Fruth Benes no Mask, Sows at no Suman Shrine, Seeks neither Place nor Applause: She only Ssks a Bearing.

#### VOL. XXVIII

JOHN C. BUNDY, EDITOR AND PUBLISHER.

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#### Our Ships.

AN ANSWER TO HUDSON TUTTLE'S "WHERE ARE THE Yesterdays cone?"

In those bright Summer mornings when I row. Far out, with winds and waters sweeping free, Among the stately boats that come and go, join the toy-ships going out to sen: Each little ship propelled by paper sails, And given with shouts to billows and to gales!

Ah, happy boys! that launch your ships away, Playing the merchant long before your time, We men are like you to our dying day, Still sending ships to every distant clime, And while to have them back we watch and yearn, You send them forth and look for no return.

In youth our ships for rosy love we sent, (Long since they went in those giad days of old,) Some went for fame, and some for power went, And then we sent whole fleets to bring us gold And of all the ships we sent across the main, Not one in thousands came to us again!

But I believe our ships are gone before,
Gone to that Better Land to which we go; There, one by one, they gather to the shore, Blown safely in by all the winds that blow. And we shall find them, on some happy day, Moored fast and waiting in the Golden Bay!

# Mesmerlam.

A. P. MILLER.

According to the original meamerists the trance was produced by means of a universal fluid, directed by the will of the operator. To the magic power of this control ling will the subject was supposed to be for the time being, absolutely enslaved; liberty being restored only at the stage of independent clairvoyance. The early English experimenters did not materially vary the French methods, though they showed their lack of full acceptance of the improved theory of animal magnetism by substituting for that term the non-committal word "mesmerism." To be sure, when, twenty years later, Baron Reichenbach's researches in reference to the od-force seemed to corroborate and elucidate Mesmer's cruder conception, Prof. Gregory and other writers re-adopted the phrase "Animal Magnetism," and the term has to some extent regained a footing. It is, nevertheless, true that the attempt to combine the original idea of Meemer with more recent notions of odyllic and electric forces, has brought forth some of the most absurd the ories extant—systems of "Electro-biology," and "Electro-psychology," fruitful in magnetic coins and electro-magnetic discs, composed of mineral substances so scientifically arranged that the subject who faithfully gazed thereat soon succumbed to the occult influence, and fell into a state of somnolence, willy-nilly.

Dr. Braid was canny Scotchman enough to see that the cause of trance, when ostensibly produced by such means as these, lay not in the occult virtue of the magnetic disc, but in the fixed attention of the subject, and he showed conclusively by his experiments that the trance could be produced by a "double internal and upward squint." Although the doctor and skeptical scientists who have adopted his term "Hypnotism" in dealing with this subject, may have gone too far in assuming that his experiments proved, or tended to prove, that subjects had never been entranced by the mesmeric effect of passes, but only by the expectant contemplation of those monotonous muscular motions of the operator, yet the hypnotic experiments did a real service to psychological science by showing that the concentration of the subject's mind upon some thing outside of himself was just as effective as the concentration of something outside of himself upon the subject's mindshowing, at least, that the rule was one which worked both ways.—London Spirit-

What sorrow is in man which will not finally fret itself to sleep!-De Quincy's Confessions, p.

#### Prof. Crookes on Spiritualism.

To the Editor of the Religio-Philosophical Journal To thoughtful observers of the present day it must be apparent that the dogged self-sufficiency of the would-be conservators of public thought-whether in theology, medicine or science-has become so notori ous and well understood, that but little attention is paid in that direction by intelligent, common-sense minds in pursuit of advanced truth. Some remarkable exceptions to this state of things have, however, recently occurred, especially among the scientific men of England and Germany, which may well encourage the hope that the iron rigor of professional routine is becoming so far broken that it can no longer hold in bondage some of the best scientific minds of the age -at least so far as the investigation of

modern Spiritualism is concerned. Among these encouraging exceptions that of Prof. William Crookes stands forth nobly conspicuous. The methods and results of his investigations were at first given through the English Quarterly Journal of Science, of which he was then editor, in a series of papers published during his investigations. Subsequently, these were embodied in a volume form the full title of which is given

I have recently been re-reading this work, and have been so impressed with the su-perior importance of these scientifically thorough experiments over the many loose and unsatisfactory accounts so largely de-tailed in our American Spiritualist papers, that I have been prompted to prepare something like a condensation of the volume for the columns of the Journal, interspersing from time to time such remarks of my own as may be naturally suggested.

below.\*

If any apology is needed for using so largely the thoughts and language of another in an article like this, it may be found in the fact that this volume, though issued from the English press several years ago, has never been republished in this country. It is probably, therefore, that but a small proportion of the JOURNAL readers have ever had the opportunity of reading anything like a connected account of these extremely interesting and valuable sketches of one who has thus amply vindicated, not only his scientific thoroughness, but also his noble integrity as a man.

# THE INTRODUCTORY PAPER.

In this, Prof. Crookes endeavors—somewhat apologetically toward the public-to vindicate the importance of the work he has undertaken, and at the same time manifests no small degree of vexation that. through the officiousness of others, he is impelled to come before the public before he was able to speak advisedly upon the the subject. "I think it a pity," are his words, "that any public announcement of a man's investigations should be made until he has shown himself willing to speak

But this which was so annoying to the investigator, is in reality a gain to the reader; for now instead of getting at once the results of a thorough investigation, as he himself had intended, we follow him pro-gressively through its various stages, catching glimpses here and there of natural changes in the mind of an honest and able man as the light of a new and startling truth grows clearer; at first, his attention is wholly absorbed in the strictly material phases, whilst he utterly ignores and even treats somewhat contemptuously the mental action exhibited through the phenomena. But toward the close the state of things becomes reversed, and the mental or spirit intelligence of the phenomena becomes the absorbing object of interest. We will now attend to extracts without much comment, following the Professor through the regular course of his experiments. At the present point of the inquiry this is what be has to say:

"That certain physical phenomena, such as the movement of material substances and the production of sounds resembling electric discharges, occur under circum-stances in which they cannot be explained by any physical law at present known, is a fact of which I am as certain as of the most elementary fact in chemistry. My whole scientific education has been one long lesson in exactness of observation, and I wish it to be distinctly understood that this firm conviction is the result of most careful investigation. But I cannot at present hazard even the most vague hypothesis of the cause of the phenomena. Hitherto I have seen nothing to convince me of the truth of the 'spiritual' theory. In such an inquiry the intellect demands that the spiritual proof must be absolutely incapable of being explained away; it must be so striking and convincingly true that we cannot, dare not deny it."..."I prefer to enter upon the inquiry with no preconceived notions whatever as to what can, or cannot be, but with my senses alert and ready to convey information to the brain; believing, as I do, that we have by no means exhausted all human knowledge or fathomed the depth of all the physical forces, remembering that nothing is too wonderful to be true if it he consistent with the laws of nature: and in such things as these, experiment is the best test of such consistency."....

"The first requisite (of a scientific investigation) is to be sure of the facts; then to

ascertain conditions; next laws, accuracy and knowledge of detail stand foremost among the great aims of modern scientific men. No observations are of much use to to the student of science unless they are truthful, and made under test conditions, and here I find the great mass of spiritualistic evidence to fail. In a subject which, istic evidence to fail. In a subject which, perhaps, more than any other lends itself to trickery and deception, the precautions against fraud appear to have been, in most cases, totally insufficient, owing, it would seem, to an erroneous idea that to ask for such safeguards, was to imply a suspicion of the honesty of some one present."...

"For these reasons and with these feelings I began the inquiry suggested by eminent men, exercising great influence on the thought of the country. At first, like other men who thought little of the matter, and saw little, I believed that the whole affair was a superstition, or at least an unexplain-

was a superstition, or at least an unexplained trick. Even at this moment I meet with cases which I cannot prove to be anything else; and in some cases I am quite sure that

it is a delusion of the senses. From these examples taken from the first published paper of the investigations,it will be sufficiently clear to the reader that it was with a thoroughly honest and determined spirit that Prof. Crookes engaged in these investigations; it will also be apparent, as we proceed that there was no want of practiced scientific ability rightly to conduct the investigation.

In the next paper entitled

'EXPERIMENTAL INVESTIGATION OF A NEW FORCE,"

the Professor gives "certain definite results," which he now feels called upon to publish. "The experiments already made." to resume once more his own language, "appear conclusively to establish the existence of a new force, in some unknown man-ner connected with the human organization, which for convenience may be called psychic force." Then, after speaking of D. D. Home as a most remarkable embodiment of this force, he proceeds, as fol-

"Among theremarkable phenomena which occur under Mr. Home's influence, the most striking, as well as the most easily tested with scientific accuracy are, first, the alteration in the weight of bodies; and second, the playing tunes on musical instru-ments (generally the accordion for conven-ience of portability) without direct human intervention, under conditions rendering contact or connection with the keys impossible. Not until I had witnessed these facts some half dozen times, and scrutinized them with all the critical acumen 1 possess, did I become convinced of their objective reality. Still, desiring to place the matter beyond the shadow of a doubt, I invited Mr. Home on several occasions to come to my own house, where, in the presence of a few scientific inquirers, these phenomena could be submitted to crucial ex-

periments." Now follows a minute account of these experiments, which must be closely condensed in order to avoid undue length of my article. In the volume, however, there is a full description illustrated by diagrams, so that the methods are easily and clearly understood. The substance of the

experiments is as follows: In a large room well lighted with gas, a wire cage was used in which the accordion could freely expand and contract without the possibility of human contact, with the single exception that it was held suspended in the cage by one of Home's hands extended over and resting upon the upper wire of the cage. This was under the table, but in such a position that the company could witness much of the proceedings; Prof. Crookes's assistant being permitted even to go under the table and give an accurate report of what was going on. In this position there was first the regular accordion movements and sounds with the instrument suspended from Home's hand; then it was taken out and put in the hand of the next sitter still continuing to play; and finally, af-ter being returned to the cage it was clearly seen by the company generally, moving about with no one touching it. The final paragraph of this description I give in the anguage of Mr. Crookes himself:

"The accordion was now taken without any visible touch from Mr. Home's hand, which he removed from it entirely, and placed upon the table, where it was taken by the person next to him, and seen, as were now both his hands, by all present. I and two others present saw the accordion distinctly floating about inside of the cage with no visible support. This was repeated a second time after a short interval. Mr. Home presently re-inserted his hand in the cage and again took hold of the accordion. It then commenced to play, at first chords and runs, and afterwards a well known sweet and plaintive melody which it executed perfectly in a very beautiful manner. Whilst this tune was being played, I grasped Mr. Homes arm below the elbow, and gently slid my hand down it until I touched the top of the accordion. He was not moving a muscle. His other hand was on the table, visible to all, and his feet were under the feet of those next to him,"

The process of testing the increase of weight through the action of this "psychic force" as it is called (soul force in plain English, so we do not object to the term) is thus described:

"An apparatus was fitted up consisting of a mahogany board 36 inches long by 91/4 inches wide and one inch thick. At each

end a strip of mahogany 1; inches wide was screwed on, forming feet. One end of the board rested on a firm table, whilst the other end was supported by a spring balance hanging from a substantial tripod stand. The balance was fitted with a spif-registering index in such a manner that it would ing index, in such a manner that it would record the maximum weight indicated by the pointer. The apparatus was adjusted so that the mahegany board was horizontal, its foot resting flat on the support. In this position its weight was three pounds, as marked by the pointer of the balance.

"Before Mr. Home entered the room the apparatus had been arranged in position, and he had not even the object of some of

and he had not even the object of some of its parts explained before sitting down. It may perhaps be worth while to add for the purpose of anticipating some critical re-marks which are likely to be made, that in the afternoon I called for Mr. Home at his apartments and when there he suggested that, as he had to change his dress, perhaps I should not object to continue our conversation in his bed-room. I am, therefore enabled to state positively, that no machinery, apparatus or contrivance of any sort

was concealed about his person. This is but one of several instances given of the extreme fairness of Home; also of other mediums employed by Prof. Crookes. There was no sbrinking from the most strict precautions to guard against the possibility of deception; on the contrary the me-dium seemed to join with the investigators, often with independent suggestions in order to produce results that should be perfectly satisfactory, not only to the company present, but also to others to whom their report should be made. This was as it should be, and no serious disturbance of favorable conditions was found to follow from the most rigid precautions. Hence it appears that in such investigations, thoroughness combined with fairness need not hurt any but incompetent or dishonest me-

The result of these skillfully arranged experiments are thus given: "Mr. Home placed the tips of his fingers on the extreme end of the mahogany board which was resting on the support, whilst Dr. A. B. and myself sat, one on each side of it, watching for any effect which might be produced. Almost immediately the pointer of the balance was seen to descend. After a few seconds it rose again. This movement was repeated several times as if by successive waves of the psychic force. The end of the board was seen to oscillate slowly up and down during the experiment.

"Mr. Home now of his own accord took small hand bell and a little card match-box which happened to be near and placed one under each hand to satisfy us, he said, that he was not producing the downward pres sure. The very slow oscillation of the spring balance became more marked, and Dr. A. B watching the index, said that he saw it descend to 6½ pounds. The normal weight of the board as so suspended, being pounds, the additional downward pull was therefore 81/2 pounds. On looking immediately afterwards at the automatic register, we saw that the index had at one time descended as low as nine pounds showing a maximum pull of six pounds upon a board whose normal weight was three pounds.

"In order to see whether it was possible to produce much effect on the spring balance by pressure at the place where Mr. Home's fingers had been, I then stepped upon the table and stood on one foot at the end of the board. Dr. A. B., who was observing the index of the balance said that the whole weight of my body (140 pounds) so applied only sunk the index one and one-half pounds, or two pounds when I jerked up and down. Mr. Home had been sitting in a low easy chair and could not, therefore, had he tried his utmost, have exerted any material influence on these results. I need scarcely add that his feet, as well as his hands were closely guarded by all in the room.....The slight downward pressure shown by the balance when I was on the board, was owing probably to my foot extending beyond this ful-

"I have now given a plain unvarnished statement of the facts, from copious notes written at the time the occurrences were taking place, and copied out in full immediately after. Indeed, it would be fatal to the object I have in view-that of urging a scientific investigation of these phenomena, were I to exaggerate ever so little; for although to my readers, Dr. A. B. is at present represented by incorporeal initials, to me the letters represent a power in the scientific world that would certainly convict me if I were to prove an untrustworthy narrator."

To this account is appended the confirms ory statement of Dr. Huggins and Mr. Sergeant Cox, who it seems were the scientific witnesses represented by the initials

The third paper of Prof. Crookes entitled "SOMEFURTHER EXPERIMENTS ON PSYCHIC FOROE,

is largely occupied with a defence of him-self against the swarm of critics brought about him by his bold stand in behalf of what he now knew to be the truth. To most of these critics he gives credit for a reasonable degree of fairness and courtesy, but from others he seems to have received largely of the blind narrowness which is ever a characteristic of those who are seeking not to discover and adopt new truth, but to become more firmly entrenched in the defence of old errors. To some of this class the Professor pays his respects in this

"It is edifying to compare some of the present criticisms with those that were written twelve months ago. When I first stated in this Journal that I was about to investigate the physical stated in the state of the country of the co investigate the phenomena of so-called Spiritualism, the announcement called forth universal expressions of approval. One said that my 'statements deserved respectful consideration;' another expressed 'profound satisfaction that the subject was about to be investigated by a man so thoroughly qualified;' a third was 'gratified to learn that the matter is now receiving the attention of sool and clear headed may be set the said that the matter is now receiving the strength of sool and clear headed may be set the said that the matter is now receiving the strength of sool and clear headed may be said the said that the sai attention of cool and clear headed men of recognized position in science;' a fourth 'asserted that no one could doubt Mr. Crookes's ability to conduct the investigation with rigid philosophical impartiality; and a fifth was good enough to tell its readers that 'if men like Mr. Crookes grapple with the sub-ject, taking nothing for granted until it s proven, we shall soon know how much to

"These remarks, however, were written too hastily. It was taken for granted by the writers that the results of my experiments would be in accordance with their preconceptions. What they really desired was not the truth, but an additional witness in favor of their own foregone conclusions. When they found that the facts which sions. When they found that the facts which that investigation established could not be made to fit these opinions, why—so much worse for the facts.' They try to creep out of their own confident recommendations of the inquiry by declaring that 'Mr. Home is a clever conjurer, who has duped us all.' 'Mr. Crookes might, with equal propriety, examine the performance of an Indian juggler.' Mr. Crookes must get better witnesses before he can be believed.' The thing is too absurd to be treated seri-The thing is too absurd to be treated seriiously.' 'It is impossible, and therefore can't be.' 'The observers have all been biologized (!) and fancy they saw things occur which really never took place,' etc.,

"These remarks imply a curious oblivion of the very functions which the scientific inquirer has to fulfil. I am scarcely surprised when the objectors say that I have been deceived merely because they are unconvinced without personal investigation, since the same unscientific course of a priori argument has been opposed to all great discoveries. When I am told that what I describe cannot be explained in accordance with preconceived ideas of the laws of nature, the objector really begs the very question at issue and resorts to a mode of reasoning which brings science to a standstill. The argument runs in a vicious circle; we must not assert a fact till we know that it is in accordance with the laws of nature, while our only knowledge of the laws of nature must be based upon an extensive observation of facts. If a new fact seems to oppose what is called a law of nature, it does not prove the asserted fact to be false, but only that we have not yet ascertained all the laws of nature, or not learned them correctly."

Having in this effective style dealt succesful back-handed blows at his captiousminded critics, Prof. Crookes clears the way for still more remarkable results of his investigations. He quotes approvingly a saying of Sir William Thompson that, "science is bound by the everlasting law of henor to face fearlessly every problem which can fairly be presented to it;" and adds "my object in thus placing on record the results of a very remarkable series of experiments is to present such a problem, which, according to Sir William Thompson, Science is bound by the everlasting law of honor to face fearlessly.' It will not do merely to deny its existence, or try to sneer it down. Remember, I hazard no hypothesis or theory whatever; I merely vouch for certain facts, my only object being the truth. Doubt, but do not deny; point out by the severest criticism what are considered fallacies in my experimental tests, and suggest more conclusive trials; but do not let us hastily call our senses lying witnesses merely because they testify against precon-ceptions. I say to my critics, try the experiments; investigate with care and patience as I have done. If, having examined, you discover imposture or delusion, proclaim it and say how it was done. But if you find it to be a fact, avow it fearlessly as "by the everlasting law of honor" you are bound to "I may at once answer one objection

which has been made in several quarters. viz: that my results would carry more weight had they been tried a greater num-ber of times, and with other persons besides Mr. Home. The fact is, I have been working at the subject for two years, and have found nine or ten different persons who possess psychic power in more or less degree; but its development in Mr. D. D. Homes is so powerful that having satisfied myself by careful experiment that the phenomena observed were genuine, I have, merely as a matter of convenience, carried on my experiments with him, in preference to working with others in whom the power existed in a less striking degree. Most of the experiments I am about to describe, however, have been tried with another person other than Mr. Home and in his ab-

A detailed account of these new experi-ments now follows, wherein, with the aid of ingeniously contributed clock work made-anism, too intrieses and language for me to

#### THE VALUE OF SPIRITUALISM.

An Address Delivered at the Thirty Second Anniversary of Spiritualism, in Charter Oak Hall, March 80th, and in B'nai B'rith Hall, April 4th, San Francisco, California, by William Emmette Coleman.

The 31st of March, 1848, marks an epoch in the world's history eclipsing far those of all previous time; for upon that day dawned the recognition of a new world of being; nay, of a new universe, of which before men had had vague glimmerings and fitful gleams, but of which demonstrative evilence of its actuality had never before been systematically presented to man. It is fitting then that we celebrate this most important epoch in the planet's history; and upon this occasion I propose to briefly state some of the reasons impelling us as Spiritnalists to hall with gladness each recurring anniversary of the advent of Modern Spiritualism. First, I shall refer to the great good it has been to me individually; and secondly, to the great good it has conferred nnon the race.

