

RELIGIO PHILOSOPHICAL JOURNAL

DEVOTED TO THE ARTS, SCIENCES, LITERATURE, SPIRITUAL PHILOSOPHY, ROMANCE AND GENERAL REFORM.

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

VOL. XXVIII.

JOHN C. BUNDY, EDITOR AND PUBLISHER.

CHICAGO, MAY 15, 1880.

\$2 50 IN ADVANCE. SINGLE COPIES FIVE CENTS.

NO. 11

CONTENTS.

FIRST PAGE.—Items from the East.—Communication from Mrs. E. L. Saxon. Free Schools.

SECOND PAGE.—Materialization of Permanent Fabric. History of the Prehistoric Aera. Another View. To Col. Ingersoll. The Voice of "SRL" Spirit in the Pulpit.

THIRD PAGE.—Woman and the Household. Something of Importance. Book Reviews. Partial List of Magazines for May. New Music.

FOURTH PAGE.—Moral Work in Modern Preaching. Decision of the Committee on the Merits of the Various Anniversary Reports. M. Hensan on Job and Solomon's Song. Professor Swing. Laborers in the Spiritualistic Vineyard, and Other Items of Interest. Brooklyn (N. Y.) Spiritual Fraternity.

FIFTH PAGE.—W. C. Cosp. New United Shows. A Challenge from Spiritualists.—One Thousand Dollars Offered for a Materialization by Alfred James. Special Notices. Obituaries. Miscellaneous Advertisements.

SIXTH PAGE.—Samantha's Advice to Betsy Bobbett. Hell. Letter from Brooklyn, N. Y. Letter from a New England Home. Letter from A. P. H. Views of Henry Moon. Draw the Lines—Who Are Our Friends? Who Killed Cock Robin. Plain Talk by a Lecturer and Medium. Notes and Extracts.

SEVENTH PAGE.—List of Prominent Books for sale at the office of the Religio-Philosophical Journal. Miscellaneous Advertisements.

EIGHTH PAGE.—Materialization.—Have Materialized Articles Been Retained? Follies of Spiritualists. Marriage of Two Young Librarians. Mediums Directory. Miscellaneous Advertisements.

ITEMS FROM THE EAST.

Communication from Mrs. E. L. Saxon.

To the Editor of the Religio-Philosophical Journal.

The young theologian about to preach his first sermon before an audience, burst forth, "Dear friends, I am so full, I have so much to say, I don't know where to begin." I am in precisely this condition, and begin by saying that I sit writing by the front window overlooking the town, the fountain and beautiful lakelet that lies before Mrs. Poole's lovely home. Spring held her lap of bloom with careless fingers, and let them fall here with prodigal hand. The ground is blue and gold with wild violets and dandelions. The blooming quince and asperula mingle scarlet and snow among the fir trees, and beyond the little lake, amid the forest trees, I see the hospitable owner busy about his farm duties, fraying in all the thrifty cherry trees, which rise like pyramids of snowy bloom.

Your weekly contributor, the little lady of the mansion, I have just seen working her golden butter, and by and by she will join me, and engage in her literary work, as if the butter had been worked and left for her by the same fairy that scattered the flowers without her knowledge.

I only saw the JOURNAL of the 24th ult., after I got here yesterday. I read with interest the letter of Mr. Davis, and, in fact, all the rest of the paper, but his letter and that of Mr. Bowen interested me most, for from recent occurrences, it strikes me that Orthodoxy is drawing its lines closer, instead of broadening them. Certainly this is so in individual cases, and whenever a churchman is a-minded man, he wields a wide influence in whatever direction his feelings lead him. Man is so entirely a social animal, that he cannot forbear trying to herd with others, and isolation is very painful. Mr. Davis mentions the names of several well known battle-scarred warriors in the ranks of Spiritualism, as striving to organize around some central principle, with some fixed purpose, and co-operating for that end.

This is well, and can be fully comprehended, but that Drs. Brittan, Buchanan or Partridge will ever enroll themselves under any creed of belief, or "christian sentimentalism," is hard to understand or believe.

Individually I like to meet with Spiritualists, but unless there is some mental fellowship and good feeling, no mere belief would render them companions; therefore some of my nearest and dearest friends are christians; if believers, however, in the spiritual philosophy, it would render them far more dear to me, because we are already friends on other grounds.

Looking from my stand-point, I would prefer seeing every Spiritualist standing square on Robert Ingersoll's platform of materialism, than see them drifting back into credal narrowness. Religion means to "rebind," or "bind again," and using that term, "christian religion," now I say that for nearly nineteen hundred years, it has crawled along; darkening the fair face of God's earth with tragedies that filled the world with blood, we and wrath. Through the instrumentality of its hideous doctrines in relation to Christ's atoning blood, the inquisition was organized and glutted its insane fury, and the faggot blazed around the martyrs, and men were hung, drawn and quartered. In consequence of the old Bible fables, witches were burned, women held in bondage, and northern and southern ministers alike cited Abraham, Isaac and Jacob to prove slavery was right and God ordained. By the same sophistry they could text after text, to prove that God intends woman always to remain in bondage to man, and that female prostitution can never be abolished in the land, because it existed in Bible times; therefore nothing could be accomplished if we go on forever making crimes in the same old blundering way. To do so would be like the Mississippi, which caves in on one side, and fills up on

other—only changing its channel, but never diminishing its volume.

Nothing serves so well as square facts to clinch an argument. Take your paper and pencil, and enter any jail or State prison; ask each of the criminals, "What is your religious belief?" They will not tell you "that they are members of this, or that church," but that "they believe that Jesus Christ was God's son, and died for them, and that if they die without repenting and believing on him, they will go to hell." You will search your prison in vain to find therein a man who has been taught that a good moral life is all that is needed, and that no living or dead thing can atone for him. No, sir, men taught that don't go into prison as prisoners. Yet christians will (Talmadge did a few Sundays ago) preach that a good moral man, without belief in Jesus's atoning blood, will be obliged to go to hell. I think that belief is something that cannot be forced. I know I have tried my very best to get that idea impressed into me in some way, but in spite of me I could not get it, so I will have to go along with Palme, Voltaire, Hume and Volney and other sensible and respectable people, that are keeping Harriet Martineau's company.

In my investigations I have invariably found condemned criminals studying the Bible, and if sentenced to death, they were attended on the scaffold by a clergyman, where they announced to the gaping crowd that they were converted, had been bathed in the blood of Jesus, and were going at once to his bosom, leaping in a bound, from hell to heaven and happiness.

Once in a prison and after going around in every part of it with pencil and paper, I paused in a corridor to look at a Catholic altar, and ask some questions of the turnkey and clerk who accompanied me. "Now," I said, "gentlemen, its your turn next. What is your creed and religious belief?" "Mine," said the turnkey bluntly, "I am infidel to every thing under the sun called religion, and six years observation of what goes on in this place, has made me so. I have been a sailor and seen all sorts of things in the way of religion; a good deal in other parts, too, and I don't believe that any one knows anything of what becomes of him after death, and what makes men best here, is all I think that is worth much.

"We come in the world naked and bare. We pass through the world in a web of sin and care. Go out of this world wiser than you came here. No do well here, and choose it there."

"Let us hear from you," I said, turning to the clerk.

"I am a deist. I don't know of a man that would burn up his own children, or do any other such cruel thing, and I think if there is a God he is better than the Bible paints him. I think that if christians took care of these poor unfortunates, and got them out of such evil states, and spent more time in making decent conditions for this world, the soul will be well cared for by him who created it."

