitney, of Battle Creek, who gave the opening address, which was highly interesting and effective, and was listened to with the most profound attention. She was followed by short speeches from the eloquent speakers, Dr. P. T. Johnson, of Coldwater; Mrs. J. H. Severance, of Milwaukee, Wis.; Mrs. M. E. Gale, of Byron; Dr. J. I. Arnold, of Battle Creek; and Dr. A. W. Edson, of Lansing (the originator of the movement), also from the excellent medium, Mrs. Clara M. Cowles, of Smyrna; Mrs. Lotte Estell, of Battle Creek; Dr. George Bliss, of Fowler; Dr. Wm. Hicks, of Rockford; Mrs. Danham, of Ionia; Mrs. Caroline Taylor, of Williamstown; Mr. Sheets, of Lansing; Mr. Reed, of S. M. McPherson, Mr. S. M. Cowin, Mr. Hopkins and Clara C. Hubble, of Jackson. The sympathy of the audience was marked and enthusiastic beyond expression.

The president appointed the following committees: On Finance, Mr. A. A. Whitney, Battle Creek; Dr. Wm. Hicks, Rockford; Dr. George Bliss, Fowler. On Resolutions, J. I. Arnold, Battle Creek; Mrs. L. Winter, Porterville; Mrs. Duham, Ionia. On Constitution and By-Laws, Ira Smith, Rox; and Mr. A. A. Whitney, Battle Creek; S. W. Corbin, Lyon. On Future Work, Mrs. L. E. Bailey, Battle Creek; Mrs. A. A. Whitney, Battle Creek; Dr. A. W. Edson, Lansing.

The meeting then adjourned until nine o'clock Thursday, July 31st. On that day the meeting was called to order by the president at nine o'clock a. m. Mr. A. A. Whitney, chairman of the committee on Constitution and By-Laws, reported the following, which after some amendments, were unanimously adopted:

- ARTICLES OF ASSOCIATION. 1. The persons whose names and places of residence are hereafter given, do hereby associate themselves together under the provisions of act No. 79, of the session laws of 1879, for the purpose of intellectual, scientific and spiritual culture and inquiry, with a view to their improvement by such means as members of society, and especially as a means of the better qualifying themselves for treating and healing the sick through clairvoyant and other mediumistic and spiritual gifts. The name of this association shall be the Michigan State Mediums' Medical Association, and its objects and purposes shall be those set forth in the first subdivision of these articles. 2. The names and places of residence of the persons associating themselves in the first instance are as follows: 3. The affairs of said association shall be managed by an executive board, consisting of the president, three vice-presidents, one secretary and one treasurer. The president, secretary and treasurer shall be elected annually, and the vice-presidents shall be elected for three years, but shall also be classified that one of them shall go out of office each year, and the vice-president having the shortest time to serve shall perform the duties of president in case of the absence or disability of the president. 4. Said association is a state association. 5. The annual meeting of the association shall be held at such time and place as the executive board may decide, but may be adjourned by any three or more members of the executive board, and the members of the association who may be present at such annual meeting, to such time and place as may have been agreed upon by a majority of said executive board, which agreement, if a majority of the executive board be not present, shall be in writing, and filed as a part of the record of such meeting. 6. It shall be the duty of the president to preside at all meetings of the association, countersign all papers, receive all monies, and pay the same to the treasurer, and take his receipt therefor; draw all orders on the treasurer that may have been voted by the association, and perform such other duties as may pertain to the office. 7. The secretary shall keep a correct account of the proceedings of the association, receive all monies, and pay the same to the treasurer, and take his receipt therefor; draw all orders on the treasurer that may have been voted by the association, and perform such other duties as may pertain to the office. 8. The treasurer shall keep a correct account of all monies received by him, pay all orders drawn on him by the secretary, countersigned by the president, and shall give a bond for the faithful discharge of his duties in the sum of five hundred dollars, subject to the approval of the executive board; and perform such other duties as may pertain to the office. 9. There shall be appointed by the president, annually, a committee of three, whose duty it shall be to examine and audit all accounts that may be presented by the association, and report on the same. 10. This association shall elect annually by ballot five members, who shall constitute a board of examiners, whose duty it shall be to examine all applicants for certificates, and to certify as to their qualifications for treating and healing the sick, and shall have the power, upon satisfactory examination, or upon the recommendation of five persons of good moral character, or patients treated and cured, to grant such diplomas or certificates. 11. Any person may become a member of this association by signing the articles and by-laws, and paying the sum of one dollar annually for each male member, and fifty cents for each female. Any member failing to pay the annual dues for the space of one year after the same shall become dead, shall forfeit his or her membership. 12. These By-Laws may be altered or amended by a two-thirds vote of the members present at any annual meeting, fifteen days' previous notice of such meeting having been given. 13. A spiritist discussion upon Article V, which was finally amended to embody the clause: "Also upon recommendation of five persons of good moral character, or patients treated and cured," each article was taken up separately, and upon motion accepted and unanimously adopted. Dr. J. I. Arnold, chairman of committee on resolutions, offered the following: WHEREAS, The legislature of our state has infringed upon the rights of humanity by attempting to pass a law depriving men and women of the right of using their powers and gifts for the healing of disease; and whereas the healing of disease by medicine, so-called, has ever been an unsettled question with its own practitioners, and also the highest authority of the different schools of practice in all ages have ever spoken against it, therefore, Resolved, That none should be deprived of the right of healing disease when they have the ability to do so; that it is the right of every one to do good, and is wrong for any, either in their individual or legislative capacity, to infringe upon such rights. Resolved, That the best test of ability to cure disease, is success. Resolved, That as an association we will do all in our power, and use our best efforts to stay such attempts against the common rights and interests of our free American people. Resolved, That the thanks of those attending this meeting are due to all men and women who have advocated the right for all to do good, by ministering to, and alleviating the sufferings of common humanity. Resolved, That our thanks are especially due to, and are hereby extended to, Senator Hodge, of Jackson county; to Senator Billings, of Genesee county; to Representative White, of Port Huron;