As for myself, Spiritualism has been to me an evangel of light and love, a veritable Savior. For all that I am to-day intellectually and morally I have to thank this much despised and greatly-misunderstood Spiritualism. When I was a youth, before I became acquainted with Spiritualism, I was like a barque without a compass, a ship with-a rudder. Careless, thoughtless, I was drifting away into the stormy seas of reckless folly and immorality, with no consideration for, or appreciation of the true significance of life and its manifold duties. Thus was I situated, when Spiritualism came to me when I was sixteen years old—came to me not in the guise of an embodiment of wonderful phenomena merely, but a system of philosophy, natural, practical religion, a system of thought comprehending the universe and its multitudinous relations. It was just what my soul needed, though never before had that soul comprehended its real need. Everything in nature appeared in a new light; I new saw things as they really were.

Becoming familiar with the divine code of ethics voiced alike in the Harmonial Philosophy of A. J. Davis and the wisdom laden utterances, through mediumistic voice and pen, from supernal spheres above, I now realized the primary importance of each one of us living a true and upright life, and saw the folly of my reckless, in-considerate life. I then commenced to turn over a new leaf, and I have been turning over that new leaf ever since, and it is not completely turned over yet. Inherited defects, you know, are hard to uproot; but year by year since 1859, I have, by and through Spiritualism and its blessed truths been making a slow and steady growth. I now shudder to contemplate what I might have been had not the spiritual philosophy been my guide and mainstay for the past twenty-one years; for I am just twenty-one years old in Spiritualism, attaining my majority therein this year.

Not only has this divine philosophy quided and advanced me in moral direction, but it has stimulated and accelerated my growth in intellectual and mental vigor. Previous to my conversion to Spiritualism, my reading was confined almost entirely to light literature, romances, novels (and here I would parenthetically remark, that I am not condemning novel-reading per se-it has its uses and benefits, but should not be indulgea in exclusively, thereby shutting out our er and higher walks of literature); but after my mind became expanded through Spiritualism, new vistas of thought opened before me-science, philosophy and general knowledge in various directions, became attractive to me, and in those directions has progress also been made. And all this I owe to Spiritualism. It placed me on my feet morally and urged me on to the acquisition of knowledge and wisdom. With my whole soul, heart, mind and strength, do I give thanks that ever I was brought in contact with Spiritualism; for, as I said in the beginning, all that I am intellectually and morally I owe to Spiritualism and its beneficent influences.

Turning aside from merely personal considerations, let us now consider some of the blessings and benefits bestowed upon the world by Spiritualism. In the first place, it has demonstrated the existence of the spiritual universe and a future life for man. In this materialistic age, when so many are doubting, nay, are absolutely denying the existence of anything else in the universe except matter and force, had Spiritualism done nothing else than prove the existence of spirit, that work would be the crowning glory of this wondrous nineteenth century, exceeding far all the achievements and acquirements of material science and physical discovery with which this

teeming age is so prolific. Next, Spiritualism dethrones the "king of terrors," destroying all fear of death. Who ever heard of a Spiritualist afraid to die? By it, death is shown to be an inestimable blessing in the divine economy of nature—the pathway to the brighter glories and purer felicities of "the sweet by and by." Relief from fear of death constitutes a gleaming, glittering jewel in the diademic circle crowning the laurel-entwined brow of modern Spiritualism.

Next, the direful dread, dark, dismal, and and diabolical degma of eternal punishment is overthrown by Spiritualism. Progress eternal, it proclaims for every son and daughter of earth. No heart so black with hate and fierce malignity, but what in time will be attuned to sweetest harmony and purest love; no soul so blood-enstained, so thickly crusted over with vice and crime. villainy and turpitude, but what is destined as the ages roll, to be redeemed therefrom—to walk arrayed in robes of purest white, symbolic of abiding virtue, purity and truths. The question has been many times asked of late, "Why does not God kill the devil?" Now, whether God will kill the devil or not, one thing we know: Spiritualism has killed the devil. Liberal Christlanity, Universalism, Unitarianism, etc., sorely wounded the devil; but Spiritualism completely killed the devil, and buried him out of sight beyond all hope of resurrec-

Spiritualism overturns all ideas of a fierce vindictive, wrathful, jealous, arbitrary God
—a strictly personal being, enthroned in solemn awe, and surrounded by serried cohorts of winged angel ministrants, the creatures of his sovereign will, and mes-sengers of his capricious mandates to Cosmos's remotest bounds; and in its stead it gives us the All-Father, the Great Positive Rind, the Infinite Spirit of the Universe— God and Nature being indissolubly united.

"All are but parts of one stupendons whole. Whose body Mature is, and God the soul,"

Heaven-what is it? A place in some senare corner of God's universe, where a re-monotified and sanctimonious pictists ill wear golden crowns, play golden harps,

I Am" forever and for aye? Such is the popular conception of heaven; but such a place Spiritualism knows naught of, but inatead a rational, natural, human existence. a solid, substantial world, a purified and beautified earth (so to speak), with undulat-ing hills and verdant slopes, purling streams and fragrant flowers, meandering rivulets and glassy lakes, with wealth of field and forest, grotto and lawn, with sportive lambkins and paradisaical birds; with towns and cities, hamlets and villages, brotherhoods and associations, schools and sanatoria, colleges and laboratories, museums and observatories, newspapers and libraries, theatres and art-galleries, temples and towers, chateaux and palaces, rural cottages and stately mansions-a sphere where each and all have homes, real, sub-stantial, true, unencumbered with deed or mortgage, but held in fee simple by each occupant; where every soul has all things requisite for its use and benefit, according to its desire and needs; where no one can hold or possess more than can be utilized for his or other's benefit; where hoarding and the miser's occupation are unknown; where the only poverty seen is poverty of soul, of mind, of virtue, of intelligence—the only riches, wealth of purity, wealth of wisdom, wealth of love, wealth of right thoughts and right deeds. Spiritualism demolishes the pernicious

dogmas of vicarious atonement and forgiveness of sins; and proves that the full penalty invariably awaits every infraction of the moral law. There is no escape therefrom till the uttermost farthing be paid. It also cultivates an individuality and self-reliance, bidding each one to stand upon his or her feet, developing all the powers and faculties of his being, physical, mental, moral. It is permeating all forms of sectarianism with the spirit of rationalism, amity and concord, and is destined to inevitably uproot it in all its myriad phases.

Rightly understood, it is the death blow to superstition. I know that there are many superstitious Spiritualists, but such must be the case inevitably. Ever since the advent of man on the earth, hundreds of thousands of years ago, as science and spiritual revelations both tell us, the human race has been breathing the air of superstition. Through a long chain of ancestors has superstition been inwrought into our mental constitution, and it cannot be got rid of in a moment. A mere belief in Spiritualism will not deprive us of it. But if we carefully study the philosophy of Spiritualism and practice its precepts thoroughly, superstition will die the death-and so it will in time. Spiritualism is the only system of thought that completely harmonizes science, philosophy and religion into one concordant whole—substantiating the universality of law in all departments of being. the highest heaven being as much the subject of law as the lowest planet, and dem-onstrating the total absence of all miracle and supernaturalism, as commonly understood from the universe—that which is regarded as such being the legitimate out-come of natural law, as old as the universe, fixed in the constitution of Deity it-

It evidences morality to be the only re ligion, and the utter inefficacy of all creeds, faiths, beliefs, except in so far as they affect the character of their adherents. Character, worth, is the touchstone of human endeavor; and the honest, upright, charitable Roman Catholic, the opposite in belief to the Spiritualist, will occupy a far higher place in the spheres above than the low sensual Spiritualist, prate he never so loudly of his belief in Spiritualism. It is also thoroughly rationalistic, recognizing reason as the only guide, the only oracle to man. It proclaims with emphasis the brother-

hood of man, and was a potent instrument ality in the accomplishment of the downfall of African slavery and Russian serfdom. It is a persistent advocate of woman's rights, and has done much to advance the progress of that mighty reform during the last thirty years. It is in full sympathy with all genuine reformatory movements looking to the amelioration of human ills and grievances, or to the improvement of mankind in any department of being—to the exclusion, however, of wild, impracticable schemes of fanatical vicionaries.

It is a mighty agent for the relief of the physical ills of diseased humanity, through its many healing mediums. It urges the utilization of the present world while inhabiting it—that we are placed in this world to cultivate to the fullest extent possible all our powers and faculties, doing all the good we can, that the best preparation for the next world is to make the best possible use of this world. It encourages all rational and innocent amusements, so often tabooed by the religionists of the day. t being merely their abuse and misuse that is interdicted.

It comforts with a lasting joy the sorrow-ing, the mourner, for the loss of departed friends and loved ones. It restrains and re-forms, in many cases, those viciously in-clined, through their realization of the abiding presence of their spirit friendsmothers, fathers, sisters, brothers, etc., conscious of their every thought, word and deed. It emphasizes the primary importance of liberty in all its manifold relations, including freedom of thought, speech and action; provided that in so doing no infringe ment be made upon the exercise of a like liberty in others.

And lastly, it bestows upon those realizing its heavenly truths a happiness "unspeakable and full of glory," surpassing all other joys combined. A true Spiritualist is indeed a happy person—happy all the time, happy all over. Thoroughly realizing the exalted destiny awaiting him and all humanity in their upward flight through the shimmering summer lands enzoning spacial depths, he cannot be otherwise than happy. To such a one the universe assumes a new aspect, all nature appears in different garb, all being is responsive to the joyous and serenity of his enraptured mind. The heavens wear agladdening smile never seen before, and earth seems robed in silvery sheen and burnished gold. Light-hearted, buoyant, free, cheerful, gladsome, smiling, he wends his way along earth's pilgrim haunts, upsoaring hope ever in his heart, and heavenly aspiration for the better, the nobler, the purer, the wiser, ever in his head—inhabiting a heaven here and now head—inhabiting a heaven here and now that none can deprive him of, none in the least impair. Though plunged in prison dark, though betrayed by trusted friends, though misfortune attend his every step, though steeped in poverty to the very dregs, though diseased, afflicted, sore, a pauper and an outcast, his heaven abides him still, his happiness substantial is as ever. Such is the happiness imparted to our hearts and souls by Spiritualism's divinest truths.

Realizing, then, the full import of the Spiritualism we profess, let us prove our-selves worthy of this last, best gift of heavon to man; being careful, on the one hand

wave palm branches and chant interminable pealms around the throne of the "Great ties of the degrading and demoralizing I Am" forever and for aye? Such is the sensualism, immorality and license with which in the minds of some it is erroneously associated, and, on the other hand, to keep it free from all entangling alliances with creedal schismatics of every shade and hue. Then, purged of its excrescences, purified of its imperfections and shortcomings, with renewed and redoubled zeal and energy, this combined iconoclast and upbuilder, this conjoined destructive and constructive agent and instrument of earth's regeneration, and spiritual revivification, will fill the world with the plenitude of its power, with the amplitude of its beneficence and with the grandeur of its wisdom, till all from the lowest to the highest, shall acknowledge, and how how to the owningtent are and the contraction of the state of the contraction of the cont edge and bow before the omnipotent sway of what is now termed medern Spiritual ism.

Rationalism vs. Catholicism.

BY A. B. FRENCH.

As the earth has its poles, so also has religious thought its dual opposites. These factors are always and everywhere radically opposed to each other. They operate in society as certainly as the laws of attraction and repulsion are manifest in the revolution of worlds. Rationalism and Catholicism are the two poles of religious thought. It is impossible for them to exist in any country under friendly and amicable in any country under friendly and amicable relations with each other. They exist by virtue of the same law which places virtue and vice, good and evil, side by side. Ra-tionalists cannot, by any conceivable somersault, transform themselves into Catholics. It is to be conceded, that they might make a formal acquiesence to the creed; they might perform the many outward cere-monies; still laving done all this, they are not Catholics in reality, and never will be until some law has been discovered whereby you can metamorphose a full grown man or woman into the diminutive stature of a

child, There is wisdom in nature whereby provision has been made for children to grow. There is equal wisdom in nature whereby she persistently and obstinately refuses that the man shall again become a child. That which we term second childhood, is never divested of the experience which has left its traces on the soul. Memory still hovers over the fallen columns of physical strength, while hope points to green fields beyond the ruins. Rationalists are made; Catholics are born. The former is a flower; the letter a dormant by d. The former is the latter a dormant bud. The former is the fruit of sunshine, rain and dew; the latter an undeveloped germ, a departed winter has left for improvement and culture. Rationalism is the declaration of the dignity and divinity of man; Catholicism is the pitiful confession of his weakness and imbecility. The distance between them can be easily determined by measuring the cradle of the baby and the couch of the man; nor is the space between the two yacant From the puberty of Lutherism and Calvanism to the rosy youth of Universalism and Unitarianism, beneficent nature has left no vacuum. The so-called Protestant churches are half-way homes between the two, inclining to either, according to their development.

You cannot command a Rationalist. You can suggest, advise and counsel; you can-not advise and counsel a Catholic; you must utter the imperative edict of a positive command. The former listens to the silver-tongued voice of science and philosophy; the other obeys the imperious mandstes of priests and papal bulls. Rationalism makes the soul the sovereign of and over itself; Catholicism issues letters of guard ianship over it, and commits them to the charge of her priests. In Rationalism the soul is king over all Bibles and creeds, the final umpire in the conflict of ideas; in Catholicism, popes, priests and creeds are kings over the soul. Hence the divergence in method is the difference between the thinking man and woman, and the artless and obedient child. Universal education is the foster mother of Rationalism; universal ignorance is the hand-maid of Catholicism. Rationalism smiles in the sun-light of republican institutions, while Catholicism luxuriates under the black wing of monarchies. The former found favor in Greece and delight in the culture, while the latter has triumphed in Spain and gloried in the inquisition. The two now confront each other in our own country. They present a problem of grave importance to the statesman, philosopher and divine. Those who have failed to ask themselves the ultimate position of each, have failed to notice one of the most critical problems before us.

Nations are slow to profit by the voice of history. As the man and woman in sound health seldom anticipates sickness, so nations in the zenith of their fame and prosperity, not unfrequently sleep over the smouldering fires of revolution. It would have been folly to have tried to convince a Roman that Rome was insecure until a Scythian had sacked the imperial city. It is easy to prophecy the death of our neighbor; it is difficult to forsee our own. Moreover the world is usually more zealous in the admiration of past truths than in the study

While it is impossible for Rationalism to long survive under Catholic power, it is possible for Catholicism to exist under Rational supremacy. Illogical as the foregoing statement may seem, a moment's re-flection will convince the reader of its truth. Rationalism gives the soul to itself, while Catholicism demands it. Rationalism sets up no barriers to the absolute freedom of thought and worship. It builds no racks: it invents no engines of torture, while on the other hand Catholicism often needs each and all of these as the necessary work-

of prospective facts.

ing tools of its existence. Herein comes the grave question before us. What shall be the dominant religious power of the nation in the opening future? hall the absolute freedom of religious thought and worship be maintained? Shall religion always, and at all times, be held in check by the strong arm of government, or shall Catholicism and an equally ambitious. Protestantism, at no distant day shut out the sunlight of religious liberty? Primarily the growth of a nation is mannly dependent more two sources the increase of room. ent upon two sources, the increase of population by its subjects, and additions by emigration. It cannot be denied that in the foregoing Catholicism has decidedly the vantage ground. She does not fail to obey the scriptural injunction to "Multiply and replenish the earth," while she also draws largely from the unbroken stream of emigration pouring into the green lap of the nation. Were there no counteracting forces, it would become a simple question of mathematics, how soon the nation should be Catholic. Such counteracting influences are

casily discovered: 1st. Toleration and protection are the central ideas of our government. The star of absolute mental freedom shone over its oradie, and wrote with its own rays her de-claration of independence. Our govern-ment has no creed, while it maintains a dignified respect for all creeds. It has no religion, while it proteots all religions in the legitimate exercise of their functions. Protestantism sees this and true to its spirit of conquest, seeks to engraft the orthodox God into the constitution, having signally failed to enshrine him in the hearts of the

Additional Contraction of the Contraction

people. and. Our government derives its chief strength from the diffusion of knowledge, and the intelligence and education of its subjects. Its hopes, its future, all center here. Monarchies can live in the stariess night of ignorance. Republics can exist only in the sunshine of intelligence.

As education and universal intelligence is our strength, so in the perversion or ob-struction of its channels will be our weakness. The danger signal of Rationalism and the nation, is the greed of priests and bishops to taint the fountains of education, and control them. Our free school system is the bulwark which Catholics aim to destroy, and which Protestants desire to control. They breed free thought, and when the child begins to think, it begins to grow. Catholics are not slow to observe this vital point. The free school and public school has been the most objectionable feature of the government to them. True they help to make men and women of their children. They do nothing however, towards preserving them Catholics, while they do much to lead them away from the church. Hence the parochial school is their glory, if not our shame. Through these parochial schools their priests and bishops hope to maintain strength commensurate with their increase in population, while Rationalism shall lose in an equal degree. If they succeed in doing this the future will present; consequences the student of history will sorrow

welfare of the country, may be clearly seen by the following taken from an able article by John Jay in the International Review: Mr. Hawkins has shown from the United States Census of 1870 the comparative number of illiterates, paupers and criminals, to every 10,000 inhabitants, produced respec-tively by the Roman Catholic parochial schools, the public-schools in twenty-one States, and by the public-schools in Mass-achusetts. When they are arranged for more easy comparison it is easy to appreciate the objections of Ald. Reardon and his friends of Cambridgeport, to transfer their children from the State schools of Massachusetts to that of Father Scully.

The influence of parochial schools on the

TO EVERY 10,000 INHABITANTS.

lilite. Pau- Grim-rates, pers. inais.

He also showed that in the State of New York the Roman Catholic parochial school system turned out three and one-half times as many paupers as the public school system.

Let us not fail to notice in connection with the foregoing, the zeal Catholic bishops manifest in extending the influence of these schools. While the writer is penning these thoughts for your reflection, in the city of Cleveland Bishop Gilmour is receiving a hearing in the district court of Ohio. on his own appeal from the decision of the court of common pleas, wherein he sought to enjoin the treasurer of the city from collecting taxes on the parochial school propedly reach the supreme court of the State

for final determination. Let me emphasize still further: The spirit of the nation, the mighty educational forces of the land, antagonize Catholicism. Her eye is not upon Rationalists, or the mighty army of Spiritualists who are storming the citadels of all churches and all creeds. Her priests and bishops are ready to accord to the Liberalist and the Spiritualist the respect due an honorable op They respect men or women who, planting their feet on the solid rock of reason, claim the golden fruitage of their thought. They smile at the Protestant who claims the perogative to reason, and affects to extend it to his fellowman, and then whips him with the scorpion lash of "eternal damnation" when such thought fails to bring him into his church.

The Catholic looks to the future. His eye is on that horoscope to which the statesman, Rationalist and Spiritualist should look. His road to supremacy is through the cradle and the school. Herein we have shown our folly and indifference. What are we doing for our children and the uncounted children of this great nation? Let the Spiritualist, the Rationalist and the statesman, keep before the eager eye of childhood, the gorgeous banquet of spiritual liberty. Let them zealously lead the light feet of happy trusting childhood there and although their step may be light, it will be stronger in the opening future for liberty and humanity than the stately tread of an army with bayonets.

# Science and Theology.

Clyde, O.

Pr ofessor Draper, who will not be accused of undue partisanship either for one side or the other, thus enumerates the retreat of the popular theology from the many positions she has so unsuccessfully defend-

"When science is commanded to surren-

der her intellectual convictions, may she not ask the ecclesiastic to remember the past? The contest respecting the figure of the earth, and the location of heaven and hell ended adversely to him. He affirmed that the earth is an extended plain, and that the sky is a firmament, the floor of heaven, through which again and again heaven, through which again and again persons have been seen to ascend. The globular form demonstrated beyond any possibility of contradiction by astronomical facts, and the voyage of Magellan's ship, he then maintained that it is the central body of the universe, all others being in subordination to it, and it the grand object of God's regard. Forced from this position, he next affirmed that it is motionless, the sun and stars actually revolving as they apparently stars actually revolving, as they apparently do, around it. The invention of the tale scope here again proved that he was in er for. Then he maintained that all the motions of the solar system are regulated by providential intervention; the principia of Newton proved that they are due to irresistible law. He then siftrmed that the carth and all the celestial bodies were created about 6600 years ago, and that in six days the order of nature was settled, and plants and animals in their various tribes introduced, but he was compelled again to revise his views.