I told the turnkey that I was a Spiritualist, and he was the first one who told me of the haunted cell in the station, of which I will write you in future.

My impression is that the effects of teaching the doctrine of the atonement, have gone far toward the demoralization of our nation. It has tended to weaken the moral estimate, and puts a premium on crime. This is a bold statement, but was Spiritualists contend that there is no salvation by blood, no atonement, and we must bear our punishment for untold ages. We teach that the mother who is guilty of feticide, meets her murdered child; there can be no atonement. Political trickery, frauds on the government, bank frauds, etc., are comments on christianity, for the men trained in Sunday schools—respectable, nice men—who believe in the atoning blood of Christ, are the ones who do these things; it is not the infidel, for if it were, the land would resound with the warnings and denunciations from the pulpits.

A steady, honest investigation of the great fact that we do live after death, and that those sanctified to us by death, see our acts, teaching us to know and study the laws relating to the neighbor and the family and the elevation of woman on a high material plane, will go farther toward elevating man than all the atoning blood that was ever shed on earth. Wherever christianity goes among the heathen, it always carries three awful things with it, lying, drunkenness and syphilis.

Christians hate Spiritualists with undying hatred; their system of cruelly ostracizing the children of the latter, as well as the parents, is in some instances worthy of the dark ages. So, too, they have fought the emancipation of woman on Bible ground, and to-day that book, as it is interpreted by the priesthood generally, and the priests themselves, are the brazen barriers to human progress. For years the ministry fought temperance reforms, and many refused to act with temperance workers to-day. Some of the best sustainers of the church, are all supporters of the liquor traffic.

Women are now allowed to vote on school questions in New York, and instead of the ministry going to it that they do it as a moral necessity, at New Rochelle they begged them on Sunday not to vote on Monday. In Albany the women did register, and in fair numbers considering they had to run the gauntlet of sneers and comments of a mob. The Herald sneeringly said, "Many were refused registration," as if the women did the refusing.

No government founded on the principles that ours is, can long sustain itself,

when its acts so far belie its principles, and if God does roam about and meddle in christian affairs, as it is asserted, his ideas of justice are precious meagre, if he does not see the rank injustice that "smells to high heaven," and would make angels weep, and yet does nothing to stop it. Instead of our emblem of justice being a beautiful grand woman, holding in her outstretched hand—and with bandaged eyes—the evenly balanced scale, our justice should be illustrated by a male monkey holding the scales, and weighing cheese for the cats, the whole of which is devoured by the "just weigher."

Mrs. Dunaway in the *New Northwest*, of Portland, Oregon, gives a sample of christianity in its FAIR dealing spirit. Hon. J. G. Owen, of San Jose, California, an able and honored editor, was to deliver an address in Mr. Cruzan's pulpit, and the minister had announced it. Some of the uncommonly righteous objected, on the ground that Mr. Owen claimed "to possess a remedy for certain well known causes of crime and misery." One would judge by this that the "pillars" didn't want crime and misery decreased.

I was refused the court room in Belvidere, New Jersey, on my requesting it to deliver an address on "The Progress, Culture and Mission of Woman." I boarded at the seminary with my children. Everyone knows the Misses Bush are Spiritualists. The sheriff and a Mr. Mackey assumed to decide that "Woman's rights was not popular in Belvidere." Mr. Mackey is a christian, and was educated at Brunton College; he illustrated his training by hating his neighbors. It illustrates my argument, and will in future serve "to prompt a moral and adorn a tale." Suppose now that I should be idiot enough to declare publicly that Belvidere persecuted me, "because I was a Southern woman," when two men alone assumed the authority to act, and that, too, from christian prejudice against the Spiritualists! No other people there had a thing to do with it.

Dr. Brittan, in his lecture in Brooklyn, is reported as saying, "Spiritualists who deny the Jewish and christian accounts of the presence of Spiritual beings, run wild with credulity in reference to a phenomenon incompatible with 'the law of nature.' What is the law of nature? We have not grasped a millionth part of the stores in her treasure house. Like fish in a bowl, we have in the past been bound by superstition, as hard and cruel as is the crystal that holds the fish in their small world. Science once declared, and now declares, that for a table to rise in the air and float without contact is against the law of gravitation, and therefore it is impossible,—it would be a break in one of the known laws of nature! Dr. Brittan knows that such has occurred. In the future, stripped of fear, no inquisition or torture to dread, no shibboleth to utter, no impassable ford to cross, man will dare invade the domain of science, and bring new truths to light, of which those of the past are but faint fore-shadows; and, anon, men will indeed become as gods, knowing good from evil.

I was interested in the accounts in the last two papers, concerning the pictures seen on window panes. Mr. P., the Swedish Consul in New Orleans at that time, asked me to go with him on one occasion to see a human face on a window pane, in a building used as an engine house. My impression was, and still is, that many of those pictures are made by sunlight. I thought some man had probably once occupied a seat at a desk in front of that window. On our return, I saw on entering Mr. P.'s office, what I took for a reflection of the street car track in the glass door, but on opening it against the wall, we found that there was a fair photograph on the same of the square paving stones and the dash lines of the iron car track. It was on Carondelet street, if I remember correctly. Mr. L., afterwards showed me a large white china cup, with a perfect picture of a tree on the inside of it. It had stood on a table in a sick room, near an open window. During a thunder storm in summer the lightning struck a tree directly opposite the window; it shocked the sick lady lying in the bed, and photographed the tree in the cup.

A relative of mine once had an experience in one of the awful tornadoes of the West. He says that the electrical action of the atmosphere causes them, and that when he was blown by one, the sensation was like a hot blast; it lifted great earth-bedded stones—as if torn up by gigantic hands—and carried them along in the air.

A letter from a friend says that since Joseph Cook has advised "reading up on Spiritualism," her paper is often borrowed. I hope if those who believe in the atonement by blood, see this, they will remember it has taken nineteen hundred years to get where we can dare to imitate Jesus, and it is high time to quit preaching Jesus and practicing Moses; to stop quarreling about whether Jesus was God or not, and do as he told them to do.

The truth does "make you free." Spiritualism has taken away the fear of death, demonstrated what Jesus taught, assumed the glorious certainty of immortality and progression, and properly understood will strip the mind of prejudice and render life a glorious task-time, all working for human good, and bring, indeed, the long foretold "millennial dawn." Then, let women rise and stand erect, and learn that they may teach their children until they shall indeed be able to "bruise the serpent head of ignorance" that causes lust, disease and crime.

I will see you in Chicago at the Woman's Mass Meeting in June. May every woman that can come, be there, and give her best thought, and her highest inspiration in the cause of truth and human freedom. Metuchen, N. J., April 27.

Free Schools.

BY C. W. COOGE.

A recent number of the *Advocate* published an important article entitled, "Parochial Schools." After observing the promptness with which the Catholics are establishing and supporting these, the writer says:

"The time is not far distant when a large proportion, if not the majority, of Roman Catholic children, will be furnished with the means of education in the Parochial Schools. Then will arise a demand, either for emancipation from the requirement of taxation for the support of public schools, or for a division and allotment of their share of the fund thus produced. This demand will be successful in spite of opposition, for it will be founded on the eternal principle of justice."