to S. B. McCracken and Giles B. Stebbins, of Detroit, and others, who so ably stood by the rights of the people in the state, in the last legislature, by their honest, consistent and manly opposition to all special bills to protect a privileged class.

The resolutions were accepted and unanimously adopted. Senator Hodge and S. B. McCracken each spoke briefly and tersely upon the subject, and modestly thanked the assemblage for their tokens of appreciation.

A note of thanks was tendered to Dr. A. W. Edson for his interest and aid in the completion of the organization of the association, and to Mrs. L. E. Bailey for her valuable services in connection therewith.

LECTION OF OFFICERS. The election of officers, by ballot, to serve for the year ending July 30th, 1880, resulted in the following choice:

President, Rev. Charles A. Andrus, Flushing; Vice Presidents, Mrs. A. A. Whitney, Battle Creek; Dr. Wm. Hicks, Rockford; Mrs. Clara Cowles, Smyrna; Secretary, Mrs. L. E. Bailey, Battle Creek; Treasurer, Dr. A. W. Edson, Lansing.

BOARD OF EXAMINERS. Dr. S. A. Thomas, Sturgis; Dr. P. T. Johnson, Coldwater; Dr. A. Farnsworth, East Saginaw; Mrs. L. J. Moliere, Detroit; Dr. A. W. Edson, Lansing.

Upon motion the board of examiners were authorized to meet at Lansing, on the first Monday in November next for the transaction of business. The association then adjourned subject to the call of the board.

REMARKS. The interest of the movement developed an earnestness of purpose far deeper than had been imagined, and over forty persons came forward, and enrolled their names and received tickets of membership, many of whom are influential and successful physicians, several having diplomas from medical colleges in both schools of practice. Some of them are not believers in Spiritualism, but their actions show their just appreciation and solicitude for human rights, and remonstrance against quack legislation and bigotry in any form. The organization also includes many prominent magnetic healers, and it is hoped that all others desirous of continuing in that useful avocation, who wish to fortify themselves against the infringements of unjust legal enactments, will immediately send in their names and price of membership to the secretary. The organization has now become a legalized body, capable of conferring and asserting secretary-rights and privileges.

It is also hoped that all persons interested in the liberties of the race, and especially mediums, will unite with us, as it is not alone for the protection of healers, but for the higher development of our gifts of whatever phase, that we come together in this work, in which Michigan seems to have taken the lead. The officers are in receipt of frequent letters from other states, asking information, where writers announce the intention of pursuing a like course.

REV. CHAR. A. ANDRUS, Pres. Mrs. L. E. BAILEY, Sec.

Mrs. Emma Harding-Britten.