Dr. Brittan on Materialization.

To the Editor of the Religio-Philosophical Journal:

It appears from a sketch of an address lalely delivered by Dr. S. B. Brittan before the Brooklyn Spiritual Fraternity, furnished you by S. B. Nichols, and published in your issue of April 17th, that Dr. B. denies the possibility of a spirit materializing in a tangible form. He supports this denial by precisely the same argument that Beard, Hammond, and others of that ilk, support their denial of every phase of spiritual phenomena, viz.: It is not true, because it can not be true, being "incompatible with the laws of nature." Now it is barely possible that Dr. B. notwithstanding his distinguished office of editor-at-large, may not possess that infinite knowledge which enables him to understand all the laws of nature. There was once a time when the wisest men thought the theory of the rotundity and revolution of the earth was "incompatible with the laws of nature," because, if true, every thing "lying around loose" upon its surface would be sure to fall off. But when the fact of the earth's revolution came to be established by indisputable evidence, a "law of nature" was discovered, which holds all movable objects securely upon it.

The learned editor-at-large professes to see and converse with spirits. He says: "Spirits have come to me in broad daylight, taken me by the hand and manifested themselves in countless ways." Again he says: "I do not deny that a spirit can produce an outline of the spirit form, but if you would place your hand upon it, it would pass through it like a cloud of steam."... "If it is really a spirit form you see, and not a trick, you will find that there is not matter enough to stop the movement of the most delicate chronometer." And still again he affirms: "If any one says a spirit can come with bone, muscles and nerves, I say that is impossible. They come as we see a cloud, visible but intangible, and your hand will pass through them if they are the genuine production or emanation of the spirit." would be interesting to know, how a spirit could take Dr. B. by the hand, unless the spirit hand was materialized and tangible. Can the editor-at-large grasp a shadow?

Thousands of persons now living, as competent to judge of such matters as Dr. Brittan is, have had the evidence of their three primary senses, vision, touch and hearing, that substantial and tangible spirit forms. possessing the material properties of form, extension, resistance, weight and color, have materialized and dematerialized in their presence, notwithstanding the dictum of the editor at large that the thing is imposstile, because "incompatible with the laws of nature." Will Dr. B. dispute the testimony of Prof. Crookes, (corroborated as it is by thousands of others) that in a small room in his own house, in which no living person except the medium and himself could have been present, in a light sufficient to enable him to see both forms, he held in one of his hands a hand of the medium, who, in dark clothing, was lying in a deep swoon upon a sofa, while in his other hand he held a hand of the spirit form, standing by his side, dressed in dazzling white?

I have many times seen, touched and conversed with substantial and tangible materialized forms, under circumstances which utterly precluded the possibility of their being the forms of living persons; that is to say, in the sense in which the term "living" is commonly used. I have time and again, in the light, grasped a hand as substantial and tangible as my own, which I absolutely knew, if my senses enable me to know any thing, did not belong to any living person. And yet I am neither "mediumistic," clairvoyant nor clairaudient. Whatever I can see, touch or hear, every person present possessing the physical senses common to mankind, can see, touch and hear as well. If I should imagine that I saw or heard a spirit which other persons present, having a like opportunity, could not see or hear, I should think myself the subject of some abnormal hallucination. I have never been regarded as a credulous investigator of the spiritual phenomena. On the contrary, Spiritualists almost invariably accuse me of being over-skeptical and critical.

Does the learned editor-at-large expect me to discredit the evidence of my own senses, received under absolute test conditions, and corroborated by the senses of other persons present, simply on his assur-ance that the phenomenon is impossible? And at the same time does he expect me to believe that he sees, shakes hands and converses with immaterial and intangible spirits, which I could neither see, hear nor touch if present? He does not merely express a doubt whether spirits ever materialize, but he dogmatically affirms that it is impossible that they do.

The learned editor at large, who can be nothing which he considers to be fin-

lieve nothing which he conceives to be "incompatible with the laws of nature," asserts that he has made himself visible one hundred miles away [from himself] by the power and force of his will, and says he can produce affidavits of his presence seven hundred miles away, by this will power. I will not be so uncharitable as to dogmatically assert that this is not true; but still I would like to know by what law of nature the same person can be in two widely separate places, at the same instant of time. I think the man who believes this to be possible, might swallow the "fish story" of

materialization without much straining.

The learned editor-at-large, while denying that spirits ever materialize in a tangible form, cites numerous, instances of the appearance of spirits, recorded in the old Jew-ish Bible, without questioning their authenticity, and argues that the fact that these spirits were visible but not tangible, prove the correctness of his theory. He forgets, however, that there are numerous incidents recorded in the Bible of the appearance of angels in very decidedly tangible forms. The three angels who visited Abraham in the plains of Mamre, washed their feet, and made a hearty meal of yeal, cakes and milk; the angels who visited Lot in Sodom also washed their feet and partook of a feast prepared for them by Lot; and an angel wrestled with Jacob all night, and put his thigh out of joint. Although I have no faith in the authenticity of these Biblical stories, yet if they afford any evidence of the visible appearance of spirits, they afford equally strong evidence of their

tangibility.
In conclusion, if the editor-at-large is to dogmatically dictate to Spiritualists what they are to believe and disbelieve, he had better learn to be more consistent and logical, or abdicate his post and let the Banner of Light appoint a successor.

J. J. C.

Washington, April 18, 1880.

There is no greater sign of a mean and sordid man than to dote upon riches; nor is anything more magnificent than to lay them out freely in acts of bounty and liberality.

# Woman and the Household.

BY HERTER M. POOLS. [Metuchen, New Jersey.]

The voice of one who goes before, to make The paths of June more beautiful, is thine, Sweet May! Without an envy of her crown And bridal; patient, stringing emeralds, And shining rubies for the brows of birch And maple; flinging garlands of pure white And plok, which to their bloom add prophecy; Gold cups, o'er-filling on a thousand hills and calling borner been out of their sleep. And calling honey bees; out of their sleep The tiny summer harpers with bright wings Awaking, teaching them their notes for noon; O May, sweet voiced one, going thus before, Forever June may pour her warm, red wine Of life and passion—sweeter flays are thine! [Helen Hunt Jackson.

The long, dark winter has become a phantom of the past, the blood bounds more quickly through elastic yeins, as our spiritual forces leap up in response to the rythmic vital tides of recurrent spring-time. Strange, beautiful, awe inspiring Life, joyfully responsive to the same Deific laws whether flowing through vegetable or animal organisms! The period has come when we long to be out of conventional routines, to leave the shelter of the narrow roof-tree, for the boundless blue sky,

"O the gleesome saunter over fields and hill sides, The leaves and flowers of the commonest weeds— The moist fresh stillness of the woods, The exquisite emeli of the earth."

Who can long harbor doubt, anxiety or despair, when promises of such infinite Love blessom on every side, and even the untrodden and inaccessible woods and prairies, look up in mute but beauteous thankfulness at the gift of life? Every bud and leaf and twig is a testimony of that wondrous intelligence. intelligence which palpitates at the very heart of things, even when they are chained in seeming torpor. Even

"The lark, at break of day, arising From sombre earth, slogs hymns at Heaven's

There is now a subtle, tender, constant revelation of the silent and invisible, the eternal and all-powerful, which finds its highest incarnation in humanity. All earth awakens; a sensitive ear can hear the very sap, the life-blood of vegetation, coursing along and singing to itself in joy—"Now, in obedience to the law of my life, I will cause this dry limb to burst into fragrant loveli-ness, and the honey-bee shall gather his lus-

cious store from my excess of sweet."
With what thankfulness and opulence of nature, ought we to recognize these promises of ascension of being! We cannot guess to day what good may spring up from the buried seed of our most cherished hopes. Life may seem as empty as the vacant nests of last year's birds; to morrow it may be filled to overflowing. In the universal growth and movement of things, a fairer answer may come to the questioning soul than it had dared to dream, if only it be truth loving, patient and brave. For spirit-ual laws work undyingly, and there is neither permanent loss or perpetual winter to the faithful one. If we sow good seed, the perfect flower must open—perhaps hereafter, it does not matter so much when. Let us not dissipate power by worldly aims and associations, but place ourselves in the line of the law of growth, and then believing in the universality and divinity of those life currents which must flow through our being, "learn to labor and to wait." Faithful may be, through loneliness, trial or renunclation, let us seek lofty ends, and ascend from spring time to spring time, through evanescent moods to permanent character—until the close of this brief existence ushers us into the land where bloom is fadeless and grief is not. And from the dear ones who are safely sheltered there, come ever healing, strength and sweetest sympathy, until we, too, have finished the good fight and won the victory over inharmony, wrong and earthly pain.

An admirer of George Eliot, upon visiting London, and sending to the novelist a letter of introduction, was invited to her recep-tion. She says, after describing her arrival at the low, picturesque house where Mrs. Lewes lived, and this was during the lifetime of her husband: "Mr. Lewes led me forward and presented me to his wife, a slender, tallish person, with abundant hair now almost gray, and questioning light eyes. This at first, but when she put out her hand and smiled, her face became so illumined that it was like an alabaster vase with light behind it. They gave me a seat beside her. I was in a kind of dream which quickened all my faculties; though I heard everything, I was intently conscious of George Eliot. Her talk was most charming. Without a trace of exaggeration, with a clear and wonderfully swift discernment of every point involved, and when you least looked for it, an odd, quaint turn that produced the effect of wit. While her opinions on all subjects spoken of were definite and decided, there was at the same time such a sincere deference to those of others that you were drawn to talk in spite of yourself. English persons present continued to speak of the hunting season. Mrs. Lewes objected to the sport in all its phases, and her defence of the hunted as well as her vigorous presentation of the effect of unnecessary cruelty on the character of the hunter, said with a marvellous delicious voice, had a startling effect.
As the room rapidly filled, I had more op-

portunity to look at her. In a plain black velvet dress, her only ornaments were beautiful lace at the neck and throat, held by an exquisite cameo, surrounded by pearls. Her hair was plainly coiled at the back of her head. She seemed to prefer standing as she talked, and moved her head, as well as her hands, far more than is common with English women. The room was beautiful enough for a suitable frame to the lovely picture she made during the whole evening. An open piano—Mrs. Lewes told me she loved music assignately—covered with music, stood at the remote end of the room, while paintings in oil and water colors gleamed from the walls, Books were numerous, while small tak bles standing on Persian rugs, held easel pictures, exquisite vases of flowers, and casts of antique statues. And, as it comes back to me, the pleasantest remembrance of all, pleasanter even than that of the almost reverential homage with which the justly celebrated men and women there assembled regarded her, was the proud, loving, yet natural and easy manner in which her husband, himself a man of genius and most brilliant talker. would pause and draw closer so as not to lose one of her words."

Kindness is stowed away in the heart like rose leaves in a drawer, to sweeten every object around them, and to bring hope to the weary hearted.

That plenty should produce either covet-ousness or prodigality is a perversion of providence, and yet the generality of men are the worse for their riches.

BOOK REVIEWS.

SPIRITUALISM AS A NEW BASIS OF BELIEF. By John S. Farmer, London: E. W. Allen, 11 Ave Maria Lane, E. C. Glasgow: H. Niebet &

Co., 52 Ropewalk Lane. 1880, In the Introduction the author epitomizes the early history of modern Spiritualism and notes the different phases of mediumship. In his first chapter, the doctrine of Immortality is discussed, and the two opposing views, which he denominates Spiritualism and Materialism, are compared. The opposition of Science and Policies to the opposition of Science and Religion to the claims of Spiritualism are also clearly pointed out, and in the closing chapters "Objections to Spiritualism" are "Answered."

The work contains many references to various authorities for and against Spiritualism which are ably ways into the fak-

ualism which are ably woven into the fabric of the text. The twelve propositions of Dr. Sexton in proof of the spiritual hypothesis of the manifestations are certainly very strongly drawn and will require a great amount of something more than sophistical argumentation or doubt to disprove or even weaken their conclusions.

The fourteen leading principles from Robert Dale Owen's work—the "Debatable Land," upon which Spiritualists mainly unite, the author denominates "The New Basis of Belief." Had he called them "Principles of the New Basis of Knowledge of Immortality," he would in our estimation have been more accurate in his position.

He says truly, "The merits of each and all the world's faiths are on trial, and though Christ's teaching in its pristine simplicity can and will hold its own, yet the wretched Calvinism perpetrated in His name to day, will not and cannot compare favorably with either of the other great religions of the

world. "There is no need for alarm. Whatever of truth there is in popular theology will stand. It is not the good and true we, as Spiritualists, wish to eliminate, but the un-true and the false which the Church has in-

true and the false which the Church has in-corporated as part and parcel of its charter.

"That a vitalizing and purifying influence is needed is plain enough; of something rad-ically wrong the Church stands self-convic-ted, self-condemned. Look where we will throughout Christendom, and we shall not find the 'signs' which Christ himself de-clared should distinguish the true believer. Where are the credentials of discipleship? Where are the gifts of the spirit promised Where are the gifts of the spirit promised by Him who is called Lord and Master? If these signs were a test of christian character, and a living faith in the primitive days of the Church, they are still so; and where, I ask, are those who can so prove their

"This is no idle question. The whole world is concerned in it. The popular religion of the nineteenth century stands con-victed of either a want of faith in itself, or a want of confidence in the truth of its founder.

"Spiritualism alone can throw the needed light upon such questions as these, and show why and how it is that the promised signs have disappeared from the midst of Christendom. It can also furnish proof and illustration of the leading doctrines of Christianity such as can be had from no other source. It not only re-demonstrates the basic fact, but gives the philosophy and uses many of the rites and practices of the Church, the true meaning of which is now either lost sight of or misunderstood.'

"learn to labor and to wait." Faithful author set out to present, and is given, as it is viewed by him, in a concise and logical be, through loneliness, trial or renundant learning to the perusal of skeptics and opposers of Spiritualism it would be difficult to the perusal of skeptics and opposers of Spiritualism it would be difficult to the perusal of skeptics and opposers of Spiritualism it would be difficult to the perusal of the perusal of the perusal of the perusal of the perusal opposers of Spiritualism it would be difficult to the perusal opposers of Spiritualism it would be difficult to the perusal opposers of Spiritualism it would be difficult to the perusal opposers of Spiritualism it would be difficult to the perusal opposers of cuit to furnish a more appropriate volume. While instructing them it naturally opens up the avenues of thought and looses those who read for instruction in the new field of meditation, into which its propositions conducts them; and by presenting some of the ablest thoughts of our best thinkers in answer to the various objections which are raised by doubters against Spiritualism, it must contound, if it does not convince, the skeptic.

> SOCIALISM AND UTILITARIANISM, by John Stuart Mill. Chicago: Belfords, Clarke & Co.

These two essays reprinted from the Fortnightly Review, are well known for their clear and painstaking analysis of the two advanced theories to which they relate. The ground of discussion and debate upon both questions remains nearly the same today as when Mr. Mill wrote and they stand therefore as permanent contributions to the discussion, and indeed as classics.

It is true that the grounds upon which socialism rests in Europe, and the conditions which promote its growth as a creed, are very unlike what are found in this country. It may be said that a very moderate approximation toward the realization of certain creeds is the most effectual mode of suppressing further agitation in their behalf. In this country, if socialism as a half. In this country, if socialism as a creed does not thrive, it is because the approximations toward socialism which exist in the theory and loom up into importance in the working of our institutions, supply all men, even the socialists with about all the socialism they can stand. In our cities we see the proletariat non-taxpaying class voting away the money of the taxpayers with socialistic license and with individual greed, and we say, let us see how socialism works so far as we have gone, be-fore going any further. The granting of Parliamentary government in Russia, and of responsible government in Germany, and of a larger measure of local municipal selfgovernment in France, and of a freer trade in land in England, and in religion and su-perstition of every kind in Italy and Spain would effectually check socialism as a creed in Europe, as the granting of manhood suf-frage has here. On the contrary it is quite probable that the reaction, if any shall arise here, will tend toward giving additional guarantees to capital and increased importance to experience skill and intellectual ascendancy in conducting the gov-ernment, and will regard with less favor than heretofore the essentially socialistic principle of rotation in office which has formed so important an element in the

letter and spirit of our institutions. No one will deem himself conversant with the principle of utilitarianism in morals without reading Mr. Mill's essay. The doctrine is a fundamental one in the creed of modern philosophic minds and is as favorably set forth by Mill as by either Bentham or Spencer.

MUSCLE BEATING; or Active and Passive Home Gymnastics, for Healthy and Unhealthy By C. Klemm, Manager of the Gymnastic Institution in Rigs; with ten illustrations. Price SU cents. M. L. Holbrook & Co., 13 and 15 Laight street, New York.

The work is a novelty and very sugges. ive. We should not wonder if it would prove a valuable addition to the numerous modes of exercise, especially for chronic invalids and sedentary persons.

SHORT HISTORY OF GERMAN LITERATURE, by James K. Hosmer; 12 mo., 591 pp. St. Louis; C. I. Jones & Co., 1879. Chicago: Jansen, Mc-Clurg & Co.

This book is a sketchy, light, readable history of German literature, considered as a trade in books, and a personal acquaint-ance with their writers or as the modern phrase goes, considered objectively. It is neither profound, poetic, metaphysical, subtle nor fond of getting at the "true inward-ness" of books, men or systems. Conse-quently there is nothing abstruse in it or quently there is nothing abstruse in it or which requires any other study than simply to run through it. Every one will be conscious on reading down a page that no thought has escaped him, as he will in list ening to the superficial prattle of a lively and interesting conversationalist the way and interesting the superficial practical states. not be "deep or any such horrid thing" for the world. Mr. Hosmer's book therefore is well calculated to please that large circle of readers who just want to know a little about the Minnesingers, Luther, Lessing Goethe Schiller and Heine, just enough to be able to talk about them, but who haven't time to stop to exhaust, perhaps even to apprehend them. Humboldt once spoke depreciatingly of Encyclopedias, as "Asses' Bridges" on the evident theory that a little knowledge obtained from first sources is worth a world of smatter, learned at secondhand. Later Encyclopedias have done much to remove the stigma. But the feasibility of obtaining from histories of literature or of philosophy any satisfactory knowledge of either, is questionable.

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Magazines for May not Before Mentioned.

St. Nicholas. (Scribner & Co., New York.) Contents: Frontispiece—Sir Christopher Wren; A Talk with Girls and their Mothers; Fairv Photographs; Two More of the Major's Big-Talk Stories; The Field Spar-row; The Story of Lizbeth and the Baby; Jack and Jill; Oriental Jugglery; The Fulldress Adventures of Miss Moriarty: A Term at the District School; Curious Facts Con-cerning Ants; What they said; The Fair-port Nine; The Japanese Fan; Sally's Sol-dier; "This Little Old Man lived all alone;" A. D. 1695; Topsyturvy's Dream; Ancient History; How to Care for the Sick; My Lady is Eating her Mush; The Boy and the Giant; For very little Folks; Jack-in-the-Pulpit; The true and sad Ballad of Christopher Wren; The Letter Box; The Riddle-Box. It is a fair, candid statement of what the | This number is filled with interesting stories and appropriate illustrations.

The Normal Teacher. (J. E. Sherrill, Danville, Indiana.) Contents: Leading Articles; Correspondence; Editorial Notes; Grammar Department; Notes and Queries; Examination, College and publisher's Departments.

# Magazines for April Just Received.

The Medical Tribune. (Alex. Wilder, M. D., F. A. S., and Robert A. Gunn, M. D., New York city.) Contents: Traffic in Diplomas; Criminal Abortion; Four Gynecotogical Facts; The Modern American Newspaper; The Evils of Vaccination; Medical Ethics; Gentiana Quinquefolia; Gen. Husted and the Medical Laws; Medical Code of Massachusetts; A Living Petrifaction; New Publications; The Mirror.