For one, I confess that I was not prepared to see such ground taken by so Protestant a sheet as the *Advocate*. (It is held by many that Catholicism desires the destruction of our common school system; that she teaches that "ignorance is the mother of devotion;" that she desires the masses to be ignorant; hence she opposes the public school system, because it disseminates too much knowledge. Is it possible that Protestantism is going to occupy this same ground? Has she not sufficient inherent truth in her creeds and dogmas to bear the light of trained intellect and awakened reason?) I had supposed that Protestantism favors intellectual light and liberty; that she is so confident of her strength as to favor, and ask the most scrutinizing search and study of her tenets, as compared with the revelations of science in the fields of nature; and that to abridge the rights, privileges and opportunities of a child for developing the germs of its being, she would consider the height of injustice. But listen to the *Advocate*:

"To compel a man who is spending his money for the education of his children in the manner which he believes to be for the highest good,—to compel such a man to submit to burdensome taxation for the maintenance of a system of education which he believes to be erroneous and dangerous, is the height of injustice."

There now! close the doors of our public schools! Divert their fund to sectarian purposes, and above all, don't you dare to make education compulsory! Because "to compel a man who believes that child labor, or lounging about the streets, saloons, and bums of cities conduces to the 'highest good,'—to compel those who believe that ignorance is for the highest good,—to compel such to submit to burdensome taxation for the maintenance of a system of free schools, 'is the height of injustice.' But we will pay the expenses of jails, poor-houses, penitentiaries and criminal prosecutions which this class engenders, without a murmur. We will willingly pay the billions which our late civil war cost,—a war which a system of free schools in the South would have made impossible, just to show our love of justice for the parochial system which did exist there, nor will we drop one tear over the half-million graves of the war, all because those people believe that secession was for the highest good!

Is it not perfectly evident that the belief of this man or that man does not at all affect this question? The facts are, that in a government like ours—a government of the people, by the people, and for the people, it is absolutely necessary that the people themselves be enlightened; and it is eminently just that such enlightenment shall be provided for by a system of taxation which imposes relatively equal burdens of taxation upon all, since all alike derive the benefits of our free institutions, and since these institutions themselves are upheld and perpetuated by the enlightenment of the masses more than by any other one thing! It is equally just that a vigilant eye be kept upon these funds, to the end that they be applied to the purposes for which they were raised and not diverted to mere sectarian propagandism—in short to parochial schools. This whole outcry in favor of parochial schools is a deadly thrust at our free school system, it comes from the enemies of Republicanism, the enemies of free thought, the enemies of free speech, the enemies of free religion, the enemies of free government, the enemies of freedom.

But, says the *Advocate* again, "It is useless to assert that intellectual training will make men more moral, or that it will add to the security of the State. History teaches the contrary."

This in face of the fact—fresh in every man's memory—that want of intellectual training among the masses in the Southern States, was what rendered the late disastrous attempt to overthrow this government possible. When, in all the history of the world, did intellectual training of the masses overthrow a government? But how often! alas, how often has their sectarian training overthrown governmental even from the barbarities which the Jews inflicted upon the innocent Canaanites, down to the horrors between Christian and Mohammedan in the late Russo-Turkish war.

Then, too, our free schools train the moral as well as the intellectual nature. For

it is conceded on all hands that those great moral truths which are universally accepted, should be inculcated. This can be done aside from any lam. That it is done is evidenced from the fact that an exceedingly small per cent. of our criminals come from the public schools, while a very large per cent. of them do come, if not from the parochial schools, from those who are thoroughly imbued with the lam which it is proposed to inculcate therein. But we get the gist of the article in the *Advocate*, in the following:

"The Roman Catholic church is right in its theory of churchly education for the young. If the clergy are to influence the community otherwise than by their lives and their official ministrations; if they are to retain their hold upon the masses, they must fashion the minds of the rising generation."

Cardinal McCloskey or the Pope himself would scarcely have written different from that. It is a bold, bad assertion. So then, justice requires that the rising generation be given over into the hands of the clergy, does it? This would soon give the government also into their hands, and we should have a union of Church and State with all the sad consequences which history tells for our warning. Does the *Advocate* desire this? Will the *Advocate* allow me to tell it, and the clergy generally, that if the free school system be maintained and continually improved in the future as it has been in the past, cultured intellects, pure virtuous lives, and the plain simple truth will alone enable the clergy "to retain their hold upon the masses." Is it because they lack these things that they claim the training of our children? Truth needs no such "dark ways" to render it gladly acceptable to the untrammelled mind. No! gentlemen, the youth of free America are not to be handed over to your tender mercies. Their minds are to be strengthened by culture, and left free to search for and accept truth "wherever found, on christian or on heathen ground."

As an endeavor to sugar-coat this nauseous compound in the *Advocate*, the writer says:

"Our public school system should never be wholly abandoned. But it has far outgrown its legitimate sphere." (Ye gods! then save us from the legitimate sphere of parochial schools supported by a public fund!) "It has well-nigh paralyzed the influence of the Church in certain directions." Thank God for that! All past history shows only too plainly how this influence has ever hampered mental growth. Says the *Advocate* again: "The time has come when our Protestant churches must resume the responsibilities which they have resigned.... By the side of every church should stand the parochial school house. Then the unjust system of school-taxation which now disgraces our civilization would soon become a thing of the past." (Italics mine.)

Notwithstanding the above appears in a leading paper of one of the most liberal branches of the Protestant church, I cannot believe it will be endorsed by a majority of Protestants. It savors too strongly of the Catholic plan, which, indeed, the writer of it pronounces wiser than the Protestant. Take away the support of our free schools, and you destroy the schools themselves. Destroy the free schools, and you destroy the government of which they are the chief bulwark. Again, I cannot yet bring myself to believe that a majority of Protestants will lend their aid and influence to do this thing. Can it be that the rapid decay of their dogmas will arouse them to this desperate, this hopeless measure to retain them? Will they not rather seek after and apply truth to human culture? Must a blind zeal for old inspirations, old myths, and old dogmas result in another union of Church and State, to preserve them? Rather, will not a wise love of truth, of humanity, of all inspiration, induce us to perpetuate our free institutions, give physical, mental and spiritual culture to our youth, and leave them untrammelled by this or that dogma of sectarianism, and free to lovingly, reverently explore every department of God's great temple, and wisely employ what they shall obtain therein to the upbuilding of a divine humanity on earth?

W. Besser writes as follows from Leipzig, Germany:

"Magnetizer Hansen has caused a great stir in Vienna and other parts of the country. We possess in Leipzig a second Hanson in the person of a young man, Emil Friedel, a traveling agent, who experiments with great success and in some respects surpasses Hansen. Magnetism is the key to a correct understanding of Spiritualism. Since the commencement of January, I have begun the printing of the second volume of our beloved Davis's Great Harmonia (The Seer), of which we are just reading the proof of sheet fourteen. A splendid work, The Teacher, with its grand chapter: Who is God, What is God and Where is God? Prof. Zoellner works on energetically, and well armed against the black ravens."

Mrs. M. C. Gale, a prominent lecturer, writes as follows, from Flint, Michigan:

"I find the JOURNAL in many homes that I go into. It is performing its mission favorably along by the side of our other periodicals. It is causing the minds to investigate more deeply than they would if it were not for its manner of criticism. Go on in the good work, the harvest is ripe, and the laborers are few."

MATERIALIZATION OF PERMANENT FABRICS.

A \$500 Challenge to J. H. Mendenhall.

BY WILLIAM EMMETTE COLEMAN.