Mrs. Britten lectured upon "Life in the Spirit World, on Sunday evening, before a large audience, in the Princess Theatre. She opened with an invocation, and having referred to the proofs of immortality, gave an outline of the teachings of ancient religions as to life in the future. The "Hindoo," she said, taught that there were three spheres, and continual progress hereafter. Egyptian theology, too, treated the idea of death as a passage to life. All the Eastern nations cherished similar notions as to the hereafter. The Greeks also believed in many spheres; but none of them ever believed in a future state of eternal torture; nor was there any evidence that the Jews believed in immortality. They believed only in temporal rewards and punishments—the last and worst punishment being death. The teachings of the New Testament were then referred to, and the lecturer went on to show how recent revelations conformed to ancient beliefs. A lengthy account of life in the Spirit-world, as proved by the testimony of returned spirits, was then given. Here, the lecturer said, she labored under the difficulties which would be experienced in explaining the results of civilization to the aborigines of a savage country. The old systems of religion were based more upon a conventionalized thought than upon reality; and these latter days, we dealt with facts, and had been brought face to face with the proofs of immortality. Life commenced upon the earth; it was purified by passing through matter. The world was but the microcosm—the representation of the life hereafter. The second sphere was the Spirit-world—a duplicate of this—where dwelt those who had not fulfilled their mission, including misers, the immoral, thieves, murderers, and drunkards, etc., as upon earth; there they must live and suffer until they were fit for a higher state. In the third sphere, dwelt little children in the arms of their spirit fathers and mothers. In the fourth were those who rejoiced in intellectual life and gemmed the world with knowledge. There dwelt the members of the "fourth estate." The fifth was the sphere of love. Of all the elements that survived the grave, love was the strongest. From that sphere came all warnings and reprobations. Heaven consisted in the ministry of angels, and to whom should they minister, if not to their friends? In the sixth sphere love and wisdom were united, and there dwelt those who had fitted themselves to be our guardian angels. There were higher spheres still, which were briefly referred to. The lecturer made an earnest appeal to her hearers to listen to the voices of the shipwrecked souls in the second sphere, who not having fulfilled their mission on earth, must make amends by doing good in this life, and by suffering and well-doing for all the sins they committed when in the flesh. The glories of redemption were then referred to in glowing terms. The lecturer having spoken nearly two hours, several questions were answered at considerable length. It was announced that the next lecture in Dunedin would be delivered on Sunday evening next, when the subject would be selected by the audience.—Otago (New Zealand) Witness.

A Curious Test.

To the Editor of the Religio-Philosophical Journal: In response to your call for facts, I send you the following personal experience, for the truth of which I will vouch. I called on a medium by the name of Jackson, in the City of Stockton, Cal., who was perfect in his craft. I did not give him my name. I said, "Can you discover my name and give it to me?" He replied, "Write as many names as you please on strips of paper, of deceased persons, and your own name among the number. Fold the strips into as small pellets as you can, and lay them in the centre of the table." I did as requested, being sure that the medium did not see me write. I wrote on five pellets the names of persons long dead, and on the sixth wrote my own name in a large bold hand, and tore a fragment from the lower edge of the paper, folded all the pellets compactly and as nearly alike as possible. After shaking them together, I placed them in the centre of the table. The medium instantly picked up a pellet and said, "Will the spirits inform me if this is the gentleman's name?" Two loud raps came. "No." The pellet was handed to me and I found the answer correct, but kept this fact to myself. The medium proceeded in the same manner with five pellets, and each answer was "no." There remained but one pellet on the table. "This," said the medium, "must be your name. It is the last one." I gave no sign of answer to the medium. He then said, "I presume you wrote your name on one of the pellets, to make the spirits reply." The medium then held up the paper and inquired of the spirits, "Is this the gentleman's name?" No raps came in response to the question. After several calls upon the spirits for a reply to his question, and getting none, the medium handed me the pellet and said, "I can do nothing more."

I carefully opened the paper and was astonished to find no name there. There was the identical paper, I had in the fragment torn from the lower edge. I examined it by holding it up to the light, but could not even detect the sign of a scratch on it; and yet, not ten minutes before I had written my name there in a large clear bold hand. The medium had not made a mistake, and there was no room for trickery. All was done in the

full light of midday. Had the medium told me my name, it would have been slight compared to the significance of the wonderful phenomena that transpired. WILLARD W. HAYDEN.