Psychische Studien. (Oswald Mutze, Leipzig, Germany.) This magazine is devoted to the spiritual philosophy and has able contributors.

Urania. (Simpkin, Marshall & Co., No. 4 Stationers' Hall Court, London, England.) Contents: Sir Isaac Newton and Astrology; Geocentric Longitudes, etc.: Ephemeris of Neptune for the year 1851: The Emperor of Germany; Weather Forecasts for April, 1880; The Recent fallure of the Crops; The Soul and the Stars; Notes; Answers to Correspondents.

The Southern Medical Record. (R. C Word, M. D., Atlanta, Ga.) Contents: Original and Selected Articles; Abstracts and Gleanings: Scientific Items: Practical Notes and Formulæ; Editorial and Miscellaneous.

The Western Magazine. (The Western Magazine Co., Chicago.) Contents: The University of Kansas; Rest; A Glimpse of Colora do; The Lost Aeronauts; To a rejected Manuscript; A. Short Study of Beowulf; Eyes; Jack Barnacle's Yarn; Go West; Edi torial; Literary Notes; The Home; A Fact about Children; For the Children; Little Johnny's Menagerie; Hygienic Notes; Irish Farms and Farming: Legends of the Rhine; The Law of Perjury; Breaches of Promise; Orion; Calendar of Events.

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CHICAGO, ILL., May 8, 1880.

The Jonah Myth.

The Rev. E. P. Goodwin, pastor of a Congregational church in this city, has announced himself as a believer in the story of Jonah and the whale. It is doubtless wasting time and space on such numskulls to name them. But this Goodwin has the stupid assurance to compare the difficulties in the way of believing the Jonah myth, (which exists in different forms among hundreds of savage tribes and indeed is a standard type of savage myth) with those which prevented the king of Siam, (as some imaginative missionary has alleged) from believing that water in Europe could become ice, or as the story has it "like rock." Now this Siamese king who could not believe in the formation of ice out of water because he had not seen it, has done duty for a century in all christian pulpits in defence of every paltry falsehood which preachers desired their hearers to believe. It is time it were itself branded as a wholly impossible lie. For within the dominions of the king of Siam run two ranges of the Himalaya mountains whose tops and sides are covered with ice and snow throughout the year. Consequently it would be just as sensible to suppose that a king of Italy with the Alps in sight, or an Inca of Peru with the Andes towering above him, could not believe in the possibility of ice and snow, as to suppose the like thing of the kings of Siam, who for certuries have compared favorably with the average missionary in general intelligence. The critical Edwin Arnold in "The Light of Asia," pictures prince Boodh, in the same latitude with the king of Siam, as drinking

"Sherbets new chilled with enows of Himalaya"and we venture, on this authority, to predict that any missionary who had ever met a king of Siam in warm weather. would have found him drinking his sher. ry with ice instead of denving that ice could exist. The whole story that the the king of Siam could not believe in ice, is a christian fable, got up by a christian missionary, as a means of deluding christian inquirers into a belief in christian miracles. The folly and falsehood of it are purely and exclusively christian without the admixture of a single Siamese fact. As to the story of Jonah being swallowed by a fish and east out alive, it exists in some form in a score of languages as one of the natural myths which the mind resorts to sometimes for one purpose and sometimes for another. According to the learned Tylor in his "Primitive Culture, or Researches into the Development of Mythology, Philosophy, Religion, etc.," many primitive tribes described the descent of the sun into darkness, and others described eclipses, and others the monthly waning of the moon, under the form of a myth in which the luminary that was being extinguished was a man, hero or maiden, and the cause of its extinguishment was a fish dragon, whale or monster which was swallowing him. This myth exists among the Greeks, Hindoos, Maoris of New Zealand, North American Indians, and indeed nearly everywhere. The Ottawa form of it is embodied in Hiawatha, as follows: "Manabozho (the sun) angling for the king of fishes (dipping into the western waves at sunset) was swallowed, caroe and all (went down into the night); then he smote the monster's heart with his war-club till he would fain have east him up into the lake again, but the hero set his cance fast across the fish's throat inside and finished slaving him: when the dead monster drifted ashore, the gulls pecked an opening for Manabozho to come out." In the legend of the Ojibwas the fish is called the "suncatcher" and the hero is cut out of the fish by his sister. Among the Basutos of South Africa there is a myth of a hero who was born of full size, evidently a repetition of the Grecian sun myth of Minerys (the sun) springing full armed from the brow of Zeus (the sky) through a blow from the club of Haephaestos (the dawn). The Basutos hero, Litoane, found that his mother (nature) had its moral aspect. been devoured by a monster (night). He

attacked the monster or "great whale" and was swallowed whole, (sunset) but cutting his way out he set free all the inhabitants of the world" (sunrise). Among the Zulus instead of a whale it is an elephant which has swallowed up the world. Among the Greeks this myth of the sun slaying the darkness takes the form also of the story of Perseus and Andromeda, and of Herakles and Hesione. In the latter, Herakles delivers Hesione, whom king Laomedon, her father, has offered a sacrifice to Poseidon's (Neptune's) destroying monster. To do so he springs full armed into the fish's gaping throat where he backs for three days and comes out hairless, but rescuing Hesione from the fish. Indeed here the Jonah story and the Greek myth visibly connect and form one (see Tylor, vol. 1, p. 339). For Joppa, which was the place where the Bible locates the Jonah story, was also the place where the Greek myth located the story of Hesione and Herakles, and the chains with which Hesione was bound to the rock, to be sacrificed to the sea monster were exhibited in itont of Joppa in Pliny's time, and from thence the bones of the whale were carried to Rome in verification of the story. This shows that the story was a local heathen form of the moon myth as it was told by the Greeks in Joppa. The name Hesione is probably the name Jonah with a Greek prefix, or rather the root ion of the name Jonah is the root of the Greek names, Io (the moon), and Diana, etc., which figure so largely in Greek mythology. The identification of the name Jonah with Io. and with Hesione, shows that it is the moon myth of the Greeks and the fish myth of all savages. Moreover the Greek sculpture of the whale which swallowed Hesione was actually used in early christian art as the model of, and identical with the fish that swallowed Jonah. The name Jonah is also the root of the Greek Ioniaus, a maritime race of the Greeks centering near Joppa, (or Ic-polis) which latter name doubtless means, through a familiar root, the city of the Ionians. We need not remind the reader that the soft sound of g given to the letter j in Jonah is a western barbarism, that the name should be spelled Iona, and thus spelled it is the Greek name of the moon and Joppa was the city of the moon. During the moon's change from old to new it is extinguished for three days. This is the swallowing of Iona by the great fish. Mr. Tylor is clearly of the opinion that the Greek myth, which was a form of the sun and moon myth which had prevailed in a hundred tribes and languages, originated the Bible myth of Jonah, and says that "had the book of Jonah been lost in old times and only recently recovered, it is indeed hardly likely that any other opinion than this would find acceptance among scholars." Indeed given the Greek myth of from its belly by a hero who hacked therein for three days, and it only needs to substitute the Jewish idea of prayer to God, as the rescuing power, for the Greek idea of the heroism of Hercules, (for prayer was the Hebrew wrestler as Hercules was the Greek) and io! the legend, which begins among the savages of all nations and is perfected among the Greeks as a myth, passes into the Jewish records, by a slight change as a miracle, illustrating the power of prayer, i. c., as a religious lie, to be believed by idiots like Goodwin as a supernatural interposition of Providence. Well may Puck exclaim, "What fools these mortals be," and the greatest of all fools are the Doctors of Divinity, who think they can tell what the Bible means without mastering any of the

# Christ and the Wine.

learning which lies outside the Bible.

The temperance reformers have brought up a knotty question for those who accept the divine infallibility of Jesus. At the marriage feast he converted water into wine, and that, when the guests were already too much under the influence of drink. It was the custom to bring the best wine first, and the worst last, so that there would not be so great danger of over indulgence. Jesus did not heed this rule; he made the wine so excellent that even the host rebuked him for it. In order to gain the applause of a miracle. Jesus sacrificed morality, or if he did not change the water into wine in reality, then he played a sleight-of-hand trick and was a humbug. This passage in the life of Christ has not escaped the sharp criticism of skeptics, and commentators have sought to explain it away. Now the ubiquitous Talmadge takes the dilemma squarely by the horns, and says it was no colored water Jesus passed off for wine, but the genuine article, else no miracle was performed. The horns of the dilemma are not held, even by such a supple man as Talmadge, for admitting that the wine was truly wine, then Jesus is placed in the unenviable light of endorsing and promoting not only the use of alcoholic beverages, but excess and drunkenness! The guests had drank already all that was provided, when Jesus created six vessels more, containing two or three firkins each. When the quantity thus created is considered, well may the critic call this a waste of the god-like, messianic power, and the scoffer speeringly taunts him as a " wine bibber." Taking the firkin as equivalent to the "bath." a vessel of three firkins would contain twenty-two and a half gallons; and six such vessels one hundred thirty-five gallons, or more than four barrels! The quantity has nothing to do with the character of the miracle as a miracle, for it would be as easy to create thirty barrels as a single gallon, but it certainly has a strong bearing on

Will the church discard this "miracle" of

which so much has been said and written? Then the basis of all the other so-called miracles is shattered. Will it accept it literally with its moral consequences? Tal. madge shouts yes, and leads the forlorn hope.

#### The Sunday Law in Louisville.

There is a law in Louisville against per forming labor on Sunday—the very day on which, according to the Bible, God began his labors in creating the world-and it authorizes the arrest and punishment of all who work for pay on that day. There is not a line in the Bible which indicates that the God of Jew or Christian ever command. ed anybody anywhere not to work on Sunday. The alleged command, which, according to the Old Testament, he did make, that men should not work on Saturday, is violated without scruple by every christian in the land. There is not a Doctor of Divinity or even Sunday school ignoramus of any grade who ever imagines he can lay his finger on any text transferring the obligation of the fourth commandment from Saturday where the "God of the Jews" placed it, to Sunday, which the practice of the church began to hold sacred in the second and third century, out of deference to the heathenism of the Greeks and Romans. from whom also they borrowed the holy days, Christmas and Easter. Jesus trod the Sabbath under foot. Paul classified it along with the observance of new moons as one of the "beggarly elements of Judaism." Yet the orthodoxy of Louisville demands, in the name of Jesus and Jehovah, that men shall stop working on the day that God began to work. Porsuant to this demand the Mayor has proceeded to arrest tavern-keepers, drug elerks, carriage drivers, car drivers, porters, hotel clerks, chamber-maids, ministers, choir singers, sextons, newspaper publishers, and all whom he found guilty of making themselves of any service to their fellow men, in any capacity, on the Sabbath day. This was well. The ministers of Christ especially ought to be arrest ed for demanding that a heathen day, sacred to the worship of the sun and of Jupiter, should be observed, while allowing the Holy Seventh Day, Saturday, sacred to the worship of Jehovahi to go unobserved. They all know that there is neither ordinance, example nor precept, not even a hint, in the New Testament in favor of the observance of one day above another, least of all in favor of observing the day sacred to a heathen god. Yet they will insist in cramming that which they know to be Greek and Roman heathenism down the throats of all American citizens without regard to faith or race, under pretence of maintaining christianity. Their real reason is that they hope in this way to make the outside of a Hesione, sacrificed to a whale, and rescued | church so disagreeable and hot that people will fly to the inside; and in that way their congregations will be increased. We will propose to them a plan worth ten of it, which they have never tried. Let them get something of value to say.

# Joseph Cook.

Joseph Cook is performing the difficult feat of trying to become a philosopher and observer of phenomena, and at the same time retain his "reverend." He should have learned, before this, never to apologize, never to allow himself to be put upon the defensive and never to explain his position. Either his recorded words concerning the spirit phenomena, he witnessed at Epes Sargent's house, amount to an endorsement of Spiritualism or they do not. If they do not, they need no explanation, and cannot be made clearer by any equivocation, or even recautation. If they do, then all of Joseph Cook's denials, that he has seen and testified to spirit intercourse, serve only the purpose which was served by Peter's protestations

that he had never known Jesus. If Joseph Cook supposed that he could either elucidate the things that are known, or investigate the things that are mysterions, or adore the things that are beautiful. or labor for the true happiness of man,-in short, if he thought he could keep on growing, either in knowledge, in inspiration, in worship or in humanity, after his mould had become bigger than that in which average orthodoxy is cast, without breaking its images and being stoned by its devotees in return, then he has read history to less purpose than we had thought. He is a cistern and not a living well. If, however, he still thinks that candid learning can be so hooped around with cowardice as to keep it orthodox, he has only to prolong the experiment until he either ceases to be candid or ceases to be orthodox.

# Prof. Crookes on Spiritualism.

Rev. Joseph Cook's recent lectures on Spiritualism, have created a widespread desire among inquirers to become more fully acquainted with Prof. Crookes's experiments, alluded to by Mr. Cook; we are therefore greatly indebted to Bro. Herman Snow, of San Francisco, for the able condensation of Mr. Crookes's account of his investigations. We have had many calls for the book, and could have sold a goodly number, but believing that such a condensation as that of Mr. Snow's when published in this paper would reach thousands of inquirers who might other wise never become familiar with the important facts alluded to by Mr. Cook, we prefer to spread the information broadcast rather than to peddle it out over our counters in dribblets. We hope every subscriber will see to it that his christian neighbors have an opportunity to read the article.

#### Channing and Paine.

The orators at the Channing celebrations failed to allude to the fact, which is brought out by Mr. Abbott in the last Index, that Channing preached thirty-five years to a slave-holding congregation at Richmond. Virginia. In all that time he so carefully avoided ruffling the feathers of his slaveholding christians, that when he at the end of that period published a very mild "peep" against slavery, they dismissed him as incontinently, as the Monday meeting of ministers at Boston seem disposed to dismiss Flavius Josephus Cook, for endorsing modern spirit phenomena and classing them as a continuation of Bible Spiritualism. At the Channing celebration, in this city, one speaker, Mr. Alger, went out of his way to affirm that the wisdom of Channing was worth more than the ignorance of a wilderness of Paines. Thomas Paine was the first man in America to denounce slavery as a crime against human nature, and the first to agitate, and organize a society for its abolition, both of which he did immediately on landing in the country. Channing, though he came nearly half a century later than Paine, could preach the Unitarian type of the gospel of the blessed Jesus for thirty-five years before finding out that slavery was a crime of any grade. The problem now presented for the admirers of Mr. Alger's wisdom to solve is this: Wherein does the wisdom of a christian who can draw pay indirectly from the sweat of slave-toil for thirty-five years, excel the ignorance of a philosopher who fifty years earlier no sooner landed on our shores than he takes steps for its abolition as a crime!

The announcement by Rev. George Chainey, of Evausville, Indiana, that he could no longer lead the worship of a Unitarian church, because, in his growth, he had found even the remnant of christian shackles involved in Unitarianism an impediment and hypocrisy, is one which naturally attracts the attention of "Liberal christians" in a marked degree. They have so long been "coming out" from among others, in search of purer air, that they are surprised that anybody should need to come out from among them for more oxygen. Yet so it is. Mr. Chainey recognizes the fact that the fight of Unitarianism has, virtually, all along been a fight for more science, more art, more literature, more philosophy, more social reform and more free culture, in all its manifold versatility, against that less and smaller measure of all these things known as Orthodoxy. He now perceives that pure science, pure art, pure literature, pure philosophy and pure social reform, with a culture purely and entirely free, involve all that has ever been excellent in christianity in any form, and that the kernel can now grow the better for bursting away from the husk. Mr. Chainey's congregation stand by him in his advance movement. Now let him and them organize a "college of philososophy" upon the broad plan indicated in another article in our present number, and they will be happy.

#### Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

Mrs. O. A. Bishop, the medium, has removed to No. 15 North Peoria street.

Last Sunday Bishop A. Beals lectured at Saugatuck, Mich. Sunday May 9th he speaks at Fennville, and on the 16th at Breedsville. Major Thomas Gales Foster and wife left on Monday last for New York after an agreeable visit among relatives and friends in Illinois.

"After Dogmatic Theology What?" is the apt title of a new book by that veteran Spiritualist, Giles B. Stebbins. See advertisement.

Mr. Olds, of Georgetown, Colorado, was again in town last week and improved the opportunity to call on Bro. Thomas Gales Forster and Mrs. Billing.

Mrs. A. B. Stockham has been lecturing at New Boston and Keithsburgh, Ill. On the 17th inst. she commences a series of lectures at Monmouth.

The committee appointed by the editor to pass upon the merits of the anniversary reports, has not at the time of going to press rendered a decision. We hope in our next to be able to announce it. A reply by Prof. Henry Kiddle to A. J

Davis's last letter in this paper is crowded out this week, together with an open letter to Col. Ingersoll, by Rev. Charles Beecher; both will appear next week. See the announcement in another column

of the Spiritualist camp meeting at Neshaminy Falls. The Philadelphia friends do well in thus early announcing their plan, that all may be advised in time to attend.

"A Journal of the Pleasant Summer Resorts of the Great Northwest, and how to reach them in 1880," has just been published: To pleasure seekers and tourists it contains much valuable information.

Urania is a monthly journal devoted to the elucidation of astrology, meteorology and physical science, and published by Simp kin, Marshall & Co., 4 Stationers' Hall Court, London, England. It contains many curious statements.

E. V. Wilson defines his views on the sixth page in his usual terse, vigorous and perspicuous way. We can add to his remarks about the notorious Fays, the additional in. formation that they have a large stock of aliases and a good supply of posters and hand bills; they seldom exhibit two consecative times under the same name. However there will always be plenty of fools so long as the world stands, no doubt, and therefore the Fays and others will continue to thrive so long as they bait their hook for suckers.

Mr. A.B. French's timely and suggestive article, "Rationalism vs. Catholicism," which appears on the second page, shows that he is still alive to the interest of the people though engrossed in private business. We hope hereafter to hear from him more fre-

quently. Dr. Dake writes us that having rested and recruited his health, he is now in better con dition than ever for professional work and has located in Brooklyn. The Doctor had fine success in the West and with restored health he has good reason to anticipate increased good fortune in his new location.

Cart. H. H. Brown speaks at Willimantic, Conn., the 1st, 3rd and 5th Sundays of May. He will arrange for the other two elsewhere. He intends to visit Chicago during the second week of June, and will make engagements on the line of any rail road route to and from that city, for week days and Sundays between May 31st and June 17th, inclusive. Address him at Willimantic, Conn.

Mrs. Hollis-Billing has been obliged to bring her stay in Chicago to an abrupt termination owing to business matters which call her to New York. Her short stay here has been greatly enjoyed by her numerous friends and her early return is hoped for. We hope her experience in New York City may be as pleasant as it always has been here, and we presume it will, for in addition to her superior mediumistic gifts she is a lady of fine social qualities, endearing herself to all who become well acquainted with her.

Judge Coombs takes issue, in this paper. with our esteemed friend Dr. Brittan, on the much vexed and still very cloudy subject of spirit materialization. We welcome to our columns thoughtful and candid discussion, believing that only by such means can we arrive at the truth. We have too much faith in Spiritualism to dread thorough and critical investigation; and believe the well-intended but foolish "harmony" policy which smothers agitation, to be the

bane of advancing growth in our ranks. Dr. E. W. Stevens writes: "Last Sunday I spent with Dr. A. B. Spinney and his estimable family in Detroit. He is so well as to enjoy the quiet love and peace of his own home. Society may be glad. He is apparently well. Yet as a consequence of his recent illness, he is quite sensitive and a little nervously weak. But a few days will put him safely in his normal standard of health and power, together with experience paying the cost of sickness."