In the JOURNAL of April 17th, I find an article by J. H. Mendenhall, critical of certain remarks on the "Materialization of Spirit," copied in the JOURNAL from the London Spiritualist. When Mr. Mendenhall asserted that the writer of the remarks in question "manifested but a limited knowledge of facts in phenomenal Spiritualism," and undertook to "show him the egregiousness of the error into which he had thoughtlessly fallen," he was not aware that the person he was thus declaring a spiritual ignoramus was W. H. Harrison, the editor of the Spiritualist, a gentleman of scientific and scholastic attainments, and one who has had, for a number of years, the most extensive acquaintance with all phases of spiritual phenomena, including constant attendance upon, and careful observation of, a very large number of materializing sances with all the best materializers resident in our visiting London. The experience of Mr. Mendenhall is but a trifle compared with that of Mr. Harrison; and after a long and patient investigation for a term of years, into all phases of materialization, Mr. Harrison very truthfully tells us that there is not a single instance known in which any fabric or substance can be produced which can be demonstrated to be not of terrestrial manufacture or growth. He is well aware of the numerous locks of hair and pieces of cloth, etc., in the possession of various persons, claiming to be of spiritual origin; but, as he asserts, in none of these cases is any proof producible that the articles are anything but strictly human or earthly productions.

In this country, also, various persons hold locks of hair, pieces of cloth, etc., which they reverently cherish as veritable spirit materializations; and this upon the very slenderest grounds, with no substantial proof being given of their supramundane origin. Some of these locks of hair certainly never grew upon the heads of any human being; they are mostly clippings from the wigs (usually made of horse hair and other coarse material) worn by the pretended mediums and their confederates while personating the spirits; while the specimens of cloth are pieces cut from the garments, etc., worn by these same conscienceless tricksters while engaged in the despicable business of spirit impersonation—or it may be possible that in some cases genuine materialized forms may have allowed visitors or friends to take specimens of the cloth or hair worn by them; such clothing and hair being, however, not true materializations, but are articles of human growth and production used by them to assist in the work of materialization.

Mr. Mendenhall speaks of certain fabrics materialized in full lamp-light from apparent nothingness. Even granting this to occur precisely as he narrates it, that would not prove that the articles first came into being by and through the will of the spirit. Not at all. These fabrics could have been of earthly manufacture procured by the spirits for the purpose, and may have been surrounded by the spirits with an aura rendering them invisible to material eyes, which aura being gradually dissipated, through the will-power of the spirits, the articles become visible by degrees to those present. We have been often told of material substance being brought from a distance into rooms by spirit power, invisible for the time being, but rendered visible by the means just indicated. Flowers, vegetables, rings, articles of clothing, etc., have, it is claimed, been thus transferred from invisibility to visibility in closed rooms. If these things be true, then the same principles would apply in the cases of the fabrics and hair referred to by Mr. Mendenhall.

Again, when it is known that Mr. Mendenhall is not a rigid scientific and analytical investigator of spirit phenomena, but one who is prone to take appearances for facts, who looks simply upon the surface of things, one in fellowship with the system of thought advocated so vigorously and recklessly by the octogenarian sage of Vaucuse and the rhapsodic, shoulder-hitting Philadelphia Wind and Water editor—when we remember that Mr. Mendenhall endorses the genuineness of the phenomena exhibited at the Terre Haute den of iniquity, and wildly talks about "persecution of mediums,"—we can scarcely be blamed if we feel some degree of doubt regarding the exact and precise nature of the occurrences happening in the narrator's presence at the time of the supposed materialization.

However, if it can be demonstrated that the fabrics, etc., are really of spiritual origin, never woven in earthly looms nor grown upon human or other material bodies, no one will rejoice more than I; for I wish all the demonstrative evidence that can be gathered in proof of the existence and power of spirit individuality. So to place the matter upon a substantial basis, I feel warranted in authorizing the sum of \$500 to be given Mr. Mendenhall, if in the presence of a committee consisting of A. J. Davis, Hudson Tuttle, Dr. Eugene Crowell and Mrs. Maria M. King, a square inch of cloth is manufactured by a materialized form, which the said committee shall unanimously declare to be not of material manufacture, but of supramundane and spiritual origin.

And yet again, as Mr. Mendenhall has seen proper to speak of the "great clamor and zeal now manifested for censuring and persecuting long-tried and proven mediums," the same sum of \$500 is offered for proof in one single case of the persecution of a "long-tried and proven medium" by Spiritualists, the same committee—consisting of some of the best representatives of the various phases of spiritualism in America to-day, Davis, harmonial; Crowell, christian; Tuttle, scientific; and King, philosophic—to decide as to the reality of said persecution. This whole senseless cry of persecution of mediums is really too silly and inconsequential to merit even the slightest attention; its promulgation, in sorrow and pity be it said, only serves to infallibly indicate the unfortunate and deplorable mental condition of the shortsighted and grossly deluded mortals giving it utterance. Howbeit, we have one consolation to cheer them, they will have an eternity of time in spirit-life in which to outgrow their earthly follies, in which to learn to see themselves as others see them—to their great mortification and shame we know, but they will have only themselves to blame. When they do awake to a full realization of their stupendous folly and mental obliquity, how their heads will hang in shame, how they will want to see to the uttermost parts of the spirit-realm, there to repent in sack-cloth and ashes for their mispent lives. Heaven help all such, is my earnest prayer, to speedily re-

cover the normal exercises of their native common sense and reason, now temporarily obscured by fanaticism, credulity, superstition and bigotry.

Presidg San Francisco, Cal.

Human Materialization.

"Oh! that this too solid flesh would melt!"

To the Editor of the Religio-Philosophical Journal:

On Friday, April 10th, I was invited to make one of a party of four, to witness a private materializing sance at the house, No. 939 Mission street, by Mrs. Crindle, medium. This lady's materializations have been the occasion of considerable comment in this city, and although we were aware that doubts had been expressed in regard to their genuineness, our party, on this occasion, agreed to lay aside all prejudice, either for or against, and to be guided by the evidence, all hoping that the manifestations might be true, rumors and reports to the contrary notwithstanding. The sance rooms consisted of front and back parlors, connected by folding doors,—the windows of both rooms being closely covered to exclude the light, the inner or back parlor being that devoted to private sances.

Before our sance commenced I entered the sance room alone with a lamp, in order to satisfy my mind that the doors were secured, etc., but had been in the room but a moment when Mrs. Crindle entered with the remainder of our party. Mrs. C. observed that the doors were all sealed, and, taking the lamp in hand, led us around the room. I noticed that the doors, of which there were two, were locked, and the key-holes on our side of the same were closed with sealing wax. The other side of these doors we did not see. It was stated that one led into the hall and the other into Mrs. C.'s private chamber. I noticed near the latter door, standing in the corner, a tin horn, four or five feet in length, the mouth-piece of which was covered with the indentations of apparently human teeth. This horn was subsequently used by "Gruff," the speaking voice. Mrs. C. would allow no further time for examination, and placed the chairs for us herself, with our backs towards the doors above mentioned. Her chair was placed on the right of the line, my place on the other end, but being desirous of seeing with hearing as much as possible I brought my chair around to the other side of Mrs. C. and within five feet of her. This change did not appear to please her. She remarked that I would get hit by the spirits, that it would interfere with the manifestations, etc. These objections I answered and retained my seat. The curtains on the connecting doors were now dropped, the lamps having been previously removed, and the room was in total darkness. In a few minutes, the instruments which had been placed at the feet of the medium, began to play, the guitar tapped my head several times, and appeared to be floating in the air. Wishing to be certain about this, I lightly touched it with my hand and running my arm out at full length in Mrs. C.'s direction, touched her extended arm and hand grasping the instrument by the small end. Instantly the instruments dropped to the floor, and the music ceased.