Mrs. F. A. Logan-Robinson writes: With the mercury at 77° I attempt to write a few lines for your paper. I left Forest Grove, Oregon, the last of June, to attend the annual spiritual grove meeting at New Era, twenty-five miles from Portland, and then came to the Dalles, where I gave several lectures, and visited Mr. Frank Ewin's family. Mrs. Ewin is a healing medium; one of her sons—a materializing medium, and her little daughter, nine years of age, I saw entranced, and hold her hand in the blaze of a kerosene lamp about ten minutes until it was black with the smoke, and afterwards effect followed. At Wallula, Mr. Peabody, agent of the O.-S. N. Co., kindly entertained me, and secured me a good audience. My patients here have been relieved of different diseases by the power vouchsafed to me by my angel guides. Here I find some good mediums and Spiritualists; have given several lectures, and now propose to visit other towns, Wallula, Dayton, Pendleton, and Umatilla, etc., before going home. I hope to obtain subscribers for your valuable paper, now that the price has been reduced to such low figures.

Notes and Extracts.

Calvinism and all forms of religious intolerance are doomed.

Men's muscles move better when their souls are making merry music.

Parents are responsible for the legacies they transmit to their children.

All along the bank of life's stream may be found skeletons of man-made religions.

Happiness consists not in possessing much, but in being content with what we possess.

Discovering some tares in a field does not require us to destroy the entire field of grain.

Long winded discourses on the advantages of accepting this creed or that dogma have become distasteful.

Religion, born of human conceptions, is like its projectors, ever fading, changing, and passing away.

Orthodox Christianity teaches there is no natural goodness in man, but all that savors of goodness is supernatural.

No tongue can tell what heights the soul of man may not aspire to when freed from the corrupting influences of the material.

All religions back to a certain extent the communion of saints, but only they who have demonstrated the truth of the claim know it to be a fact.

The widow Van Cott told the Buffalo Express the other day: "I don't propose to save souls at the bargain price of \$3 a day. I can tell you that!"

Ministers make loud and long prayers for the regeneration of the race, but of what use are sermons or prayers, unless accompanied by works?

Nearly all things are possible to the man who is alive to the resources of his being, and who will make use of the ability which he possesses to attain the end contemplated.

Teachers ought not to read without profit this sentence: "It is not in the disposition of the average boy or girl to fight persistently forever, against kindness and moral force."

Life is a journey that all have to take, and yonder are the portals through which all must pass; the door must close on all, and the grim term is written over, "DEATH!"

Thus we are links one with another; links in a chain whose beginning and end are to be found in the creative mind, of whom mortals and spirits know naught, save in his works.

If Noah had foreseen the future, and killed the two mosquitoes which took refuge in the ark, he would have rendered some of the strongest words in the English language unnecessary.

Spiritualism does not require to be bolstered up by old mystic records and legends—proof sufficient is to be found in the present to establish the facts and claims of the spiritual philosophy.

All the changes that time has wrought in our material condition as a people, have tended to weaken the power and influence of the pulpit. The meeting house has ceased to be the focus of every interest in every locality.

All things emanating from man bear the marks of human workmanship. Objective life is scarred and bruised; sickness and death are the common lot of every human being; but in spirit life, these associations are unknown.

We live, in a material sense, in subjection to forces, and in accord with principles which are fixed and eternal—material relations from which we cannot for one moment escape. Are we not as indissolubly bound in the relations of a spiritual existence?

The great highway to human welfare lies along the old highway of steadfast well-doing and they who are the most persistent and work in the truest spirit will invariably be the most successful; success treads on the heels of every effort.

It is getting a little late in the afternoon of the nineteenth century, to charge men and women of high rank in intellect, because they have knowledge and experiences which some may not have had, and as a consequence believe that which others may not.

When you look abroad at night upon the canopy above, studded with myriads of worlds, amongst which the one you tread is as a grain of sand on the sea shore, can you be childish enough to pretend to give form to a being who "holdeth the heavens in his hand?"

Cause and effect are the laws from whence worlds were brought into existence, and though man is but a speck on the ocean of time, cause laid the foundation, and the effect is seen in the forms before you; and we can no more trace the origin of one than the other.

Irresolution.—Irresolution is a fatal habit; it is not vicious in itself, but it leads to vice, creeping upon its victims with a fatal facility, until all of which many a fine heart has paid at the scaffold. The idler, the spendthrift, the epicurean and the drunkard are among its victims.

At the recent commencement of the Harvard Divinity school, President Eliot, in the course of an interesting speech, stated that two hundred years ago forty-five per cent. of the graduates of Harvard entered the ministry, whereas now the proportion is reduced as low as six per cent.