A FEAT OF MEMORY .- A correspondent in New York under the heading "A Feat of Memory," writes to Nature as follows: "The following feat of memory seems to be worthy of record in your pages. It came under the notice of the writer at the Fifth Avenue Hotel, New York. There the attendant, who is on duty several hours a day, has sometimes as many as five hundred hats in his possession at one time. A majority of them belong to people whom he has never seen before, and there is a constant flux of persons in and out. Yet even a momentary hesitation in selecting the right hat rarely occurs. The performer at the above hotel says that he forms a mental picture of the owner's face inside the hat, and that on looking at any hat the wearer's face is instantly brought before his mind's eye."

E. V. Wilson will visit Minnesota during May. His route terminates at New Ulm. The friends in Central Iowa, Southern Minnesota, Northern and Northwestern Iowa, can have lectures on Spiritualism with mental tests of spirit life. This will close his work in Minnesota for the summer. He will be at Lake Pleasant camp meeting during August. He is now arranging to visit Utah, Nevada, Montana, Colorado and Cal. ifornia this fall and winter, and will meet calls in all the principal towns from Chicago to San Francisco. He desires applications to be sent in early so that all arrange. ments may be made before the first of September, 1880.

Mr. Wilson's appointments are as follows: At Bement, Pratt Co., Ill., on Monday and Tuesday evenings. May 10th and 11th (scance on Tuesday at 2:30 o'clock); at Corre Gordo on Wednesday and Thursday evenings, the 12th and 13th inst. (seance at 2:30 o'clock Thursda:); at Decatur on Friday, Saturday and Sunday evenings, and Sunday morning at 10:30 o'clock, May 14th, 15th and 16th; in Mitchellville, Iowa, on the evenings of the 17th, 18th and 19th (scance on the 19th inst. at 2:30 o'clock); in New Ulm, Minn., on the evenings of the 20th, 21st, 22d and 23d; at Mankato the 24th, 25th and 26th; if terms are accepted; at Winnebago City, Minn., on Friday, Saturday and Sunday, the 26th, 27th and 28th. He can visit Clear Lake, Forest City, Algona and other places in Iows, if applied for soon. He will appoint time for Council Bluffs and Chariton, Iows, soon. Mr. Wilson will receive subscribers for the Religio-Philosophical Journal and will take orders for all the books advertised in its columns. Address, E. V. Wilson, Lombard, Ill.

# "Light for All."

The above is to be the name of a monthly journal devoted to modern Spiritualism, the publication of which will be commenced at San Francisco, Cal., the 15th of this month. A. S. Winchester is to be Manager. He will give an epitome of the weekly meetings at the different halls in San Francisco. and of the many mediums' weekly work, so far as he can get it, and such other matters as may prove interesting to liberal minds. including the general progress of the spirit-ual philosophy throughout the world. Terms \$1,00 per year. We hope that Mr. Win chester will meet with great success in his new field of labor.

# Organization Among Philosophers,\*

BY VAN BUREN DENSLOW.

#### SECOND PAPER.

Two advantages, the hope of attaining which has stimulated men to unite in religious organizations, can not be promised them by phiosophy. One is the double profit they are permitted to make out of existence by being promised all the rewards of righteousness through their repentance, though they may previously have reaped all the pleasures of iniquity through sinning. Mankind could drive no sharper trade with their moral governor than to be permitted to enjoy all the pleasures, for there must be some of this kind, that flow from deviltry in actual conduct and at the semadeviltry in actual conduct, and at the same time to have all the delights that would naturally spring from the possession of the right-eousness of Jesus, which is attributed to them on their entrance into the Christian organization by an effectual theological fiction. This is to sell their inheritance and get the price, and yet to keep both the price and the inheritance. It is to eat the cake and have it left. Its profitableness renders it as dear and precious as it is delusive to the Jewish and mercantile mind. Philosophy can promise no such charming plan.

Nor can philosophy daze the mortal mind by assuring it that its interests are constantly being looked after by a being that is unthinkable, that professes to be infinite, yet whose alleged infinitude is immediately reduced to the finite by surrounding it with such limitation, as that it is without matter without form. without a Creator, without a beginning, without the power to do wrong, without the power to learn, and yet notwithstanding all these limitations, it is also without a limitation, i.e., it is matter, it is form, it has a creator, it has a beginning, it can do wrong, and it can learn (and therefore is not omniscient).

The desire to be dazzled by the unthinkable, is as strong an instinct in man, as the desire to fly into the unendurable light and heat of a flame, is to a moth at night. And next to this is the desire to get both sides of existence, viz., all its sin and all its happiness.

Philosophy gratifies neither of these religious aspirations, while the promise to gratify both forms the staple of the consolation and profit derivable from all theologies.

One has only to weigh them carefully to see that the motive in forming religious organiza-tions, not only on the side of the priest, but on that of the devotee, has always been profit, or that which was believed to be profit.

If philosophers are to organize, in a manner to render them an effective and united force against superstition and nescience, unreason and social brutality, they also must present as an inducement a distinct basis of profit to every one who enters their organization. And, we may add, that if bases of organization had ever been proposed, in which men and women of philosophic minds could see a sufficiently clear prospect of returning dividends, either in the form of instruction, enjoyment or social advantage, to make the investment seem profitable, they would have been as perfect in their organizations as the Christians and as wide spread. They are as much interested in everything that is really profitable as the most superstitious. The very fact, therefore, that organization does not exist among them proves that, on any sound and profitable basis, it has never been proposed.

Having no delusions and no inflations for the vanity of mankind to offer, it is necessary that philosophy shall offer benefits which are appreciable, tangible, undoubted and proximate, if not immediate; and that it shall promethod of organization that broader than the hobbies of a few persons or cliques, and more enduring than the eloquence or influence of one or two talented men. Neither freedom, philanthropy, negation nor cooperation, each of which has been tried, forms a sufficiently broad or Catholic basis, upon which to resta philosophic organization. And any attempt to hase it on any one system of thought, whether it be materialist or spiritualist, evolutionist or supernaturalist, monistic or theistic, Spencerian or Hegelian is only substituting creed for movement and shutting out desirable elements from the philosophic pantheon.

Instead of beliefs or forms of doctrine, let distinct spheres of energy or fields of action be the basis of union. These would almost necessarily be:

1. The elucidation of the known, by lectures and instruction in the sciences, upon the arts and upon history, especially including the science of religious myths, the art of governing society by means of them and the history of the good and evil effects thereof upon mankind; the sciences that bear upon an intelligent and unpriestly conception of the world, of duty and of character—the sciences that stand related to health, to wealth, to right living and to good soverament;

2. The investigation of the mysterious by expert and trained committees composed fairly of opposing schools of observers and thinkers concerning the phenomena to be investigated. and these should include the past spirit phenomena of all ages, nations and religions. as well as the present. We do not mean by the mysterious, the entire domain of the unknown, still less that of the unknowable, but rather that wherein the conflicting nature of the evidence tends to confuse and unsettle the mind by its apparent inconsistency with itself or with observed phenomena and understood

3. The enjoyment of art and the cultivation of the beautiful, whether it be through the works of nature or of man. Music, poetry, painting, the drama, scenic representation, dancing, the physical health, grace and prowess, which are so much more highly esteemed in philosophic than in superstitious epochs; sculpture, architecture, athletic, manly and womanly sports, whether in hosting, riding, swimming, rowing or hunting—these are among the festivities to which a philosophic church should seek to invite its communicants. Whatever inverts the processes by which ascetecism has sought to destroy the body as a means of perfecting the soul, may with great safety be adopted among persons moderately instructed in the true philosophy of the passions and in the actual nature of virtue.

4. The promotion of human happiness, by social, reformatory, industrial and philanthropic efforts that shall confer aid without encouraging mendicancy, and shall diminish poverty without either insulting or bluffing

the poor. Such an institution, made up by combining the most useful features of the university or college, with those of the atheneum or theatre, and of the church, should consist of three

parts, viz: 1. A proprietary and official part to be presided over by trustees, who should have charge of the property and finances.

2. A professional or faculty part, to have charge of the several departments of elucidation, investigation, art or esthetics and relief

or humanitarian work. 3. A membership or beneficiary part, which might very naturally consist of three classes,

\* By this term is meant in this article, those whose minds are freed from the superstition of Christianity, and whose purpose in meeting is their own enjoyment and instruction, and not to placate or worship a Deity.

viz: (a), those who are members for life, (b). Brooklyn (N. Y.) Spiritual Fraternity. those who attend upon particular courses of instruction or entertainment for a year, upon season tickets, and (c), those who attend only occasionally upon single tickets.

These three departments call for the cooperation of three representative classes, the first of which would consist of practical men of business and of society. The second would consist largely of scientific and professional men, artists, actors, students, literaries, doctrinaires and philosophers, par excellence. The third would consist of all who expect benefit from the institution, whether social or intellectual, industrial or esthetic.

Such an organization could be provided with the means essential to its work, only by a somewhat clear apprehension in advance of what is to be the value and nature of the work. The community will seldom buy a cat in a bag. In this as in all other forward movements, the imagination must go before, outlining as nearly as may be what ought to be the nature of the work, and if the experiment be wisely undertaken, actual experience will show the facts to be not altogether identical with the illusions which the imagination has predicted, but generally something of more solid value.

In building christian churches, the illusory motives have been those of saving souls from hell, and perfecting the complete supremacy of the crude and fanciful notions of an illiterate and untrained jewish peasant over the

mind of the entire human race. In founding a college of philosophic, ethical and social culture, there may be involved illusions, but they will at least be those of the most advanced character which the human mind in its present stage of culture can conceive, leaving to our more enlightened posterity to profit by our appliances and dispel our illusions, as we are doing by those of our

Let us first outline, as nearly as the imagination may do in advance, what the routine of such an institution, adapted to the larger cities, should be, what the cost of maintaining it, and what the inducements to maintain it at a profit on purely business considerations, i.e., so that each contributor to its revenues shall get his money's worth. Cities of smaller size would not necessarily find feasible modifications of this general plan to be more expensive than the present system of maintaining the steady preaching of a half dozen shades of Christianity, all virtually the same, and supplementing them by courses of lectures and con-

certs extra. Persons who will consent to lecture gratui-tously on any topic, are generally hobbyists, who have no other audience on which to inflict their notions, or specialists who use the lecture-room as a means of advertising. A few of them will be professional men who can afford to give one lecture a year to the public without feeling the loss. A few others will be students who will be greatly aided in their evolution by the stimulus imparted to them by delivering an occasional lecture.

Through these various motives, the Cooper Institute in New York and the Philosophical Society in Chicago have maintained courses of lectures, one a week, for most weeks of the year, at no other cost than that involved for half rent, stationery, etc. But such lectures tend to vagaries, sometimes illustrate nonexpertness, as well as superficiality, and while they ventilate individuality, they do not inspire confidence, and they are so often a disappointment, that the attendance is necessarily and perpetually small. Further they can give often but one lecture on subjects, whose thorough elucidation would require many lectures.

A college of philosophy should give two lectures on every Sunday (unless one or both the Sunday hours could be better occupied by the art committee), and at least two during the week, generally by paid lecturers. It should not be made, as most of our theological colleges are, an asylum for broken-winded scientists, who are still in the Mosaic age; nor, as many of our fashionable churches are, a circus for the display of mere bareback agility, in balancing between science and superstition, with long interludes of empty speech and oc-casional distributions of sugar plums for babies. Supposing two hundred scientific and esthetic lectures and art or other exhibitions to be intended for the year, from two-thirds to three-fourths of them should be under the auspices of the faculty of science and of art. An eighth of the public meetings would be sufficient for the department of investigation to present their results, and another eighth for the department of relief and social reform, Instruction and pleasure should be the primary objects of the college; experiment, exploration, discovery and charity should be inciden-

A hundred and fifty lectures and art exhibitions each year might be made to combine in their varied and profound attraction, the best features and most useful results of a professional college course, a weekly attendance on the preaching of several of our most intelligent pulpit orators, a frequent seat in the theatre or at the opera, and a steady attendance at the best public lectures. Under the head of lectures, let us assume six lectures on astronomy and world-genesis, by Richard A. Proctor, Prof. Watson, William Denton, or Dr. Winchell; six on chemistry, by Profs. Doremus, Douglass, Wheeler, or either of a score that might be named; six on anatomy and physiology, by certain of our leading medicists, whom we need not name; six on juris prudence and national polity, by Dwight of New York, Cooley of Ann Arbor, Ryan or Vilas of Madison, or Hammond of Iowa, not to mention the competent gentlemen for such a task in our own midst; and so on through a galaxy of lecturers upon every conceivable subject of science, art or philosophy, such as has seldom before been drawn to one platform or induced to minister to one congregation Mr. Beecher receives at the average \$250 per sermon, or \$500 per Sunday, but his performance nets a steady profit to his church. Most city preachers receive \$50 per sermon or \$100 per Sunday, and the attendance is expected to be sufficient to pay as much more for other

Such a programme as that we have indicated, might reasonably be expected to draw steadily, and at the average fifteen hundred persons, and at reasonable charges, to warrant a liberal expenditure. It should be the business of the art department to decorate the room in which these lectures are given by as elaborate paintings, and to accompany them by as artistic music as are to be found in any churches, so that if the lecture should prove as dull and as essentially untrue as most sermons are, the audience could still feel repaid.

It appears from the Philadelphia Record that bogus medical colleges don't flourish

well in the Quaker City. It says:
"Another of the faculty of Miller's bogus college has come to grief. Dean Miller was expelled by the Methodist Conference; Rev. Adjunct Professor Major was suspended by the same body for one year; Rev. President Ingraham has been suspended by the Local Preachers' Association. The fourth head dropped in the basket yesterday. Rev. William R. Orvis, Professor of Materia Medica, was expelled from his membership in the Philadelphia Association of Congregational Ministers."

Among the very many able teachers of modern spiritual phenomena and its philosophy, none have a more extended reputation than Giles B. Stebbins, of Detroit, Mich., and when he wrote to us that he should be in our vicinity at this time, and would be glad to speak to us, we sent him a fraternal invitation to do so, for in the work before us we find perplexities and sometimes much to discourage. When men and women of marked moral, spiritual and intellectual character, desire to meet with us and are willing to tell us of their own ascent into the realms of peace and spirituality, it strengthens and encourages us in our work; for while, in a certain sense, our labors here are of a local character, the principles involved are dear to every Spiritualist everywhere, and when words of sympathy and God-speed comes to us from all over our land, we are better able to work for the upbuilding of a true rational Spiritualism in our city, and the work that we have already accomplished may stimulate others to organize similar fraternities on the same broad and catholic spirit in which ours is founded. Bro. Stebbins holds his age well and seems

to be in the prime of life, with many years before him of active labor in the cause. He is an easy, fluent speaker, and commanded the close attention of the audience to its close, and the only objection made was that his lecture was too brief. His subject was, "After Dogmatic Theology, What?" As our brother has published his thoughts in book form, we advise all the readers of the RELIGIO-PHILOSOPHICAL JOURNAL to send to the author or the publishers for a copy, and which I suppose you, too, have in your book department for sale. He said that it is evident that there are but two phases of thought at the present time; one is mater-ialism as represented by Robert Ingersoli and men of that stamp, and he illustrated the fact that theology is fast losing its hold upon thinking people as absurd and untrue, and the natural result is that many who have believed in an immortal life, are fast drifting into materialism. Spiritualism and its philosophy was antagonistic to this scientific materialism, and at the present time had become popular, for it demonstrated the facts of a continuity of life beyoud the grave; it gave to the world a sound and rational system of ethics, and it inculcated a religion practical and beneficial in its character, and it seemed to the speaker that in modern Spiritualism with its vast array of demonstrable facts of which onetenth had never been published, we had that which is to follow dogmatic theology, and which is to save and bless the world. The speaker in conclusion said that it gave him great pleasure to meet with us, and urged us to be faithful and earnest workers in the cause that is to give to the world a better and a truer faith than what it had yet seen.

On motion of Judge P. P. Good, of Plainfield, N. J., a vote of thanks was given the speaker for his able and interesting lecture, and as he brought with him some copies of his new book upon this subject, they were

readily purchased by those present.

D. M. Cole was the next speaker, and said that he was less inclined to be critical than was usual with him, for he listened with deep attention to the lecture and admired its broad catholicity of spirit, but that in his experience he found that Spiritualists were inclined to be dogmatic, and some were even now ready to formulate a the clogy, and that men must have some dogmatism if they had a belief in anything.

Judge P. P. Good gave an interesting account of his recent visit to Boston, and spoke particularly of visiting a family in Cambridge who were Baptists, and members of the leading church there, all of whom were Spiritualists. In this home he found an ignorant Roman Catholic servant girl who was a very fine medium, and who while entranced, gave him excellent tests of the presence of his own loved ones. He found the interest deep and widespread among the thoughtful, cultured and relig-

icus everywhere. Wm. R. Tice related his experiences with Mrs. Pickering when she was placed under strictly test conditions, and materialized forms appeared. He also spoke of a scance with Henry B. Allen, and while his brother held both the hands of the medium, he felt spirit hands all over his person.

Fred Harlam was the last speaker, and he paid Bro. Stebbins a very high compliment, and urged upon all to purchase and read his new book on "Dogmatic Theology," as being of great value to the thinking world. Bro. Harlam gave a very interesting account of a séance he attended at Mrs. Fays in Boston, on the evening of April 25th. At this circle a spirit friend appeared, whom he fully recognized, and while standing close to her and looking into her face, she dematerialized before his vision. At this circle the medium and the spirit came out of the cabinet at the same time, and while standing there the former became exhausted and fell to the floor. Seventeen persons saw this manifestation. In conclusion, Bro. H. urged all to live lives of purity and goodness, and said that Spiritualism had been to him a Savior in many ways, and if it was rightly understood it would be a blessing to us

Among others present to night was Dr. Ormiston, one of the leading physicians of Brooklyn; N. B. Reeves, John Young, W. G. Crissey, and many others. The hour was quite late when we separated, and we all feit that we had enjoyed one of the very best meetings ever held in our hall. Societies everywhere should invite Bro. Stebbins to their platform, for teachers like him are now needed very much to instruct and enlighten the people everywhere. In the broad prairies of the West the friends should keep Bro. Stebbins at work, for if you do not, he will be attracted to the East, for we need hundreds of just such teachers to instruct and aid us everywhere.

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Our readers doubtless remember a very remark able proposition made by Messrs. Marchal & Smith, Organ Manufacturers, of New York City. The enthusiatic reception which their "New! University Organ" received from all who tried it induces them to renew their offer in this issue of our paper. The terms on which these gentless. our paper. The terms on which these gentle-men offer their instrument insures complete estistaction. They not only offer a price at which it seems impossible to furnish such an Organ, but also send it on trial, and if in every respect it does not please, they remove it without cost. There is no doubt that its power, sweetness, variety and economy have made it the most popular

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Spiritualists Camp Meeting in Pennsylvania.

The First Association of Spiritualists of Philadelphia, will hold a Camp Meeting at Neshaminy Falls Grove, Willett's Station, on the Bound Brook railroad route to New York, 18 miles from Philadephia, commences on the 16th of July nest, and continuing to the 18th of August.

For particulars as to charges for tents, boarding etc., apply personally or by letter, at an early day, to Mr Francis J. K. ffer, General Superintentant, No. 615 Spring Garden street, Philadelphia, or when in session, to him at Oakford P. O., Buck county, Penn.

Speakers of both sexes, eminent for talert on the public platform will be engaged.

23 10 12

JOSEPH WOOD.

Iowa Spiritualist Camp Meeting.

The Spiritualists of Northern Iowa and Southern Minnesota will hold their Third Annual Camp Meeting at Seneca Park, near Bonatz, Howard Co., Iowa, commencing June Soth, and ending July 4th or 5th. Dr. J. M. Peebles and Prof. S. Niles have been engaged as speakers. Mrs. H. N. Van Demen, paychometric and business medium, and Geo. P. Colby, Ciarroyant and test medium, will be in attendance, and a general invitation is extended to all who feel interested to attend and take part in the exercises. On Friday evening there will be an Independence Sociable with music for dancing, and if desired, good music will be furnished for dancing every day from 6 to 9 or 10p. M. Let all who can bring tents and bedding. Wood and key will be furnished free to all campers. Com. of Arrangements, J. Nichols and Ira Bl-dridge, of Cresco; W. Nash and W. Stork, of Lime Springs, and G. W. Webster of Hogair. Bonair is on the Chicago, Milwaukee and St. Paul R. R. Letters of inquiry may be directed to G. W. WEBSTER, Bonair, Howard County, Iowa.