The voice called "Gruff" was then heard through the horn, asking questions and giving answers as usual. The instruments were again sounded, but did not come about my head as before. After a bit I noticed a form temporarily obscure the crack in the outside door (leading to the hall), through which a straggling ray of light entered. Mrs. C. asked, "Is that you Inez?" After replying, the "Ghost" moved around behind us, occasionally patting our heads and shoulders. Soon getting more familiar, shook hands with us, allowed us to pass our hands over her arms, shoulders and waist. I noticed that the hands were rough and the arms bony, not at all like what I had conceived of a spirit, and when she bent over to converse, which she did in whispers, it became evident that the "spirit" possessed an offensive breath! These and other matters so unlike what we picture of heavenly things, convinced me that the "spirit" was yet in earthly garb, who had taken advantage of the din of the instruments to enter the room through one or other of the doors behind us. Not till then had I any idea of striking a light or making any exposition, but the fraud was so palpable and disgusting, that I felt strongly impressed to disclose it to my friends. I stated that I was not convinced and requested that the "spirit" would give us some test of its spiritual nature, when Mrs. C. spoke up, saying that I had no right to ask such things, and if she had known that I was such a skeptic as to ask such questions she would not have permitted me to enter, etc. The "ghost" did not agree with her in this, and quite an argument ensued between them in regard to me, the "ghost" averring that I would be less critical on seeing more of their phenomena, etc. She, "the spirit," then approached me, telling me that I should be present at the evening sance. They were much stronger—I would be better convinced, etc. Meanwhile I got a good ready and asked her to give me her hand once more. This she did, and quickly sliding my hand up until I had a good grip around her wrist, I lit my match, and rose up. There was no dematerializing or vanishing away, and after the first wrench to get away, finding it futile she stood quietly. The woman was rather small in size, about thirty or thirty-five years of age. As near as I could judge, dressed, or rather undressed, in her white skirt, chemise and in stocking feet. Over her head was thrown a piece of transparent stuff, to represent a veil.

Mrs. Crindle jumped to her feet the moment the light was struck and made a strenuous attempt to blow it out; falling in this, she ran to the door and called McClellan and Dr. Clark to come in. The latter only responded putting his head in the door, but seeing the inability of attempting to cover up the fraud, made no further advance, nor opened his head to say a word. Meanwhile I held the impostor firmly by the wrist, in full view of all present, making my remarks on the enormity of the fraud, etc. No excuse was offered, no explanation was attempted; it would have been useless to have made either. The imposture was too apparent. They all looked like convicted frauds.

It did not occur to me to do anything more. I had never before seen the woman, and therefore did not recognize her; other parties in the room, did however. I contented myself in closely noticing her form, figure and face, and think I could recognize her again. Throwing aside her arm, I passed out, calling upon the others to follow. While passing out, I observed Mrs. Crindle throw her arms over the "spirit" and crowd her back into the corner for concealment. Two of our party did not come out. I learned afterwards that Mrs. C. intercepted them and begged them to remain a few minutes. Then going into a "trance,"

she earnestly entreated that they should say nothing about it. The "controlling spirit" said also that she would not permit Mrs. Crindle to charge anything for the sance. I have furnished the above account of the leading incidents of our sance at Mrs. Crindle's, not for the purpose of imputing any slur on Spiritualism, for what is true cannot be injured by error. It is our duty to weed out falsehood and imposture, retaining only the good and the true.

The sances of this lady are still continued, while she flourishes on the coin of the credulous "like a green bay tree." This she and her confederates will probably continue to do, as long as she can find dupes to fill her rooms, or until the eye of the law rests upon her fraudulent action.

JAMES G. WHITNEY, San Francisco, Cal.

History of the Prehistoric Ages.

A book true to the title of this work would be of immense value. The composer, if we can credit its contents, must possess special advantages to enable them to make it true to its name. A band of spirits who "lived about 46,000 years ago" are the authors, and they were assisted by "six bands of spirits, all above and beyond" them, who gave them information on subjects beyond the knowledge of the four hundred and sixty centenaries; though it would seem as if they might have known enough to write a work on the prehistoric ages without the necessity of consulting spirits belonging to still more ancient times. This book contains a multitude of statements as might be expected in reference to matters of which we know nothing, and it is only by examining those portions of the book about which we know something, that we can judge of the value of its statements in reference to matters of which we are entirely ignorant.

We have a statement on the first page that is to say the least very extraordinary: "Now the truths, that the world is countless millions of years old, and that man was born or stepped forth as an inhabitant more than one hundred and fifty million years ago." We do not know of course how long man has been on the globe, as we cannot tell how old the white-headed gentleman is, who walks down the street; but if any one said he was 1,500 years old, we should know that he was mistaken; and no geologist would hesitate to say that the man who claims for humanity an age of 150 million years is egregiously mistaken. In fact these ancient spirits seem to have discovered their mistake before they finished the work, and on page 385 they tell us that there is a difference of opinion among spirits as to the length of time that man has been on the earth, "the lowest estimate being 1,500,000 years and the highest five millions." They also tell us that the Atlantians "estimate the time at two millions and nearly a quarter," which in their opinion is "very nearly, if not quite correct." But what confidence can we put in a band of ancient spirits who make such blunders as this? Possibly if they had been only forty-six hundred years old they would have come nearer the truth. Extreme age may have blunted their mental faculties.

On the tenth page we have "the sands of the Siberian desert encroaching upon the fertile valley of the Nile." I suppose the writer meant the Saharan desert, but men who are not more than forty-five years of age would hardly make such a mistake as that, and spirits forty-six thousand years old can hardly be excused for such an error. On the seventeenth page we are informed that the sun "is a habitable globe, peopled with human beings." Spectrum analysis, however, has demonstrated that the sun is so hot that iron, nickel, copper, zinc and other substances exist in its atmosphere in the state of vapor, while flames of incandescent hydrogen have been seen by various observers in some cases rising in its atmosphere to a height of 50,000 miles. For human beings to live on such a heated body as the sun, they must have constitutions resembling those of sinners in an Orthodox hell.

On the seventy-fourth page we are told that when limestone is rich in fossils, "it becomes when buried an excellent fertilizer on soils that are too acid, while, upon the other hand, the silurian limestone is worthless for this purpose." The fact is that there are no limestones more highly fossiliferous than many of the silurian limestones, and they are used when burned for fertilizing soils in ten thousand places.

On page eighty-eighth we read, "The limestones of the New Red Sandstone were an advance over those previously deposited, gypsum being now for the first time in the world's history deposited." And yet all the gypsum beds of New York State are in the Onondaga Salt Group, in the Upper Silurian formation, laid down millions of years before the beds of the New Red Sandstone were deposited. We are informed (page 363) that "freemasonry, as it is called in the present day, had its birth on Atlantis at least 50,000 years ago." Freemasonry, it is well known, is quite modern. Chamber's Encyclopedia, article Mason, says, "Modern freemasonry is an innocent mystification... of British origin and dates from the seventeenth century. Its real founders were Elias Ashmole, and some of his literary friends. "Instead then of having its birth 50,000 years ago, it is not even 250 years old.