Next to calling papa and mamma, the child is sometimes taught to answer as to who made it, God; next it is taught that it is a child of God, that is by reason that he alone makes all the inhabitants of the earth was found worthy of the confidence of Deity. But what did his religion avail him, when he became drunken from the first fruits of his vines?

Religion, of itself, will not change the nature of men; it did not change the nature of Noah; and if we are to accept the legends as a divine communication, he alone makes all the inhabitants of the earth was found worthy of the confidence of Deity. But what did his religion avail him, when he became drunken from the first fruits of his vines?

In the future we shall grow into this love as trees grow to their leaves and their blossoms. We are human now, but we are learning to be divine. Was there ever so sweet a lesson to learn! Was there ever such a school as this life we are living; ever such a playground as the earth; ever such a Teacher as God! The creeds may not help us; but the loving and the forgiving, the healing and the forgiving are the things that we need. Our day will come after night, and our calm after storm. We are men and women now; we shall be angels by and by, and what are angels but men and women fully grown to whom all possible whiteness and sweetness have come? Our father will give us new names when we are grown enough to look like him.—Rev. W. H. H. Murray.

Dr. John C. Wyman writes: "I congratulate you upon your 'new departure' in reducing the price of subscription, and I wish to add my 'mite' to the well-merited appreciation with which all lovers of truth and purity greet your very valuable JOURNAL, leading the list, as it does in my estimation, of all our Spiritual papers. I am more thankful than words can express, that you are bold and independent enough to publish such soul-stirring appeals to the Spiritualists of the world, to strive for a higher and broader cultivation of their faculties, and so unite with you in exposing and punishing any trickery in the phenomenal department of Spiritualism."

To Spiritualists and Inquirers-To Non-Spiritualists, Including Those Who Are Holding Their Judgment on the Subject in Suspense and Those Who Vigorously Oppose Spiritualism.

We wish to call your candid and careful attention to the following commendatory notices of the RELIGIO PHILOSOPHICAL JOURNAL, which are only a small portion of those received during the month of July, 1879. We ask you to notice them as an evidence both of the policy of the paper in advocating Spiritualism in such a fair, scientific and non-partizan manner as to command the respectful attention of the secular press, and also of the readiness of non-Spiritualists, as represented by their papers, to accord justice and a fair hearing to the subject when presented in a rational manner.

The recent growth of all phases of Liberalism in this country is astonishing, and to an orthodox mind the outlook for the future must simply be appalling. One short decade ago, to be a free-thinker, required some nerve, and met with indifference or persecution. Now, the cause of Liberalism is advancing. You can see it out-cropping not only among our legislators, our legal minds, our professional men, but the utterances of the pulpit, have undergone a marked change in sentiment. We no longer fear or see damnation dealt out, except it be from the pulpit of a crazy fanatic styling himself "Second Advent." The religion of the Son of Man is becoming more near like that preached by Him. In this there is much to praise. But while the religion of John Calvin is dying out, or is being greatly modified, that of Swedenborg, or our Modernized Spiritualism, is daily gaining new accessions, and is constantly giving evidence that there is a life beyond, or in the words of the great Ingersoll: "Hope sees a star, and listening love can hear the rustle of a wing." In this crusade, which has shattered the chains of superstition that bound many a mind to the hideous past of mental enslavement, none have done a more noble work than the RELIGIO-PHILOSOPHICAL JOURNAL, of Chicago. This able journal now edited by the gifted, and talented Col. John C. Bundy, not only subjects the religions of to-day to its pure criticism, but also strives to lop off all impure excrescences that desire to fasten upon the pure Spiritualism taught by the Son of Man and his Disciples, and which now has so many illustrious believers and defenders. This endeavor to elevate the tone of Modern Spiritualism, gives universal satisfaction and draws the attention of many to the truth of the glorious future that awaits the race, who could not otherwise be reached. We commend the JOURNAL to our readers, whether they be believers in the precepts it teaches or not, and we are sure that it will please. The price has been reduced to \$2.50 a year. Address Col. John C. Bundy, Chicago, Ill.—Inter State, Gary, Dakota.

One of the best exponents of the better phases of Modern Spiritualism, and especially to be commended.—Am. Socialist, Oneida, N. Y.