#### A Mass Meeting for all Women Who Want to Vote.

A Mass Meeting for all women who want to vote will be held at Farwell Hall, 148 Medison St., between Clark and La Salle atvects, Chicago, Ill., Wednesday, June 2nd, 1880, at 10 a.m., 2.50 and 82.m., Wednesday, June 2nd, 1880, at 10 a.m., 2.50 and 82.m. Every woman in the United States who sees or hears of this call is most earnessly invited to be present at this meeting. If this is impossible, abe is arged to send a letter or postal, with her name and wish expressed in her briefest and strongest manner, addressed to

Now let us receive at least twenty thoustad postale, and let them be sent in ample time to reach our meeting at Farwell Hall in season.

The heat speakers in the United States will be present. Our delegates will proceed from this meeting to the Republican Nominating Convention, to present our demand for their insertion of the following plank:

Resolved, That the right of suffrage inheres in the citizen of the United States and we piedge usualives to secure protection in the exercise of this right to all citizens, irrespective of sex, by an amendment to the National Constitution.

Let us meet together and by overwhelming force of numbers show our extractness and our determination to secure for ourselves the acknowledged right of self government.

Susam B. Autpour,

Vice-Pres. at Large, N. W. S. A.

All papers friendly to woman's demands are requested to copy this call. Women are averywhere arged to give it wide circulation.

Spiritualist's and Medium' Meetings.

A Spiritualist's and medium's meeting will be held by Dr. Wm. Wiggin. Sundays, at 3 p. m., at 508 Weat Madison street. There will be trance speaking, tests,

Brooklyn (N.Y.) Spiritual Fraternity, Fraternity Hall, Cor. Fulton St. and Gallatin

These meetings are held every Friday evening, at half-past seven. The themes May 7th.—Col. Wm. Hemstreet. Way 14th.-"Mediumship and Mediums."

Honry Kiddle. May 21st. - Prof. J. R. Buchanan.

May 28th.—An Experience Meeting. June 4th .- "The Gospel of Humanity. Mrs. Hope Whipple.

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# $\mathbf{WHAT}$ ?

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with Mind eathe Soul of Things. Which shall we enter? To give Materialism fair statement and criticism; to show it is a translent stage of thought; to expose scientific dogmatism; to show that Materialism and Spiritualism are unlike and opposite; to give fair statement of the Spiritual Philosophy. and a choice comp and um of the facts of spirit presence and chirrorance; to skow the need and importance of psychophysiological study, and of more persect scientific ideas and methods, to emphasize the sense life and the spiritual powers of man, and to help the coming of a natural religion, with bigotry or superstition, are the leading objects of this book. Full of careful and extended rescurch, or thought and mirlinal ineight, it meets a demand of the times, draws a clear and deep line between Materialism and Spiritual helps to right thinking. Its facts of spirit presence, from the long experience and wide knowledge of the nather, are on-

pecially valuable and interesting. Choth, 75 cents; paper, 30 cents; postage from

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AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

There's Good in All.

The great Divine Ruler has so planned and fashloned the laws of nature, that the embodiment of every thing embraces good; and wisely distributed among the good is the opposite, which is bad, and he has to the highest form of mechanism (which is man) given reasoning faculties, and endowed him with strength and prudence to aid him in sliting out the good from the bad, and to apply it to many sources of development whereby the human race may be benefited.

apply it to many sources of development whereby the human race may be benefited.

The thought of human depravity casts a shadow of doubt as to the good intent and wise purposes of our all-wise Father, in whom we are taught, and readily affirm, that all his laws are perfect, and in each human form is planted a spark of the Divinity, which from circumstances and elements exist-ing, may, as it were, lay dormant, which may give to the careful observer a reason to judge that such to the careful observer a reason to judge sharshed to the careful observer a reason to judge sharshed not a spark of love for the good in him. It matters not how far he has gone down the scale of degradation (accomingly he is gone to utter ruin), but from some eventful source a secret spring is touched, and there buried beneath the garbook touched, and there buried beneath the garbook touched. ignorance and vice may be seen a heart which the tender touch of love has not caused to shine forth. It may be weak from unuse, yet how soon, if fanned by gentle words and winning smiles, the spark

will brighten into flame.

Where is the brother or sister, if debarred from the aunshine of friends, but would feel thus? What is there in this world worth living for, with the thought that "nobody cares for me and I care for nobody." The evil tendency will then predominate, and at a swift rate they are hurled down the abyse to destruction and degradation. Do we ever stop to think how much we are to blame for this, though unmeaningly and unknowingly? Yet we are dealing every day with sensitive beings, whose nerves are not strong enough to bear the taunts and derision thrown out in a careless man-ner. How much it would add to their happiness and to ours if we would never utter a word to fel low mortals that might cast a shadow of regret. Be ever ready to give an encouraging word to the erring, and a gleam of sunshine will enliven the real good which is implanted in their divine na-

I would ask: Where is there as good a place to plant the seed of benevolence and justice as under the parental roof? How many of us with our everyday cares, thresome and perplexing as they usually are, forget the kind words and gentle manners which endear us to each other, and also make home pleasant and attractive to the young members growing up within the household, from whom in future years will be mirrored back to us the seed sown? "As the twig is bent the tree is inclined." How forcibly should this thought impress us, and we by diligent care should cultivate aright the minds of the tender germs intrusted to our care, that they, by following the precepts of our guidance, may proclaim to the world that our lives were not a failure, but that our good deeds be like bread cast upon the waters.

To what length and breadth may we not extend as we reach out our minds into infinite space, to grasp an idea of the magnitude of the numberless onders of creation; and yet after the most careful research and unceasing toil, there is every day some new unfoldment. When man from diligent toll has worked early and late to unearth the hidden treasures of mind and matter, and comes to the conclusion that he has achieved much, how comparatively little does he yet know of the deep mysteries of each nook and corner-each fitted with minute objects, every one in itself a study as to its origin and formation, and when properly analyzed will but add strength to the assertion, "There's good in all." There is naught that exists but that is placed here for some purpose, yet we with our selfish and discriminating minds often wonder why many things were brought forth, y uncerstoon in laws governing the universe, we would know there was a time and a place for each, and that from them good might spring forth, although we in our blindness could not discern it.

We hall the joyful anthem sung O'er this terrestrial ball, From every note the praise be sung: There's good, there's good in all.

There's good in every man's intent, If reason be his guide, The inner secret monitor

Will lead us not aside. MRS. ANNA SHADLE. Ottokee, O.

"Morality and Religion," etc.

The article in the Journal of March 13th, headed, "Mo-slity and Religion Alone not Sufficient— They Must be Backed by Force," seems to me to be unphilosophical. How can it be, if the natural effect of kindness is peace? "If a man's ways please the Lord he maketh his enemies to be at peace with him." "The evil bow before the good and the wicked at the gates of the righteous.' There are very many cases that might be cited in which this principle has been successful. There may be apparent exceptions to this general rule, but if examined into, quite likely there will be found to exist causes sufficient for punishment. Perhaps this tribe was selfish, exclusive, proud, puffed up and looked down with scorn upon the surrounding tribes or nations, thereby securing their hate. If so, it might in Providence require a severe punishment to bring them to a sense of justice and humility. The fact that no converts to christianity had been made in sixteen years of missionary effort, shows them to have been a

proud and stiff-necked people.

I realize that without war the blessings of peace would be unknown; that without sin and conflicts which attend it, there would be no progress. After all, the end being peace, there is no way to secure but by bringing into exercise acts of love and kindness; therefore it becomes a duty to inculcate it, whatever the higher powers in their wisdom may permit as a curative process to a stereotyped hardened people, we may not presume to do evil that good may come. It is our duty, like children, to obey; otherwise would it not be denying the power and efficacy of faith which works by kind. ness and love to save? Force may queich but not convince. Fire is a good friend, but let us not advocate incendiarism. War is all that and more.

The foregoing is written as preliminary, but my suspicion of the New York article is awakened. It reminds me of a fictitious story gotten up by Rev. Dr. Worcester, nearly fifty years ago, about the people in the Island of Loo Choo, who were represented to be in a high condition of morality and religion, and were greatly shocked at the killing of a bird by visitors. The story was fine and beautiful, but having so many letters of inquiry about it, he found it necessary to acknowledge it a fiction. This African story may and may not be a fletion. We know that ever since Constantine, religion has been upheld and protected by the award, that wars have generally been religious ones; that the clergy-craft and the doctor-craft would like to have a national religion and a national medical practice supported by force under law. Notice, the missionary was careful to repeat the phrase, "There is no God." Now if they get a God in the constitution, it must be, of course, a God of battles. Is not this B. M. an enemy in the camp? We are surrounded with perils and must keep up constant vigilance. You are on the watch tower and must give no uncertain sound. Who is this B. M.?

OLIVER PORTER.

The setting of a great hope is like the setting of the sun. The brightness of our life is gone. Shadows of evening fall around us, and the world seems like a dim reflection—itself a broader shad-ow. We look forward into the coming lonely night. The soul withdraws into itself. Then stars arise and the night is holy.—Longfollow.

As in the sun's eclipse, we can behold the great stars chining in the heavens, so in this life's eclipse have men behold the light of the great eternity burning brightly forever!—Longfollow.

All human authority ceases at the point where edience becomes criminal.—Dymond's Essays,

Letter of Invitation to all the Spiritnalists of the Earth.

THE CIRCLE-"THE TRUTH"-LOVE UNTO THE MOST DISTANT,

REPUBLIC OF MEXICO. Dear Brothers in faith:

From the knowledge of the healthful principles of spiritualism, which has opened our souls to the light of the truth, we have consecrated our-selves to sustain and propagate its doctrines, con-vinced that it is the mission of the truthful Spiritualist. But feeling weak before the serious dif-ficulties of the enterprise, small before the ac-cumulated numbers of adversaries who combat he, more than once we have felt our strength to weaken, our spirits to vaciliate, and notwithstanding the faith and enthusiasm of which we felt pos-sessed, we have regretted now, not to have con-certed with our brothers, that congregate in groups more or less numerous, on the whole sur-face of the globe, and work like us to secure to humanity its future destiny, hence we now believe it to be our duty to address ourselves to them, soliciting their help and co-operation in a work of so much magnitude.

Up to the present time, there has not existed among the diverse Spiritual circles other relations than the courteous exchange of publications; now we think that in the nature of our principles, it develops the necessity of maintaining among us relations more intimate and close. Our studies, our opinions, the organisation of our societies, the manifestations that in them they obtain—all de-mand a union, without which our works will be less important, our efforts more weak, and thus will increase the difficulties, making less rapid the progress of Spiritualism. How many times by the failure of opportune assistance, of wise counsels, of examples worthy of imitation, the error will have usurped the place of the truth, and

painful deceptions surprising the good faith of sincere believers, having a tendency to queuch their ardor and destroy their faith.

To avoid these evils (which give an apparent triumph to our adversaries) is what we propose, calling to all our brothers for a union indissoluble which corresponds to the solidarity of the doc-

trine we profess. We have always entertained the profound conviction that the circles established in all parts of the world, are not-to say it thus-more than the links of the chain that unites the earth to the immortal; if this is thus, if we all tend to the same end; if we are illuminated by the same light, if impelled by the same desire, then why do we live independent one from the other? Why not make our works uniform? Why not form saingle, solid compact body, strong in its union, imposing by the disinterestedness of its appearance, and in-

vincible by the truth it proclaims?
We trust that penetrated by the spirit that guides us, all our brothers will respond to our invitation, mutually extending their arms with the same love, with the same good will with which some day, our spirits will love in the space with-

out bounds, in the life without end.

How ought we to verify this union? Under what basis ought we to establish our relations? We do not attempt to indicate it, preferring to submit the project to illustration of the brothers, who adopting our idea, answer us satisfactorily. For this end, we request to the gentlemen direct ors of spiritual publications, that they deign to insert this letter in their columns, and send some copies to the directors of meetings and societies, so that they may conveniently circulate them that we may know the opinion in this respect, of the greater number of our brothers.

We love you from the heart, calling you our brothers.

"Love to the most distant." JESUS C. BAEZ. Representative of the circle.

Toluca, February, 1850. Direction in full: Jesus C. Baez, à la Administracion de "La Razon" Calle Constitucion numero

2, Toluca, Mexico. I take pleasure in translating and sending this, and hope you and the other papers will comply with the request. I thank you for Spanish papers, which I have read with much enjoyment and cir-

culated among Spanish Catholic friends. The writings are beautifully charitable, simple and sometimes profound. Yours in all useful works and in all truth.

JESSEE H. BUTTER.

Correspondence from Springfield. Mass.

The lectures by Henry Kiddle, of New York, on the Bible and Modern Spiritualism, and the Soul's Salvation were given here the 18th of April at Gill's Hall. They were well received and listened to with much interest by a number of people who do not usually attend. Mr. Kiddle reads from his manuscript, but is not closely confined to it. He has a pleasing and easy address, and brings to the platform the manners of a gentleman. His argu-ment from the Bible was conclusive, and both his lectures are very well adapted to people just be-

ginning the investigation.

The Pilgrim, J. M. Peebles, will lecture here the last four Sundays in May, giving also lectures each Saturday evening previous upon his Travels

The lectures of Joseph Cook on Spiritualism are being read here considerably by seekers after the new phenomens. It is generally conceded that Cook has entered so far into the investigation and admitted so much that there will be no retreat for him. One of the Webster's Dictionary Merriams here, a prominent light in the orthodox church, regrets that Cook has "dabbled into the subject." He fears he will be lost to orthodoxy.

"Bob" Ingersoll gave a lecture here Thursday evening in the City Hall, on "What must we do to be Saved." He had an audience of some six hundred, and his wit, humor and his trenchant sentences convulsed and convinced hundreds of his audience. He is scattering the firebrands of truth among the musty church rubbish of the old stamping ground of Jonathan Edwards, and the Con-necticut Valley is fast abolishing "Hell" and the blue New England theology.

Washington Glodden, the literary preacher of the North Congregational Church of this city, is throwing out from Sunday to Sunday fresh thoughts on new subjects, and leading his con-gregation forward as fast as they can bear the light. He is a reformer and is doing a noble work

I listened to a discourse from Rev. Phillips Brooks, of Boston, at the Episcopal Church here on Easter Sunday. He took bold ground and advised his people to accept all the new truths that science found, no matter if it did seem to conflict with previous ideas or traditional beliefs. He said the religious ideas of the Episcopalians must change with the progress of knowledge and that all truth coming from God must prevail. He said much more in the same strain, and left the impression that one prescher at least in that church of fossil beliefs was advancing along the line of

the new discoveries in physics. The Free Religious Society here had a sociable on Friday evening the 23d, at Gill's Hall. The attendance was rather small owing to the lateness in the season and the attractions of lugersoil the

Quite a sensation has been produced here lately by the distribution through the city of a spirit-message from the late William Gunu, a prominent wholesale liquor dealer, who passed away last fall. He belonged to the very aristocracy of the city, being wealthy and living in an elegant residence on Maple street. His present opinion of the busi-ness by which he obtained his wealth is not very flattering, and the high tone of society in which he moved, do not reliab his coming back to speak the words of regret, which are the burden of his message. Some person saw the message in one of our journals, and from benevolent motives, had a lot printed for free circulation. It is quite a good temperance tract as you will see.

F. L. H. Willis spoke here the 25th of April, and N. L. H. Willis spoke here the 26th of April, and gave two good lectures. It will be a great improvement here if such lecturers as Peebles, Kiddle, Willis, Denton, Baxter, Lynn, Wheelock, and others of same grade are called to the exclusion of clap-trap speakers and mere sensationalists, who mistake noise for argument, and eccentricity for shillty. There are hundreds of people here who are ready to accept the philosophy but who have too much refinement and good taste to be mixed up with vulgarity and questionable reputations.

À Curious Incident.

To the Editor of the Helicis-Philoses As I see an occasional request in your paper for incidents of a spiritual nature, I have decided to send you a somewhat singular one which oclearned and very worthy gentleman, whom we will call Mr. A., had been educated for the ministry in a certain faith. Some years after entering upon his calling, he formed the acquaintance of a clergyman of another denomination. As their friendship ripened, Mr. A. became convinced that his was a wrong faith, and adopted that of the other. This led to a schism in the family—the wife and children adhering to the original faith, while the husband and father became an object of scorn, though never swerving from his new faith. Matters were in this disagreeable, unsettled state for several years, when a prominent wealthy lady of the neighborhood died. Quite a strong friendship had existed between this lady and Mrs. A. Mr. A. and family attended the funeral which

occurred late in the afternoon. After returning

home and taking the evening meal he retired, as was his custom, to his study for the purpose of reading. The book which he selected for the evening was Jung Stilling, in which he read until about eleven o'clock, when lowering the book a moment to reflect upon a passage which he had just read, a loud knock recounded upon the outer door. He proceeded slowly to the door, intending to administer a severe rebuke to the person who had thus rudely disturbed him at so late an hour, but before he reached it a voice screamed, "Open the door this minute or I'll tear the house down!" Hastily throwing open the door he found "darkness there and nothing more." Not a soul was visible, and utter silence reigned without. He closed the door and went back to his book, but had not read long when a cry of pain was heard in the nursery, and his little daughter, a child of seven or eight years, cried out. "Papa, some one is choking me." He hastened to the bed and found the child nervous and excited as though she had been struggling with some one. Supposing her to have been the subject of nightmare, he placed her feet in a warm water bath, rubbed them dry, then returned her to bed and endeavored to soothe her to sleep. As she still remained restless, he sent for a physician who pronounced her perfect ly well, only nervous from a bad dream; gave her mild sedative and said she would be all right in the morning. However, medical skill in this case as in so many others of a similar nature, proved of no avail. The child grew speedily worse and died in a day or two with no marked disease save nervousness, as the physician termed it.

Not long after this, Mr. A. was again reading Jung Stilling at the same hour as before, when having reached the identical passage of the previous occasion, the same knock was heard and the same threat repeated. Again he opened the door and found nothing there. Fe returned to his book when a cry of pain was again heard in the nursery, and a second daughter complained that the little sister who had just died was choking her. The father applied the warm bath more thorough ly than before and sent for the physician, who again pronounced it a bad dream," etc. The child continued to droop. Every thing was done that thought could suggest, but to no purpose, for she too died in a short time. This case has puzzled me exceedingly. It was evidently the work of spirits seemingly actuated by a desire for revenge, though I cannot understand why, as Mr. A. is extremely worthy, liberal minded, benevolent and greatly admired by his intimate friends though understood by but few of them.

Among your many readers there are doubtless those who will understand this case. Should any one deem it worth the while, I would be glad to see the explanation.

MRS. E. C. HVDK Smithfield, Va.

Cleveland Notes.

The Cleveland Society may well be proud of the success of the exercises held to celebrate the Thirty-Second Anniversary of Modern Spiritual-

ism. Cleveland is the spiritual center of a wide area, and offering unusual railroad facilities, the meetings there are always of a representative before were drawn together, and there was an en-thusiasm and spiritual feeling manifested indicating growth in the right direction.

From the morning to the evening session, the time was completely occupied. Brother Lees had made up a rich programme, and by his superior executive abilities, everything moved with calculated order and harmony. If every town in the United States had a Lees, a Nichols or a Champion, in ten years Spiritualism would be the strongest power in the land.

Father Lawrence was present and had the pleas. ure of seeing the deep luterest taken in the day which was first selected through him by the Spiritworld; not as strong as last year, and evidently before many auniversaries to take his place with those who seem to occupy all his thoughts.