To expose all the errors of this pretentious book would require a large volume. As a history of prehistoric times it is utterly worthless. The composers of the work are probably honest men, but thoroughly infatuated, and the spirits are in all probability the fancies of their own minds. The title page states that it was "translated" by Dr. Cooper. In what language then was it originally written? If in some celestial tongue, how did Dr. Cooper obtain such a knowledge of the language as enabled him to translate it?

The paper on which the book is printed is excellent, the typography is good, but the binding is poor, the proof-reading was very careless, and the writers have made such gross errors in reference to matters with which we are acquainted, that we can place no confidence in their statements about other matters. Whoever buys the book for information will lose both his time and his money.

WILLIAM DENTON.

ANOTHER VIEW.

The book recently published in this city, entitled, "History of the Prehistoric Ages," written by the ancient historic band of spirits through the hand of Leonard Herbert Nason, of Chicago, Ill., and translated by James Cooper, M. D., of Bellefontaine, O., is one of the most remarkable books of the present age.

It is perspicuous in style, in easy flowing

"History of the Prehistoric Ages, written through the hand of L. E. Nason and translated by James Cooper, M. D., Price \$1.50. For sale by the Religio-Philosophical Publishing House, Chicago, Ill.

sentences, comprehending much in the smallest compass in which ideas can well be expressed; and the reader will find it difficult to stop short of reading the volume through when he has once commenced it. The claims set up by the author are startling, and have caused some who have heard his statements to pronounce him crazy, and have expressed great sympathy for him on this account; but he who reads the book carefully will soon find that it is not the product of an insane mind.

Prof. Tyndall never said anything more beautiful in his philosophy of light and heat than some things found in this book. Speaking of the carboniferous age before man appeared on the earth, the writer—whoever he may be—says, page 82:

"The sunlight that shimmied down through the misty atmosphere of that interesting period of the earth's history, was absorbed, concentrated, by the leaves of the trees and plants, the needles of the pines, and fronds of the ferns, stored away in the form of carbon, and man now illuminates his dwellings, factories and cities at night with the light that shown only during the day millions of years before the first footsteps of the first man pressed the soil of earth."

"Nothing is ever really destroyed or lost. The aniline colors are nothing more nor less than the colors of the flowers that bloomed in that far off period. They faded out and were apparently destroyed by fire and decay, but they had absorbed from the sun the necessary rays to perfect their colors, concentrated them, and though they disappeared from view and were locked up for untold ages in the dark bosom of the coal strata, yet when the chemist brings his science to bear upon them they are released, and the dyes utilize them, and the human family beautify their persons by dressing in garments colored by them."

The teaching of this book is not in harmony with the Bible in reference to the origin of man and the periods required for the formation or preparation of the earth to make it possible for life to exist upon it. It is, however, in harmony with the teachings of the christian scriptures in reference to the angel and Spirit-world, the immortality of the soul and our existence in a future state.

When the matter is once settled and the fact proven beyond a doubt that his hand was controlled to write in characters and in a language unknown to himself, and that Dr. Cooper, of Ohio, did actually translate these strange letters and language into the beautiful English in which we now have the book, then it must become a matter of great interest to the scientific and the religious world.

A. MILLER, M. D.

To Col. Ingersoll.

Robert, I am impressed with a message to you. I have read some of your writings and see that you are a benevolent man, and very much in earnest. Many of your sayings are excellent, but many of them give me pain.

We christian people did not make the Bible, nor the churches, nor the sects, nor the system under which we were born and in which we have been educated. We naturally believe as we are taught in childhood, until we are instructed in something better. We ought not to be reproached as if we had invented the system taught us in infancy. If the Bible is all bad, we certainly want to know it, but show it to us kindly, and compassionately, for you have a compassionate disposition. If it is partly good and partly bad, assist us to discriminate the bad from the good, and be discriminating yourself, for you have a very keen and penetrating mind. But do it gently and fairly.

You are a most effective platform speaker, and in a political campaign, can make a very telling attack on the party you oppose. And in politics it is unhappily too common to bring sweeping and indiscriminate charges against an opponent and to caricature, or misrepresent, sometimes consciously, sometimes unconsciously, the views of antagonists. Do not carry over the methods of political partisanship into the religious arena. Remember—all christians are your brethren, and are entitled to polite and gentlemanly treatment at your hands, and by this means only can you succeed in your benevolent wish to change our opinions.

We have been educated to think the Bible a revelation from God. Are we to blame for that? Can we change our belief in a moment? Ought you to be angry with us and use words of ridicule and contempt and anger? Is it kind? Is it polite? Is it gentlemanly? We have been educated to think God as revealed in the Bible, a perfect being; it is not a mere speculation; it is a feeling. We cannot help feeling deeply on this question; it excites our reverence, our affection, our loyalty, our love. Is not man by his very constitution a religious being, a worshipping being? You say we make our God. No, he is made for us by our mother when she teaches us to say, "Our Father which art in heaven!" He is made for us by the Bible which tells us, "God is Lord!"

We do not make our God. You might, perhaps, say we inherit him. There is some truth in that. You may also say that we all of us more or less modify, subjectively, the idea of God handed down to us by tradition. This is and must be true. It is only by the analogy of our own minds that we can possibly conceive of God. God is the infinity of our ideal perfect man. Man—ideal man—is the miniature of the infinite God. But however we become possessed of the idea of God, it is to us very sacred and very dear. Now to hear a rude word spoken of a dear friend, a child, a wife or husband, or father, or mother, is painful. To man you speak of our earthly father or mother as you speak sometimes of God, would give us acute pain. Believe, my brother, that it is equally painful to hear you speak of our heavenly Father with irreverence.

You somewhere describe it as your mission to put another "o" in the word God. That may be so understood as to describe a high and noble aim in which all christians would wish to aid. Our conceptions of divine goodness are very low; our idea of the divine character very imperfect. Aid us kindly to correct them, but do not ask us to blot out that dear name God, and put an "o" in its place.

Take a pencil and mark out every verse in the Bible that you think open to criticism on ethical and moral grounds—would there not be a good solid volume left? Would you efface the Lord's prayer? Would you erase the sermon on the Mount? Would you find any fault with the dying prayer of Jesus?

CHARLES BRECHER.

Bridgeport, Ct.

The Germans call a graveyard "God's acre" where generations are scattered like seeds; and that which is sown in corruption shall be raised hereafter in incorruption.—Longfellow.

The Voice of "Ski."

To the Editor of the Religio-Philosophical Journal:

Those of your readers who have heard the voice of the spirit who calls himself *Skizawakee*—"Ski," for short—need not be told of its wonderful quality, and almost infinite capacity for the expression of sentiment and feeling; but those who have not had the inestimable privilege, may be interested, perhaps, in hearing something about it.

We have enjoyed the great good fortune of having a visit from Ski's medium, Mrs. Hollis-Billing, on her journey from England—where she has been for some two years—to the great West, and during this visit some of us have for the first time listened to the voice of a veritable spirit from the other world. As on a similar occasion, related in an old book, when a spirit-voice was heard by mortals, "Our hearts burned within us," and springs of feeling were touched which had never before been reached.