The RELIGIO-PHILOSOPHICAL JOURNAL. Our readers are familiar with the name of this journal through frequent mention in the "Advance." If from no other and more intimate acquaintance. The JOURNAL is the leading Western paper devoted to the Spiritual Philosophy. For several years the JOURNAL has waged an unsparring warfare upon frauds and has done more than any other journal, or than all others combined, to break up the spiritualistic show business. We think it has sometimes been too hasty in condemning mediums, but that it is on the right track and is doing a world of good by compelling the respect of all classes and the attention of honest minds to the cause which it advocates, we are quite sure.—Advance Worthington, Minn.

Our readers in want of a paper devoted to the Spiritual Philosophy, could do no better than to subscribe for the JOURNAL, as it is the best paper of the kind published.—Register, Holly, Mich.

It is fast taking the lead as the best exponent of modern Spiritualism in the United States. The honesty and candor with which it is conducted are very commendable. The price has been reduced to \$2.50 per year which is very reasonable. All persons who wish to keep posted in spiritual philosophy cannot do better than subscribe for this paper.—Journal, Kirksville, Mo.

It is always full of interesting matter to those who believe in the cause it advocates, while to the casual reader much can be found that will awaken his deepest thoughts in regard to matters that the wisest in the land do not deem beneath their closest attention. Send for a sample copy, and Mr. Bundy will send you one with pleasure.—Journal, Flint, Mich.

TESTIMONY OF REPRESENTATIVE MATERIALISTS.

Dr. J. R. MORRIS, editor of the Seymour (Ind.) Times, one of the most radical of Materialists, and who devotes a considerable portion of his paper to the advocacy of Materialism and Free-Thought, writes:

I read the JOURNAL with great interest. I think you are doing a noble work. If the science or phenomena (or whatever it be), called Spiritualism is to survive, it must be separated from humbuggery, "faith" and quackery. Spiritualists are splendid reformers, and I work cheerfully and lovingly with them, myself taking nothing on faith, but extending the hand of fellowship to every honest inquirer and reformer, and foe to the myths and the powers that claim allegiance and homage and tribute from man. I repeat, that you are doing a noble work in pruning and picking; in plucking up the tares that choke the growth of the Tree of Life; in applying the actual cautery of common sense logic to the curcul that are burrowing at its root. The JOURNAL in your hands is a power in the land, but in the hands of a weak and credulous and visionary manager, who would come to the defense of every charlatan and impostor, it would soon sink into well merited contempt. It is an achievement in journalism to earn and command the respect of those who differ from you in sentiment or on questions that earnest men are laboring to solve. This you have won!

B. F. UNDERWOOD, the ablest lecturer on Materialism and Liberalism in America, says:

Since Col. Bundy has had control of the JOURNAL, it has, in my opinion, improved fifty per cent. Col. Bundy is admirably fitted to conduct a paper. He has taste and tact combined with a large amount of firmness and decision, together with business experience and talent, and good literary attainments.

FROM A "CHRISTIAN-SPIRITUALIST."

EDGEMORE CROWELL, M. D., of Brooklyn, N. Y., author of "The Identity of Primitive Christianity and Modern Spiritualism," and other valuable contributions to the literature of Spiritualism; one of the closest students and most careful of observers, writing to the editor of the JOURNAL, under date of July 31st, 1879, among other commendatory things, says:

If you were to ask me to seriously reflect upon the question, how to improve the JOURNAL? I should reply that, I am unable to offer any suggestions for its improvement in any respect. For one, I am entirely satisfied with it.

The publisher of the RELIGIO-PHILOSOPHICAL JOURNAL, of Chicago, has reduced the price of that most excellent paper to \$2.50 per annum, strictly in advance. While especially devoted to the exposition of the truth of modern Spiritualism it also encourages freedom of thought and action in all matters pertaining

to science and religion. * * * The editor, Col. John C. Bundy, is an advanced thinker and aims to make a paper which shall command the respect of all—both friends and opponents.—Republican, Joliet, Ill.

* * * Has long held a high place in the affections of all religio-philosophical thinkers in the great Northwest.—Mercury, San Jose, California.

The subject of Spiritualism is daily attracting increased attention. The phenomena are now almost universally admitted, the only controversy being as to their cause. Spiritualists claiming them to be the result of spirit interference and non-Spiritualists either denying or suspending judgment. The JOURNAL, while claiming to be an exponent of the spiritual theory, is fair and impartial, and demands the strict test of scientific analysis to all phenomena. It asks no one to believe what cannot be demonstrated and deals fearlessly with all charlatans and frauds in the ranks of Spiritualism. It is a paper which commands the respect of all non-Spiritualists and is in no sense a partisan, sectarian or denominational paper. Whatever our predilections, the subject of Spiritualism cannot be ignored, and he who would be informed as to its standing or progress will find the JOURNAL, while professedly spiritualistic, mostly right on all social and reformatory questions of the day.—Herald, Winchester, Ind.