Mrs. Shepherd made an excellent impression as an earnest devoted worker and interesting speak-er. The snow-white head and benevolent face of Mrs. Morse was like a benediction. Simple and unaffected in her manner, she at once establishes a deep sympathy with her hearers, which never falters. Prof. Seymour gave a short and thought

The singing was by the Grottan-Smith family father, mother, son and two daughters, and with out fear of contradiction, we say that they have no superiors in the ranks of liberalism or any-where else. Honored and respected by all who know them, they give character to the entertainment at which they appear. They sing songe of the new dispensation, pouring out their whole souls and lifting the thoughts of their hearers into the very heaven of harmony. We would like to see them on a triumphal tour of the country, sing-ing out the Old with their glad songs of the New.

The Lyceum gave an entertainment in the even ing, which was extremely successful. As we sat and listened to the answers from the groups, we thought; "Oh! that Brother A. J. Davis was here; how the memory of this evening would cheer him when he becomes disheartened over the seeming.

ly slow progress." It is the greatest pleasure for us to meet the friends at Cleveland; so many of them that space will not even allow us to record their names all ressured up in memory. Their kind words are full of strength and assurance.

HUDSON TUTTLE.

Mrs. Miller and Independent State-Writing.

I wish to call your attention to a feature of Spiritualism that I have never seen in print. Mrs. Miller, as I have told you before, is an excellent slate-writing medium. She always sits with her right side to the table, and holds the slate under neath with her left hand, her right hand lying upon the top of the table. Her husband being a clairvoyant, he will sit at one side of the room and describe the spirits as they come up to write He says the spirit stands at Mrs. M.'s pack, a fittle to the right, and writes upon the slate just as if there was no table there; or, in other words, writes right through the top of the table. Mrs. Rooney had great curiosity to know how a spirit loss the writing, so she viewed the operation with a clairvoyant eye, and makes the same report that Mr. Miller does. He says that it can be used as a test. Let the clairvoyant sit back and describe the spirit in a low tone to some one, and then compare the signature of the spirit with his description.

One evening he recognized the spirit of George Washington as being present; said he was walk-ing to and fro in the room waiting for a chance to write. Chairs and tables are not at all in their way. He soon steps up to write, takes up the pencil, makes a stroke across the slate, then looks at the pencil, apparently to see if it is all right, then he writes; and when the slate is examined the names of "George and Mattha Washington"

are on it. C. W. SHART. Benver, Col.

A. P. Miller, editor of the Worthington (Minn.) Advance, writes: My interest in the Jour-MAL and the great cause never abutes. We are in a church-ridden town, but the leaven is working here besutifully. Mrs. Plotts gives many good tests, and inquirers are increasing. Mr. McMillan is developing into a good physical madium and we are promised materializations. Watchman, What of the Night?

From my tower of observation I perceive that the foe is vigilant, vicious and bitter, leaving no stone unturned to accomplish our overthrow. They have planted their battery on commanding positions, and have trained their guns to bear upon every weak point.

stion.-What are our weak points, Watch-

Answer .-- Your weakest point is in the tendency of many of your speakers and followers to christianize Spiritualism, and it is a growing svil. Better teach a moral Spiritualism than a christian Spirit-

ualism.
Q.—What is the difference between moral and christian Spiritualism?

A.—Morality is a system or practice of moral du-ties, and is involved in six commands: 1. Thou shalt do no murder. 2. Thou shalt not commit adultery. 3. Thou shalt not steal. 4. Thou shalt not bear false witness. 5. Honor thy father and thy mother. 6. Thou shalt love thy neighbor as thyself. Christianity teaches that for salvation, or to attain eternal life, you must believe in Jesus Christ, the very son of God, and him crucified, and that eternal life can only be obtained through belief in the atonement offered by Jeaus, the blood of Christ. This system has produced more than one Pocasset tragedy, therefore any tendency towards christianity is a departure from the moral code of "How to attain eternal life" (Math. 19)

There is not on record a single Pocasset tragedy or other crime as a result of moral teaching. Your second weak point may be found in the disposition of many to amalgamate Spiritualism and materialism in all of its multiform relations, such as atheist, materialist, Unitarian, Univer-salist, or christianity in any of its relations. Why should you, the Spiritualists, step down and off of the broad platform of morality with its motto, "Progression here and hereafter."

The third weak point may be traced to a class

of teachers palming themselves off as Spiritualists and believers in Spiritualism, who never lose the opportunity of belittling mediums, mediumship and Spiritualism. There are to-day and have been for years, a class of men and women in the ranks of Spiritualism, who seek employment of Spiritualists, take their money, eat their bread and but-ter, ridicule their God-given mediumship and me-diums, and who have no word of approval save for their own selves, and that borrowed from writers, lecturers and scientists who have never produced a spiritual science or fact, but who have been compelled by Spiritualism and its facts to recognize its truths. Weed them out!

Your fourth weak point is in the tendency of many Spiritualists to entertain traveling frauds,

tramps, tricketers and vagabonds. Spiritualists will flock to a hall and pay from twenty-five to thirty-five cents to witness a palpable fraud, ex-hibited by a known fraud and mountebank. Within the month preceding to day, May 1st, 1880, Melville Fay, wife (?) and helper, have exhibited in Quincy, Ill., Des Moines and other western cities, overflowing houses, and leading Spiritualists of those places called on these frauds, went to their meetings, endorsing them as honest, and of fering to guarantee good pay if they would re-main in the city and give seances. Fay is now traveling under the name of Cummins. This Cummins was found in the cemetery at Des Moines, by a lady of the house where he stopped, and recognized as Cummins on Saturday, and on sunday night he produced slates with writing on them, giving names, etc. On Monday evening the writer met Melville Fay and wife, alias Cummins and talked with them, knowing them personally.

The fifth weak point is in believing too much; it is as unreasonable as believing too little. Every medium who demands crucial conditions under which to give tests, should be willing to grant his or her patrons the right to make crucial conditions under which they receive their test. If a medium demands absolute darkness and that the company shall not exceed thirty, and that they shall not have on their persons a light or wherewith to strike a light, and that all shall join hands and not break the conditions during the seance, cer-tainly their patrons have as much right to demand that the medium shall submit to their terms as that they shall submit to his or her terms. True, the medium may say, "Very well, go without the syldence." "All right," let the patrons say, "Go without the dollar and see who will stand it the ongest." Terms will soon be arranged

The sixth weak point is in your disjointed, in-harmonious management of your conventions, societies and meetings, and in the silly cry of a free platform, free speech, etc. Freedom means exemption from the control of another; liberty, familiarity. Why should an Atheist impose his cold, graveyard logic upon the warm impulses of a spiritual meeting? Why should a Catholic priest impose upon a spiritual meeting the dogma of in-fallibility? or the Adventist the rotten dogma of a material resurrection? Let spiritual meetings be for Spiritualists and let all others come to learn Spiritualism of our mediums, seers and teachers. and whenever any well organized church or so-ciety wishes to put forward champions to debate rationally and reasonably their cause as compared with Spiritualism, then meet them under strict

rules of debate.
The seventh weak point with Spiritualists is in the patronage given to those organizations, societies and papers that have never a good word for our cause. We are never heard on Spiritual. ism in the pulpits of the Catholic or Evangelical churches. We are not recognized on the platform of temperance. How many Spiritualists have been invited to speak for athelate or Liberal Leagues? and those who are invited are expected to ignore Spiritualism and advocate something foreign to our sacred cause. Every dollar paid to Materialists or their organs, is so much strength taken

from the fountain of your own support. Spiritualist, please look at these weak points, and ask yourselves if it is wise to take a paper that wraps you in oblivion; to pay a minister to send you to hell; to engage a speaker to teach you to forget to invite to your platform those whose social and moral lives are a scar on the white banuer of Spiritualism, whose political principles leads you into unstable government and the mad fanaticism of the commune. Let us be Spiritualists, making everything else

subservient to Spiritualism. E. V. WILSON.

Tomah, Wis., April 30, 1880.

Franklin's Spiritualism. FROM DR. FRANKLIN TO MISS E. HUBBARD.

PHILADELPHIA, Feb. 12, 1756.

DEAR CHILD,-I condole with you. We have lost a most dear and valuable relation, but it is the will of God and Nature that these mortal bodies be laid saide when the soul is to enter into real life. Existence here on earth is hardly to be called life. Tis rather an embryo state—a preparation to living; a man is not com-pletely born until he is dead. Why, then, should we grieve that a new child is born among the im-mortals—a new member added to their society?

We are spirits. That bodies should be lent to us while they can afford us pleasure, assist us in acquiring knowledge, or in doing good to our fellow-creatures, is a kind and benevolent act of God. When they become unfit for their purposes, and afford us pain instead of pleasure, instead of an aid become an incumbrance, and answer none of the intentions for which they were given, it is equally kind and benevolent that a way is provided by which we may get rid of them. That way is

We, ourselves, prudently in some cases choose a partial death. A mangled, painful limb, which can not be restored we willingly cut off. H: that plucks out a tooth, parts with all the press and possibility of pains and diseases it was harde to or

capable of making him suffer.
Our friend and we are invited abroad on a party of pleasure that is to last forever. His chair was first ready, and he has gone before us. not conveniently all start together; and why should you and I be grieved at this, since we are soon to

follow, and we know where to find him?

Adieu, my dear, good child, and believe that I shall be in every state, your affectionate pape. BREI. FRANKLIN.

Maria D. Hafer write: The Journal is indispensable to me. I like it for its opposition to fraud and corruption in the spiritual ranks, and its manly stand for what it conceives to be the

What Hume calls "a real inquisition," was established by the authority of the Protestant Queen Elizabeth in the 1884. It was aimed mainly at the Puritans.—History of England, III., 207.

Golden Words from the Golden State.

Below we give an extract from a business letter written by a gentleman of wide experience and culture, who is well and favorably known even beyond the ranks of Spiritualists:

"I approve of the efforts you are so carnestly making to give a higher tone to the Spiritualist movement. Not that I mean in every detail of your course; you can hardly expect that, I think. It is to be hoped that we are too individual for such a perfect fitting in to one groove of thought and action. But what I mean especially to approve is your determined position as a critic and reformer of the movement. For to my mind, the great work now to be done is not to hasten the spread of our faith, but to help ourselves and others to understand it better; to free it from the gross abuses that cling to it, and to make it an instrument of high spiritual and reform use in the world. A great work is this, one which demands the full energies of determined, active, capable men still in prime of life like yourself. "Most of the older Spiritualists—those who, with

active effort, have followed the movement through its first generation of human life—are passing on to the hereafter, or stepping saide into the retirement and rest of advancing age. But Spiritualism itself, now just entering upon the fourth decade of its modern life, is still rushing onward, and at a rate too rapid, perhaps, for a safe and healthy progress; and great skill and fidelity are requisite to guard it from impending cylls, and to guide it into channels of brightness and beneficence.

"I am glad, therefore, to know that some of the ounger and more vigorous are coming promptly to the front, and especially that you who have so largely the ability—mental and financial, as I suppose—seem willing to devote your best to the work in hand; and I trust that you have, or will have, many others who like myself will consider it a piessure to work with you through the columns of the Journal, and thus lift from your mental shoulders some of that heavy burden necessarily belonging to an editor.

Rev. Joseph Cook.

Rev. Joseph Cook is on the right road at last; he approaches the "Gates Ajar;" he knocks and loi the slate opens unto him! Would that all

lof the state opens unto him! Would that all clergymen of the "old school" had a like courage; much good would result therefrom.

The editoriat in reply to him, in a late number of the Journar, by the kind spirit pervading it, and by its comprehensive views, sound and logical deductions, and far reaching comprehension of thought, is of great service to the seeker after

A portion of the Professor's statement of facts, experimental, in the presence of Mr. Watkins, would receive favor in any court of justice, as being the testimony of present and living witnesses, while at the same time the balance of his extracts from the Biblical record for illustration of his argument against Spiritualism, would be at once rejected as "hearray" evidence, wholly unreliable and inadmissible on a legal issue, for the following reason: Who was the ancient psychic tested like Mr. Watkins? Who the scientist holding the slate "clamped with brass fixtures?" What proof have we as to the "opening of the young man's eyes, or that he saw a mountain full of horses of fire?" or that "charlots of fire were around about Elljah?" Who was present to hear the "serpent speak?" Who saw the "three men who came up out of the furnace without the smell of fire on their garments?" Who was it that saw the hand and fingers writing on the walls of Belshazzar's palace?

By adopting the said history, the Professor evinces his faith in it as authenticated evidence, while he strenuously denies the statements of respectable living witnesses of to-day, unless under test conditions of his own invention.

"Ohl consistency, where is thy blush?"

Does such a course harmonize with the great attribute of integrity or of honest intent? But the Professor perpetrates a sorry compliment upon his friends when he says: "Of the nine observers, a majority were not only not Spiritualists, but thoroughly prejudiced against the claims made in behalf of the psychic who led the experiments." Men of culightenment would prefer to be thought no subject to the low and vulgar pas-sion, prejudice, as incompatible with the idea of a cultured mind and high order of intellectual eapacity.

H. LINK

The Ethics of Spiritualism.

Little Falls, N. Y.

"A System of Moral Philosophy Founded on Evolution and the Continuity of Man's Existence Beyond the Grave," by Hudson Tuttle. Published by the Religio-Philosophical Publishing Company,

Chicago.

This is a work by one of the ablest authors in spiritual literature in the United States. He, however, does not claim any merit for the thoughts expressed in this work or other of his writings, as he is under the influence and direction of his apprit guides. Right well have the spirits as authors and he as their amanueusis performed the labor undertaken in this little volume. One cannot impartially read it without being impressed with grander ideas of God, the universe, and of man and his destiny, than he ever had before, We commend this work as worthy of careful reading and deep study.—Texas Spiritualist.

John A. Hoover, of Philadelphia, writes: Permit me to bear testimony in appreciation of that portion of the Journal which contains the spirit communications through Clara A. Robinson, The communication from Elias Shaw, Philadelphia, is recognized. Many years ago Brother Shaw labored with the Lyceum of the First Association. He loved the work, and was quite an eccentric character in it. His communication (I am informed) is characteristic of him.

Sabbath, April 18th, the First Association were highly honored with the presence of the venerable Giles B. Stebbins. He shared the platform in the morning with Brother Lynn and gave us quite an interesting address relative to the progress of the great work.

Notes and Extracts.

A well-spent life is like a well-spent day; at its close there is a wish for a rest.

Riches and honor acquired by injustice are to me but floating clouds .- Confuctu Science, as understood by the world, does not appeal to the religious principles in man,

It has been remarked that among Spiritualists there are no backsliders—once Spiritualist always a Spiritualist.

Mem pass into the next life under the same laws of obligation, and of cause and consequence. that they exist here.

Spiritualism, with attendant phenomena presents many problems which belong legitimately to the realm of science.

Emvy, like the worm, never runs but to the fairest fruit; like a cunning blood hound, it singles out the fattest deer in the flock. The blessing of a house is goodness. The honor of a house is hospitality. The ornament of a house is cleanliness. The happiness of a house is

contentment. The purest thing may be comtaminated by coming in contact with the impure. Even the pure winds from heaven become tainted by blowing across a cesspool—Wilkins.

Truly may it be said, life is a mystery, and yet 'its a problem sages and seers have striven to solve; but down to the present day, life's mysteries have proven too intricate for the most learned.

The devotees of science are ever ready to bow the knee and do homage to him who can demon-strate the most clearly, or analyze the more clearly matters in which the scientific world are most

Mederm Spiritualism teaches the continued existence of human spirits, that their condition in spirit life depends upon the past condition of their earth-life, that every human being is surrounded by disembedied spirits, and each one has one or more in immediate influence and contact, who are attracted by the conditions consequent upon the sute-metal, usual and subsequent influences and education.

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10:50 a m* 9:15 p m† 9:15 p m* 10:30 a m* 9:15 p m† 3:45 p m*	Pacific Express Sioux City and Yankton Express Omaha and Night Express Sioux City and Yankton Express Dubuque Express, via Clinton Dubuque Express, via Clinton Sterling Express Sterling Express	3:40p u 57:00 a u 56:30 a u 3:04 p u 57:00 a u 11:00 a u
Omaha, on	Hotel Cars are run through, between 0 the train leaving Chicago at 10:30 s. m., hese celebrated cars west of Chicago. FREEPORT LINE.	ilcago and No other

7:30 a m Maywood Passenger 7:30 a m Maywood Passenger 9:15 a m Freeport, Rockford & Dubuque 10:15 p m Freeport, Rockford & Dubuque 12:30 m Klmhurst Passenger 4:30 p m Klockford and Fox River 4:30 p m Lake Geneva Rayress 5:15 p m St. Charles and Leigh Passenger 5:30 p m Lombard Passenger 10:10 p m Lombard Pass

NOTE -On the Galena Division a Sunday passenger train will leave Eight at 7:50a, m., arriving in Chicago at 10:15 a m. Heturning, will leave Chicago at 1:15 p. m.

MILWAUKEE DIVISION.		
Depot corner Canal and Kinzie streets,		
8:00 a m* Milwankee Fast Mail	•4:00 <u>)</u>	o D
8:3) a m [Milwankee Special (Sundays)	43型	Ž ĮĮ
8:30 a m Milwaukee Special (Sundays). 10:90 a m Milwaukee Express. 5:00 p m Milwaukee Express. 1:00 p m Winnetka Passenger (dally). 9:10 p m Milwaukee Night Express (dally).	20.20	ענע סב
1:00 p mt Winnetka Passenger (daily)	£S:40 ]	Ó
9:10 p mil Milwaukee Night Express (dally). C	1 18:45-2	i D
MILWAUKEE DIY'N LEAVES WELLS 82	r. Dep	O:
II:30 a m* Lake Forest Passenger	1 2:26 1	D X
4:10 n m*   Kanoaba Pasaenger	i rom	a n
K-30 n mal Wankson Penengar	最級	PI
5:00 p m <sup>4</sup> Winnetka Passenger	*7:55	ÃΪ
11:00 p malHighland Park Passenger	l*10:00	1

WISCONSIN DIVISION. Depot corner Canal and Kinzle streets. 

6:30 p m | St. Paul and Minneapons Express...
10:00 s m | LaCrosse Express...
10:00 s m | LaCrosse Express...
10:00 s m | Winons and New Ulm...
9:00 p m | Winons and New Ulm...
9:00 p m | Green Bay and Marquette Express... \*Except Sunday. †Except Saturday. ‡Daily. §Except Monday. CHICAGO, ROCK ISLAND AND PACIFIC.

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Mo.
9:00 a m\* Springdeld, St. Louis and Southern Express, via Main Line.
9:00 p m\* Mobile and New Orleans Express.
9:00 a m\* Peoria, Burlington and Keckuk Fast Express, via Main Line.
8:00 p mt Springdeld, St. Louis and Texas Fast Express, via Main Line.
10:00 p mt Peoria, Rebutk and Burlington.
12:30 p m\* Pekin and Peoria Express.
9:00 a m\* Chicago and Paducah R. E. Express.
12:00 p m\* Streator, Wenona, Lacon and Washington Express.
12:00 p m\* Joliet and Dwight Accommodation.

L. Molitutian General Manager. \*8:46 p m \*8:00 p m ‡7:25 s m \*8:00 p m \*8:40 p m 7:25 a m J. C. McMuzzan General Manager. James Charloton, General Passenger Agent.

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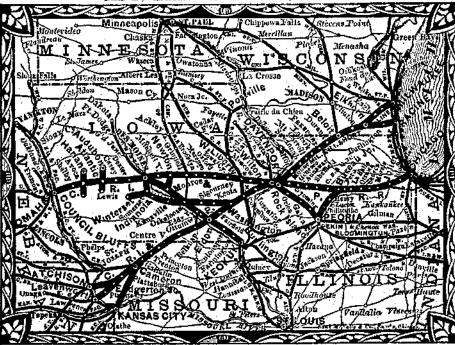
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Continued from First Page. sults were clearly arrived at as thus stated by him:

"These experiments confirm beyond doubt the conclusion at which I arrived in my former paper, namely, the existence of force associated in some manner not yet explained, with the human organization, by which force, increased weight is capable of being imparted to solid bodies without physical contact. In the case of Mr. Home, the development of this force varies enormously, not only from week to week, but from hour to hour; on some occasions the force is inappreciable by my tests for an hour or more, and then suddenly reappears in great strength. It is capable of acting at a distance from Mr. Home (not unfrequently as far as two or three feet) but is always strongest close to him.