Can you imagine a voice in which are blended the innocence of childhood, the vigor of manhood and the wisdom of old age; in which the softest and gentlest accents of true friendship and sympathy are tempered with a courage and firmness unknown in our sin-sick world; in which high aspiration and inspiration are poured forth in the simplest and most natural tones, with no touch of pretension, or shadow of vanity or pride; in which are conveyed ideas of the loftiest and most far-reaching character as well as those of the most personal and intimate nature; in which the most reverent sentiments are uttered with the same naturalness and simple sweetness as those of the most ordinary and every-day character; in which even the humorous and playful are combined with the severest didactic teachings, and all these variations expressed, not merely in the words which the spirit uses, but in the very tones themselves?

Some doubting Thomases ask for evidences of spirit presence. For such, I can not imagine a more convincing test than to listen to "Ski's" voice; that is, if they can open the ears of their understanding and allow the intonations of that voice to fall upon them without prejudice.

But aside from the power contained in the voice itself to express the varying emotions and sentiments intended, "Ski" possesses a power of spiritual vision, and insight into the workings of the human heart, possessed by no other intelligence whom I have ever met, whether in or out of the body. He pierces to the heart of the matter, and lays bare the inmost secrets with an ease and readiness which shows him a matter-mind. "With charity for all, with malice toward none," he raises the down-trodden, cheers the desponding, encourages the doubting, and inspires the apathetic. His words have a meaning and force which go directly to the object, and yet leave no wound in the tenderest and most suffering heart. No one who hears the voice and words of Ski will ever complain that he is a proud spirit, or a vainglorious spirit, or an ambitious spirit, or a deceiving spirit;—conviction will enter the mind that here, at least, is one who, in all respects, realizes the ideal of human truth combined with sympathy and loving kindness. If there are any beings in existence who rightly command the love and veneration of mortals, as well as their worship and reverence, Ski may be properly classed among them. Yet no doubt he would say, like one of old: "See thou do it not; I am thy fellow-servant."

Mrs. Hollis-Billing has left us for your city, en route to other western cities. While here, though her stay was short, she gave great satisfaction to her friends who called upon her, and to whom she became endeared by her sweet and gentle spirit and refined and lady-like bearing. I hope sincere inquirers will seek her presence wherever she goes, as they will receive that peace which this world can "neither give nor take away."

"Ski's" (and your) friend,
CLANCY.

Washington, D. C., April 22, 1880.

Spirit in the Pulpit.

An immense audience gathered at the Congregational church on Sunday evening, to hear Rev. Mr. Cruzan's lecture on Spiritualism. Mr. C. is one of a rapidly increasing number of rising pulpit orators who dare to keep up with the spirit of the times. That the people are on the alert for some new departure in theology, that shall demonstrate the truth of alleged Bible mysteries, and prove beyond cavil that man, who is born to die, shall live again, was attested by the attention of the auditors, who listened earnestly for scientific proof of the immortality of the human spirit.

Mr. Cruzan frankly confessed in the beginning of the lecture that he had made statements a year ago regarding spiritual manifestations that recent developments had proved to him were erroneous, and as was due to his audience and to himself at an honest man to say so. He perused his discourse with the scriptural account of Moses and Elias as they appeared to Jesus and the multitude ages after their departure from the earth, followed by the narrative of the deaf and dumb spirit that had been cast out of a child by the same mastery will. His account of the scientific experiments that had been made in Germany was exceedingly interesting, and was doubtless new to the large majority of his hearers. The preacher did not claim originality for his discourse—a wise precautionary measure under all the circumstances—but he stood behind the late investigations of the famous lecturer, Rev. Joseph Cook, and accepted him as authority, which the most respectable of his disciples would hardly dispute. We have ourselves witnessed a wonderful phenomena as any described by the speaker, and have received many messages, all of remarkable intelligence, purity of sentiment and beauty of diction. Spiritualism as a fact, we acknowledge. As a religion, we have not accepted it, because we have not seen that its public leaders, with few exceptions, have been worthy of emulation in their teachings, lives or character.

Next Sunday evening Mr. Cruzan will continue the subject. Those who wish seats must go early.—The New North-west.

It was remarked that no physician in Europe who had reached forty years of age, ever, to the end of his life, adopted Harvey's doctrine of the circulation of blood; and that his practice in London diminished extremely from the reproach drawn upon him by that great and signal discovery.—Huxley, V. 57.

Grief thou art classed among the depressing passions. And true it is that thou humblest to the dust; but also thou exaltest to the clouds. Thou shakest as with ague; but also thou steedest like the frost. Thou sickenest the heart, but also thou healest its infirmities.—De Quincey's Confessions.

Religio-Philosophical Journal

JOHN C. BUNDY, Editor. J. R. FRANCIS, Associate Editor

Terms of Subscription in advance. One copy one year, \$2.50. 6 mos., \$1.25. Clubs of five, yearly subscribers, sent in at one time, \$10.00. Clubs of ten, yearly subscribers, sent in at one time and an extra copy to the getter up of the Club, \$20.00.

As the postage has to be prepaid by the publisher, we have heretofore charged fifteen cents per year extra therefor. Hereafter we shall make no charge to the subscriber for postage.

REMITTANCES should be made by Money Order, Registered Letter or Draft on New York. Do not in any case send checks on local banks.

All letters and communications should be addressed, and all remittances made payable to, JOHN C. BUNDY, CHICAGO, ILL.

Entered at the postoffice at Chicago, Ill., as second class matter.

LOCATION: 92 and 94 LaSalle St., Northwest corner of LaSalle and Washington Sts.

CHICAGO, ILL., May 15, 1880.

Mosaic Work in Modern Preaching.

In the Christian Union of April 21st is a sermon by Henry Ward Beecher, which, as a piece of mosaic work, in which there is a happy accommodation of the principles of atheism with those of superstition, is worthy the study of all thoughtful minds. The sermon is from the text, "Love is the fulfilling of the law." He first regrets that there is but one word, love, to express widely different emotions from the "appetites and passions" up to the "sentiment of benevolence," which "differ by the whole length of the scale of the human faculties, from the base to the very top." Elsewhere he speaks of "men whose imaginations are set on fire of hell; to them there is sollicitation in the air almost." In such phrases as these there is the old, unscientific, contemptible superstition which has saturated paganism of a hundred kinds as well as monkism and christian asceticism in the dark ages, that all appetites that have to do with the maintenance of the individual, and the propagation of the race, are "low." The relation of the sexes is low, and those in whom the sense of this relation is healthily vigorous, "go with steps beating like drums to damnation." Mr. Beecher well knows that this whole theory of human nature is false, unscientific and prejudicial to any true study of the bases of sexual virtue.

But certain untimely incidents in his own career having effectually "muzzled" him on these points, he is compelled to endorse the old superstitions and leave the apprehension of a more wise and healing doctrine to some future age. He then says: "Now, we are taught in the New Testament, undigestedly, that this central element of sympathy and sensitive good will, or love toward all sentient beings, whether good or bad, universally unvarying, is the organizing center of human character. It is the only center around which all the faculties of a man's nature can be made to work harmoniously."