SUSTAIN THE PAPERS.

"THE MASSES MUST, AND WILL, HAVE READING MATTER."

The President of the Michigan State Association of Spiritualists grows enthusiastic over the reduction in the price of the JOURNAL, and speaks aptly and wisely as will be seen by the following communication:

ALL HAIL TO THE GLORIOUS NEWS.

The JOURNAL leads the van. May the Banner and others follow suit; down with war prices! The masses must, and will, have reading matter. Let us sustain our papers! I hope every-speaker, medium, worker and lover of the cause will send his or her name with ten more, and a draft for \$20.00, or do even better, if opportunity permits. Canvass your neighborhood, scatter papers, tracts, books and lectures among your orthodox friends; keep the ball rolling. A. B. SPINNEY, Detroit, Mich.

PHYSICAL PHENOMENA.

Hints to Investigators and Mediums.

1. An honest and consistent medium will, in his own interests, desire that the tests of the phenomena shall be so stringent as to preclude suspicion or doubt. He will wish to have such conditions as no mere impostor can submit to.

2. Phenomena occurring in the dark should always be accepted with caution; but there are conditions which even darkness does not vitiate; for instance, where the medium comes, unattended, into a room with which he is unfamiliar, and while his hands and feet are held, musical instruments are intelligently played on and independent hands are felt. But the hands and feet should be grasped before the room is darkened, and, if released for a single moment on any plea whatever, the light should be struck and the conditions again resumed in the light. Never trust to the sense of feeling alone in such cases.

3. To establish extraordinary facts, the proofs must be extraordinary, and this the medium, unless he is either a simpleton or an impostor, will admit and act up to.

4. A medium known to be unscrupulous, mendacious, or tricky, should be trusted only where the phenomenon is of such a character that it would be unreasonable even for the most unbending skeptic to deny its occurrence. For instance, if the investigator is allowed to take his own locked slate, untouched by the medium, and to hold it out in his presence, in broad daylight, and if under these conditions there is produced a written message, especially if it indicate the possession of knowledge only to be obtained by abnormal means, e. g. by clairvoyance, the test is irresistibly strong. This has been repeatedly done.

5. Conditions, however, ought to be so stringent that nothing is left to depend on the assumed good character or respectability of the medium. The phenomena are of a scientific character, and as such cannot be established as authentic by mere opinion but only by actual knowledge. Faith cannot become a factor in the problem. The experiments of Hare, Varley, Crookes, Zoellner, Barkas, and especially those conducted in London by the Research Committee of the British National Association of Spiritualists, prove that absolute scientific verities can be arrived at in Spiritualism by patient investigation.

6. Where a medium has been repeatedly tested by all the investigators present, of course there can be a relaxation of stringent conditions for familiar phenomena, but not for any new ones.

7. It is hard to state generally the absolute test conditions for all cases. We have given two examples for particular phenomena. Investigators must exercise their reason in fixing absolute conditions.

8. Where several investigators are present, it often happens that the responsibility, of scrutinizing closely, is so divided that no one person gives to the medium's movements all the attention required. Each thinks that his neighbor will make up for his own deficiencies; and that in the aggregate there will be certainty. This is a delusive supposition; and so the most successful results (as in the case of the slate-writing phenomenon) are often obtained where only one investigator is present with the medium.

9. When you have had one successful séance, before publishing it to the world as conclusive, try another, and still another, varying the conditions if possible, but not making them less stringent.

10. Distrust the medium who would have you think that he must have his own particular room, because of its "magnetism," for his manifestations. The genuine medium will almost always let you choose your own place for a sitting, provided there are no obvious objections to it. Investigators should carry with them the most harmonious personal conditions possible, and approach the presence of the medium with a feeling of kindly interest. Absolute test conditions should be imposed upon mediums for physical manifestations without subjecting such mediums to physical injury, pain or discomfort.

11. Cut out these hints, submit them to the medium, and learn from him or her what objections, if any, he or she may have to any part of them. Give not too much credence to excuses for modifying strict conditions. Surely if any person is directly interested in having conditions that shall carry conviction to the scientific mind, it is the genuine medium himself.