"Being firmly convinced that there could be no manifestation of one form of force without the corresponding expenditure of some other form of force, I for a long time searched in vain for evidence of any force or power being used up in the production of these results. Now, however, having seen more of Mr. Home, I think I perceive what it is that this psychic force uses up for its development. In employing the terms vital force, or nervous energy, I am aware that I am employing words which convey very different significations to many investigators; but after witnessing the nainful effet of nervous and heating the painful state of nervous and bodily proetration in which some of these experiments have left Mr. Home—after seeing him lying almost fainting on the floor, pale and speechless-I could scarcely doubt that the evolution of psychic force is accompanied by a corresponding drain of vital

"I have ventured to give this new force the name of psychic force because of its manifest relationship to certain psychological conditions and because I was most desirous to avoid the foregone conclusion implied in the title under which it has hitherto been claimed as belonging to a province beyond the range of experiment and argument. But having found that it is within the province of purely scientific research, it is entitled to be known by a scientific name, and I do not think that a more appropriate one

could have been selected." And yet when this term "psychic force" is rightly analyzed and applied, it would seem to be hardly less committal to the spiritual theory than is the term "medium" which Prof. Crookes, at this stage of his inquiry, seems so anxious to avoid. For psychic force, if used in its natural philological sense, must mean soul-force, mental-force, spirit-force, or whatever other tal-force, spirit-force, or whatever other term one may choose to represent the ego of man, the central citadel being the will-power, which belongs pre-eminently to human beings, whether in, or out of the material form. That the psychic force or will power of Home alone, could produce results like those passed in review, would be an extremely unreasonable supposition, to say the least. But that the combined will-power of a harmonious group of invisible cooperating spirit intelligences, in close relations with the experiments in progress should produce these results, would not seem to be so unreasonable.

"PSYCHIC FORCE AND MODERN SPIRITUAL ISM,"

is the heading of the fourth paper of Prof. Crookes, which is mainly occupied with a skillful and sharply conducted defense of himself and his position against the ungenelone sug differ strucks of & alifer in Quarterly Review, in an article entitled. Spiritualism and its Recent Converts," in which Prof, Crookes himself is classed among these recent converts. This gives the Pro-fessor an opportunity to clearly define his position at that time, which he does in the following lauguage:

"I have desired to examine the phenomena from a point of view as strictly physical as their nature will permit. I wish to ascertain the laws governing the appearance of very remarkable phenomena which, at the present time, are occurring to an almost incredible extent. That a hitherto unrecognized form of force—whether it be call ed psychic force, or x force is of little con sequence-is involved in this occurrence, is not with me a matter of opinion, but of absolute knowledge; but the nature of that force, or the cause which immediately excites its activity, forms a subject on which I do not at present feel competent to offer

an opinion. The defence which follows is certainly ably and successfully conducted, and leaves the pompous and self-opinionated reviewer in a position not to be specially envied. But it is needless—indeed impossible in so limited an article—for me to follow in detail what is given of this controversy in this volume from which I quote. An instance or two in the language of Prof. Crookes will suffice to illustrate the general character of

"On page 387 the writer insinuates that the early scientific training of myself and fellow-workers has been deficient. Speaking for myself, I may say that my scientific training could not have well commenced earlier than it did. Some time before I was sixteen I had been occupied in experimental work in a private physical laboratory. Then I entered the Royal College of Chemistry, under Dr. Hoffman, where I staid six years. My first original research, on a complicated and difficult subject, was replicable when I was minimal and second to the state of published when I was nineteen; and from that time to the present, my scientific education has been one continuous lesson in

exactness of observation." The conclusion of his personal defence is given as follows: "Here I must bring this enforced vindication to a close. The selfreference to which I have been constrained, is exceedingly distasteful to me. I forbear to characterize in fitting terms the spirit of this attack upon a scientific worker; it is enough that I have proved that in ten distinct instances the reviewer has deliberate ly calumniated me. It is a heavy and true charge to bring against any one occupying the reviewer's position amongst scientific

The matter was taken up by others, some of whom denounced the writer in the Quarterly in no measured terms. One of these protests is in the following terms: "Against this attempt to stop the progress of investigation, to damage the true interests of science and the cause of truth, by thus throwing low libelious mud upon any and everybody who steps at all aside from the beaten paths of ordinary investigation. The true business of science is the discovery of truth, to seek it wherever it may be found, to follow seek it wherever it may be found, to follow the pursuit through by-ways and highways, and having found it, to proclaim it plainly and fearlessly without regard to authority, fashion or prejudice. If, however, such in-fluential magazines as the Quarterly Review are to be converted into the vehicles of art-ful and elaborate efforts to undermine the scientific reputation of any man who thus does his scientific duty, the time for plain speaking and vigorous protest has arrived.

My readers will be giad to learn that this is the general feeling of the leading scientific men of the metropolis; whatever they may think of the particular investigations of Mr. Crookes, they are unanimous in ex-pressing their denunciations of this article in the Quarterly."

'notes of inquiry into the phenomena CALLED SPIRITUAL,

is the title of the next chapter in the volume before me. In it Prof. Crookes gives a comprehensive and very interesting statement of results, prefaced with explanatory remarks from which I take the following:

"My principle object will be to place on record a series of actual occurrences which have taken place in my own house, in the presence of trustworthy witnesses, and under as strict test condition as I could devise. Every fact which I have observed is, more-over, corroborated by the records of independent observers at other times and places. It will be seen that the facts are of the most astounding character, and seem utter-ly irreconcilable with all known laws of modern science. Having satisfied myself of their truth it would be moral cowardice to withhold my testimony because my previous publications were ridiculed by critics and others who knew nothing whatever of the subject, and who were too prejudiced to see and judge for themselves whether or not there was truth in the phenomena; I shall state simply what I have seen and proved by repeated experiment and test, and I have yet to learn that it is irrational to endeavor to discover the causes of unexplained phenomena."...."I now proceed to classify some of the phenomena which have come under my notice, proceeding from the simple to the more complex."..."My read-ers will remember that, with the exception of cases especially mentioned, the occur-rences have taken place in my own house, in the light, and with only private friends present besides the medium." It will be seen by this quotation and what follows that the writer has at length so far advanced in his faith that he is able henceforth to use the term medium without comment or quotation marks, instead of "psychic force" as before.

His classification of established phenomena is as follows:

I. "The movement of heavy bodies with contact, but without mechanical exertion." II. "The phenomena of percussive, and

other allied sounds." Under this head Prof. Crookes at length touches upon the question of the intelligence accompanying these physical phenomena. He says, after admitting that there is such an intelligence, "The intelligence governing the phenomena is sometimes below that of the medium. It is frequently in direct appreciation to the wishes quently in direct opposition to the wishes of the medium; when a determination has been expressed to do something which might not be considered quite right. I have known urgent messages given to induce a reconsideration. The intelligence is sometimes of such a character as to lead to the belief that it does not emanate from any person present." Rather a cautiously expressed admission this, but it shows that there is a gradual and sure giving way in the direction of the only satisfactory explanation of the phenomena. The experiments made under this head were mostly with Miss Kate Fox. now Mrs. Jenckin.

III. "The alteration of weight in bodies," of which a sufficiency has already been

given.
IV. "Movements of heavy substances when at a distance from the medium.

Of these he gives several marked instances, such as his own chair being turned partly around whilst his feet were off the floor, of a chair advancing to the table from a distant corner of the room when all were watching it, of a small table moving slowly across the room, and a variety of other movements of the kind, occurring without contact, under highly satisfactory test con-

V. "The rising of tables and chairs off the ground without contact with any person." The especial facts occurring under this head are thus stated: "On five separate occasions a heavy diving table rose between a few inches and one and a half feet off the floor, under special circumstances which rendered trickery impossible. On another occasion, a heavy table rose from the floor, in full light, while I was holding the medium's hands and feet. On another occasion the table rose from the floor, not only when no person was touching it, but under conditions which I had prearranged so as to assure unquestionable proof of the fact."

VI. "The levitation of human beings."
"On one occasion I witnessed a chair, with a lady sitting on it, rise several inches from the ground. On another occasion, to avoid the suspicion of this being in some way performed by herself, the lady knelt on the chair in such a manner that its four feet were visible to us. It then rose about three inches, remained suspended for about ten seconds, and then slowly descended. At another time two children, on separate oc-casions, rose from the floor with their chairs, in full daylight, under (to me) most satisfactory conditions; for I was kneeling and keeping close watch upon the feet of the chair, and observing that no one might

"The most striking cases of levitation which I have witnessed have been with Mr. Home. On three separate occasions have I seen him raised completely from the floor of the room, once sitting in an easy chair, once kneeling on his chair, and once standing up. On each occasion I had a full opportunity of watching the occurrence as it was taking place.

"There are at least a hundred recorded instances of Mr. Home's rising from the ground in the presence of as many separate persons, and I have heard from the lips of the three witnesses to the most striking oc-currence of this kind—the Earl of Danray-en, Lord Lindsay, and Captain C. Wynne— their own most minute accounts of what took place. To reject the recorded evidence on this subject is to reject all human testimony whatever; for no fact in sacred or profane history is supported by a stronger array of proofs,"

VII. "Movement of various small articles

without contact with any person," Under this heading, after again reminding the reader that the occurrences took piace at his own house "under circumstances to render trickery impossible," Prof. Orockes thus briefly enumerates some of the more striking incidents: "A medium, walking into my dining-room, cannot, while seated in one part of the room with a number of persons keenly watching him, by trickery, make an accordion play in my oton hand when I hold it key downwards, or cause the same accordion to float about the room playing all the time. He cannot introduce machinery which will wave the mindow contains or pull you the wave the window-curtains, or pull up the venitian blinds eight feet off, tie a knot in a handkerchief and place it in a corner of the room, sound notes on a distant piano, cause a card-piate to float about the room, raise a

water-bottle and tumbler from the table, make a coral necklace rise on end, cause a fan to move about and fan the company, or set in motion a pendulum when enclosed in a glass case firmly cemented to the wall."
VIII. "Luminous appearances."

"These, being rather faint, generally require the room to be darkened. I need carcely remind my readers again that, under these circumstances, I have taken proper precautions to avoid being imposed upon by phosphorized oil, or other means; moreover, many of these lights are such as I have tried to imitate artificially but cannot.

"Under the strictest test conditions, have seen a solid self-luminous body, the size, and nearly the shape of a turkey's egg, float noiselessly about the room, at one time higher than any one present could reach standing on tiptoe, and then gently descend to the floor. It was visible for more than ten minutes, and before it faded away it struck the table three times with a sound like that of a hard, solid body. During this time the medium was tying back, apparent-

ly insensible in an easy chair.

I have seen luminous points of light darting about and settling on the heads of different persons: I have had questions answered by the flashing of a bright light a desired number of times in front of my face. I have seen sparks of light rising from the table, and again falling upon the table, striking it with an audible sound. I have had an alphabetical communication given by luminous fashes occurring before me in the air, whilst my hand was moving about amongst them. I have seen a luminous cloud floating upwards to a picture. Under the strictest test conditions, I have more than once had a solid, self-luminous, crystalline body placed in my hand by a hand which did not belong to any person in the room. In the light I have seen a luminous cloud hover over a heliotrope on a side table, break a sprig off, and carry the sprig to a lady; and on some occasions I have seen a similar luminous cloud visibly condense to the form of a hand and carry small objects about. These, however, more properly belong to the next class of phenomena. IX. "The appearance of hands, either self luminous, or visible by ordinary light."

"The forms of hands are frequently felt at dark séances, or under circumstances where they cannot be seen. More rarely I have seen the hands. I will here give no instances in which the phenomenon has occurred in darkness, but will simply select a few of the numerous instances in which I

have seen the hands in the light. "A beautifully formed small hand rose up from an opening in a dining table and gave me a flower; it appeared, and then disappeared three times at intervals, affording me ample opportunity of satisfying myself that it was as real in appearance as my own. This occurred in the light, in my own room whilst I was holding the medium's hands and feet.

"On another occasion a small hand and arm like a baby's appeared, playing about a lady who was sitting next to me. It then passed to me and patted my arms and pulled my coat several times.

"At another time a finger and thumb were seen to pick petals from a flower in Mr. Home's button-hole and lay them in front of several persons who were sitting near

"The hands and arms do not always appear to me to be solid and life-like. Sometimes, indeed, they present more the appearance of a nebulous cloud partly condensed into the form of a hand. This is not I equally visible to all present. For instance, a flower or other small object is seen to move; one person present will see a luminous cloud hovering over it, another will de-tect a nebulous looking hand, whilst others will see nothing at all but the moving flower. I have more than once seen, first an object move, then a luminous cloud appear to form about it, and, lastly, the cloud con-dense into shape and become a perfectlyformed hand. At this stage the hand is visible to all present. It is not always a mere form, but sometimes appears perfect ly life-like and graceful, the fingers moving and the fiesh apparently as human as that of any in the room. At the wrist or arm it becomes hazy and fades off into a luminous

"To the touch the hand sometimes appears icy cold and dead, at other times warm and life-like, grasping my own with the firm pressure of an old friend.

"I have retained one of these hands in my own, firmly resolved not to let it escape. There was no struggle or effort made to get loose, but it gradually seemed to resolve itself into vapor and faded in that manner from my grasp."

X. "Direct writing."

"This is the term employed to express writing which is not produced by any person present. I have had words and messages repeatedly written on privately marked paper under the most rigid test conditions, and have heard the pencil moving over the paper in the dark. The conditions-prearranged by myself—have been so strict to be equally convincing to my mind as if I had seen the written characters formed. But space will not allow me to enter into full particulars, I will merely select two instances in which my eyes as well as ears were witnesses to the operation.

"The first instance which I shall give took place, it is true, at a dark scance, but the result was not less satisfactory on that account. I was sitting next to the medium, Miss Fox, the only other persons present being my wife and a lady relative, and I was holding the medium's two hands in one of mine, whilst her feet were resting on my feet. Paper was on the table before us. and my disengaged hand was holding a pencil. A luminous hand came down from the upper part of the room, and after hovering near me for a few seconds, took the pencil from my hand, rapidly wrote on a sheet of paper, threw the pencil down, and then rose up over our heads, gradually fading into darkness.

"My second instance may be considered the record of a failure. 'A good failure often teaches more than the most successful experiment.' It took place in the light, in my own room, with only a few friends and Mr. Home present Saveral girrum. and Mr. Home present. Several circumstances, to which I need not further allude, had shown that the power of that evening was strong. I therefore expressed a wish to witness the actual production of a written message such as I had heard described a short time before by a friend. Immedi ately an alphabet communication was made as follows: 'We will try.' A pencil and some sheets of paper had been lying on the center of the table; presently the pencil rose up on its point, and after advancing by hesitating jerks to the paper, fell down. It then rose and again fell. A third time it tried but with no better result. After three unaucosesful attempts, a small wooden lath which was lying upon the table, slid towards the pencil, and rose a few inches from the table; the pencil rose again, and propping itself against the lath the two together made an effort to mark the paper. It fell, and then a joint effort was again made. After a third trial the lath gave it up and moved back to its place, the pencil lay as it fell upon the paper, and an alphabetic message told us—'We have tried to do as you selved but our newer is a physical.' asked, but our power is exhausted.

XI. "Phantom forms and faces."
"These are the rarest of the phenomena
I have witnessed. The conditions requisite for their appearance appear to be so delicate, and such trifles interfere with their production, that only on a very few occasions have I witnessed them under satisfactory test conditions. I will mention two of these cases.

"In the dusk of the evening, during a seance with Mr. Home at my house the curtains of a window about eight feet from Mr. Home, were seen to move. A dark, shadowy, semi-transparent form, like that of a man, was seen by all present standing near the window, waving the curtain with his hand. As we looked the form faded away and the curtains ceased to move.

"The following is a still more striking instance. As in the former case, Mr. Home was the medium. A phantom form came from a corner of the room, took an accordion in its hand, and then glided about the room playing the instrument. The form was visible to all many minutes, Mr. Home being seen at the same time. Coming rather close to a lady who was sitting apart from the rest of the company, she gave a slight cry, upon which it vanished.

XII. "Special instances which seem to point to the agency of an exterior intelliaence."

Under this heading Prof. Crookes at length comes more directly to the point as touching the intelligence expressed through the phenomena. But, as will be seen, he still speaks guardedly, as if wishing for a while longer to ward off the natural results of a full public admission of what he has now evidently come to regard as the truth of the matter, a pretty decided indication of which is seen in his constant use of the term medium in the accepted sense among Spirit-ualists, instead of the "psychic force" of his earlier investigations.

He says: "It has already been shown that the phenomena are governed by intelligence. It becomes a question of importance as to the source of that intelligence. Is it the intelligence of the medium, of any other person in the room, or is it an exterior intelligence? Without wishing at present to speak positively on this point, I may say that whilst I have observed many circumstances which appear to show that the will and intelligence of the medium have much to do with the phenomena (unconsciously and innocently is meant, as appears by a note appended.) I have observed some circumstances which seem conclusively to point to the agency of an outside intelligence, not belonging to any human being in the room. Space does not allow me to give here all the arguments which may be adduced to prove these points, but I will briefly mention one or two circumstances out of

"I have been present when several sphe nomena have been going on at the same time, some being unknown to the medium. I have been with Miss Fox when she has been writing a message automatically, to one person present, whilst a message to another person on another subject was being given alphabetically by means of 'raps,' and the whole time she was conversing freely with a third person on a subject totally different from either. Perhaps a more striking instance is the following:
"During a scance with Mr. Home a small loth which there

lath, which I have before mentioned, moved across the table to me, in the light, and delivered a message to me by tapping my hand, I repeating the alphabet and the lath tapping me at the right letters. The other end of the lath was resting on the table some distance from Mr. Home's hands. The taps were so sharp and clear, and the lath was evidently so under control of the invisible power which was governing its move ments, that I said, 'Can the intelligence governing this lath, change the character of the movements and give mea telegraphic message through the Morse alphabet by taps on my hand?" (I have every reason to be-lieve that the Morse code was quite un-known to any other person present, and it was only imperfectly known to me.) Immediately I said this, the character of the taps changed, and the message was continued in the way I had requested. The letters were given too rapidly for me to do more than to catch a word here and there and consequently I lost the message; but I heard sufficient to convince me that there was a good Morse operator at the other end of the line, wherever that might be.
"Another instance. A lady was writing

automatically by means of the planchette. I was trying to devise a means of proving that what she wrote was not due to 'unconscious cerebration.' The planchette, as it always does, insisted that, although it was moved by the hand and arm of the lady, the intelligence was that of an invisible being who was playing on her brain as on a musical instrument and thus moving her muscles. I therefore said to this intelligence, 'Can you see the contents of this room?' 'Yes,' wrote the planchette. 'Can you see to read the contents of this newspaper?' said I, putting my finger on a copy of the *Times* which was on the table behind me, but without looking at it. 'Yes,' was the reply of the planehette. 'Well,' I said, it you can see that, write the word which is now covered by my finger and I will believe you.' The planchette com-menced to move. Slowly and with great difficulty the word 'however' was written. I turned round and saw that the word 'however' was covered by the tip of my

finger.

"I had purposely avoided looking at the paper when I tried this experiment, and it was impossible for the lady, had she tried, to have seen any of the printed words, for she was sitting at one table, and the paper was on another table behind, my body in-

tervening."

XIII. "Miscellaneous occurrences of a complex character."

This is the final heading of the classifica tion, but it is not important that I should give the facts included under it, since there is nothing here of a more marked character than has already been given in abundance. Besides, my article has already fully reached the reasonable limits of contributions to a weekly journal. My especial object has been to follow Prof. Crookes through the process by which he became a Spiritualist: this has now been done. There are other interesting and important matters in the volume, especially towards its close, constituting it, as a whole, one of the most valuable contributions to the literature of our modern Spiritualism.

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