12. It would be well if every recorded sitting were held (1) in light sufficient for exact observation; (2) without a cabinet or means of concealing the medium from view. Private investigations need not be so fettered; but should not be recorded for the public.

We publish the above suggestions to facilitate accuracy of observation and certainty of genuine manifestations. They have been prepared with much care and thought by some of the most able and experienced Spiritualists, and meet with general approval. Among those who endorse them, we have only room here to mention the following:

- Prof. Wm. Denton, Epes Sargent, Samuel Watson, W. E. Coleman, Giles B. Stebbins, Dr. N. B. Wolfe, A. J. Davis, Mrs. E. A. Saxon, Hudson Tuttle, W. Stainton-Moses, of London; Lyman C. Howe, Maud Lord-Mitchell, Mrs. R. C. Simpson, Dr. D. P. Kayner, Prof. Milton Allen, Mrs. O. A. Bishop, Mrs. H. H. Crocker, Mrs. Mary Wilson, E. V. Wilson, D. D. Home, A. A. Wheelock, Mrs. L. Howard, Maria M. King, Mrs. Louise M. Lowe, Mrs. Jennie Potter, Mrs. Hollis-Billing. The last eighteen mentioned are, themselves, among the most highly developed mediums.

These hints are not put forth as mandatory, nor in a spirit of dictation; they do not prescribe how the manifestations shall occur, but only aid in determining whether they are man-made, or are really spirit phenomena. Past events show their wisdom and the absolute necessity of having some guide. We hope all lecturers and mediums, and in fact every reader, will study them carefully, and then without delay write us a candid opinion. There can be no conflict of interest among honest Spiritualists in the study of Spiritualism, though there will of necessity be differences of opinion.

THE CLERGY A SOURCE OF DANGER TO THE AMERICAN REPUBLIC.

By W. F. JAMIESON.

This work is written in the vigorous, iconoclastic vein, which is so characteristic of the author, quoting largely from the utterances and writings of clergymen to sustain his position. It embraces a mass of facts in regard to the attempts of the Christiana Agreement to control the government to be found nowhere else. Price \$1.50. Postage 8 Cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

10. When you have had one successful séance, before publishing it to the world as conclusive, try another, and still another, varying the conditions if possible, but not making them less stringent.

11. Distrust the medium who would have you think that he must have his own particular room, because of its "magnetism," for his manifestations. The genuine medium will almost always let you choose your own place for a sitting, provided there are no obvious objections to it. Investigators should carry with them the most harmonious personal conditions possible, and approach the presence of the medium with a feeling of kindly interest. Absolute test conditions should be imposed upon mediums for physical manifestations without subjecting such mediums to physical injury, pain or discomfort.

12. It would be well if every recorded sitting were held (1) in light sufficient for exact observation; (2) without a cabinet or means of concealing the medium from view. Private investigations need not be so fettered; but should not be recorded for the public.

We publish the above suggestions to facilitate accuracy of observation and certainty of genuine manifestations. They have been prepared with much care and thought by some of the most able and experienced Spiritualists, and meet with general approval. Among those who endorse them, we have only room here to mention the following:

- Prof. Wm. Denton, Epes Sargent, Samuel Watson, W. E. Coleman, Giles B. Stebbins, Dr. N. B. Wolfe, A. J. Davis, Mrs. E. A. Saxon, Hudson Tuttle, W. Stainton-Moses, of London; Lyman C. Howe, Maud Lord-Mitchell, Mrs. R. C. Simpson, Dr. D. P. Kayner, Prof. Milton Allen, Mrs. O. A. Bishop, Mrs. H. H. Crocker, Mrs. Mary Wilson, E. V. Wilson, D. D. Home, A. A. Wheelock, Mrs. L. Howard, Maria M. King, Mrs. Louise M. Lowe, Mrs. Jennie Potter, Mrs. Hollis-Billing. The last eighteen mentioned are, themselves, among the most highly developed mediums.

These hints are not put forth as mandatory, nor in a spirit of dictation; they do not prescribe how the manifestations shall occur, but only aid in determining whether they are man-made, or are really spirit phenomena. Past events show their wisdom and the absolute necessity of having some guide. We hope all lecturers and mediums, and in fact every reader, will study them carefully, and then without delay write us a candid opinion. There can be no conflict of interest among honest Spiritualists in the study of Spiritualism, though there will of necessity be differences of opinion.

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