And we are taught by the history of mankind and by daily observation that this is just wherein the New Testament is mistaken; the love of self is the mainspring of industry and therefore the sire of wealth and grandeur of civilization; the love of the other sex in which Mr. Beecher pretends to see only a force which leads one "with steps beating like muffled drums to damnation," is the mainspring of the family and of the domestic relations; the love of property which he says, with that taste for fictions which everywhere distinguishes the true servants of superstition, makes "men so avaricious that their very bones, if you would dissect down to them, would be found to have the color of gold in them," is the mainspring of agriculture, manufactures and commerce and is the central steam that generates the force that impels Plymouth church itself, including the eloquent pastor. It is the appetites and passions which Beecher stigmatizes as "low," that actually, in his own belief, form the centre around which man's faculties are made to work harmoniously; for Mr. Beecher, side by side with his deference to popular superstitions, accepts and frequently reiterates phrenological theories concerning the mind, which are wholly at war with those superstitions. The very first deduction of phrenological science is that the appetites and passions called "low," occupy two-thirds of the human brain and call for two-thirds of its expenditure of force; that they are shared in nearly the same proportion by man and the higher grades of animals; that civilization is the product of their irresistible influence, working over long periods of time, and that benevolence, like reason, worship, or the artistic tastes, is never more than a very pale and inefficient light, a mere ornamental luxury, peculiar to later periods and of very subordinate influence. In short, "benevolence," which Mr. Beecher declares to be the hub of life, is a mere rivet in the tire, a dent on the periphery, and any attempt to make a pivot out of it only belies nature and makes hypocrites out of honest men. Blind beetles and pismires, ants, bees and beavers, have been detected in acts of benevolence toward their fellows, which

would put christians generally to shame by the excess of the spirit of self-sacrifice they show over the kind and quantity of benevolence usually obtainable from christians. This is to be accounted for, however, by the fact that the degree of nerve force they have to expend on emotions of sympathy and charity, has never been exhausted in listening to charity sermons. This degree of nerve force, if thus held unspent in every animal and man, is sufficient to prompt it, on the mere sight of misery, to some instinctive effort to relieve. But if it has been drained away from the brain and nervous system by listening to or reading ten-column sermons on "Love," it is utterly spent, and having enjoyed the false ecstasy of a solitary and unfruitful charity in listening to the sermon itself, it has no force left with which to act or feel at the actual presence of suffering. It needs no demonstration that any man who listens to two charity sermons every Sunday for a year, would not at the end of that period give a hot-cross-bun to his grandmother to save her from starving.

But while Mr. Beecher blends enough of superstition and falsehood in his sermons to retain the support of such of his hearers as are still living in the sixteenth century, he gives them here and there a glimmer of the advances that are being made in physical science. Thus upon the question whether man appeared by the special creation of a single pair, or by evolution from the lower animals he says:

"It is sometimes said that we sprang from the lower animals. I am more anxious to know where we are going than I am to know what we came from. It is a matter of very little consequence whether we did or did not come from the lower animals; but it is undertaken to show, as a preparatory argument in this matter, that the animals being the rudimentary forms which we have left behind us, in looking at them we see as it were, the hole of the pit out of which we were digged in the lower stages of animal life, and they have some faint resemblances to men. The dog has love and fear, and jealousy, and pride, and intelligence, and so on; but there are differences that absolutely discriminate between the human race and everything below them in the number of the faculties or forces in the human mind, in its infinite susceptibility and educability, and in the endless variations through relative combinations which are possible to it. Very likely there is some resemblance between animals and man; but all the treasure of animals compared with that of man is as a beggar's penny in the hand of a pauper compared with the wealth of a crown. Animals are hardly worthy of a comparison with man. While they have one, two, three, four faculties, we have thirty at least. While their faculties are susceptible of but few combinations ours are susceptible of thousands."

In saying that man has thirty faculties at least, Mr. Beecher alludes to and accepts the phrenological basis. Of course there is much falsification in such pseudo science; but we give it for its kind, not for its quality. Unfortunately that basis nowhere recognizes or admits of any introduction of new faculties in man that do not exist in animals, and in saying that animals are hardly worthy of a comparison with men he ignores the fact that in some qualities men are hardly worthy of comparison with animals. Mr. Beecher could not compare with a cat in his knowledge of locality or ability to find his way, nor with an ant in recognizing his fellows, for an ant, says Sir John Lubbock, will recognize every member in a congregation of 200,000, while Beecher would find it difficult to do so in one of 5,000. But a little garbled science is better than the old myths of Zoroasterianism, the false ideas of a warfare between the lusts of the flesh and the purity of spirit, which have descended through the New Testament from the Hindoo, Persian and Chaldean paganism. For a time they may seem to blend in Mr. Beecher's fables with the discoveries of Gall, the athletic notions of Comte, Haeckel and Spencer, in a net-work so fine that it is not easy to trace where the superstition is lost or the science begins. But in due time the science alone will be found to "wear and work" better than the blending of science with superstition.

Decision of the Committee on the Merits of the Various Anniversary Reports.

Our readers will recollect we offered \$5.00 cash for the best, and one year's subscription to the JOURNAL for the second best, report of the celebration of the late anniversary of Modern Spiritualism. We were gratified to notice the greatly improved character of the reports over those of previous years, and have no doubt but that with proper inducements they will continue to improve from year to year.

Two of the committee were in favor of Mr. W. E. Coleman's report for the first prize, but it not having been forwarded until after the time named in our offer, was barred out. The report of "Gleim Mar" also suffered exclusion from the same cause. The decision of a majority of the committee awards the 1st premium to Miss Tillie H. Lees, of Cleveland; the 2nd premium to Mrs. Sara L. Van Horn, of New York.

THE HARMONICAL SOCIETY in Steek Hall, No. 11 East Fourteenth street, New York, is rapidly growing both in size, strength and earnestness. Mr. A. J. Davis announced last Sunday morning to a large audience that regular Sunday evening meetings would also be held until the commencement of vacation about the first of July. The evening session will consist of a service of music and of short addresses by different speakers. The management of the meetings will remain under A. J. & Mary F. Davis, who invariably participate in both morning and evening sessions. The singing of the Misses Conron at these Harmonical meetings, including the organ instrumentation by Mr. Farnsworth, is itself a powerful attraction.

An unenviable phase of Mrs. Criddle's materialization manifestations is related in another column. Mr. Whitney who furnishes the statement is vouched for by Mrs. Emma Hardinge Britten and others, as a gentleman of good standing, with a reputation for truth and fairness.

M. Renan on Job and Solomon's Song.

From one of Senior's "conversations" with the great Orientalist, M. Renan, who has done more to render the Bible intelligible to modern minds than all other living scholars, we learn the views of this profound interpreter and critic concerning both the Book of Job and the Song of Solomon. He believes that the Book of Job dates before the period of the captivity, viz., in the reign of Hezekiah, in the beginning of the eighth century before Christ, when the Jewish language was still spoken and when "the peculiar institutions" which after the time of Josias, completely separated the Hebrews from the surrounding nations, either did not exist or were not known to the writer of Job." Any one familiar with the writings of Voltaire will see that M. Renan here endorses the view taken by the latter, of the date of that system of Mosaic law and theology which current orthodoxy assumes to have been coeval with Moses, but which Voltaire and after him Paine showed to have dated from the reign of king Josias, 800 years after Moses' death.

This critical opinion on the part of M. Renan must also imply that he regards the account given in 2 Chron., ch. 34, vers. 14 to 33, of the finding of the "Book of the Law of the Lord given by Moses," during the repairs that were made in the temple in the reign of king Josias by Shaphan the Priest and Hilkiah the scribe, as being in reality the period of the invention of the five books usually ascribed to Moses. If so, then the opinion entertained by Voltaire and Paine, that the Jews as a nation continued to be idolaters for eight centuries after the death of Moses, and indeed were only brought under the so-called law of Moses twenty-six years before the destruction of the Jewish nation, must also be the opinion of M. Renan. And if so he must also regard as impostures the so-called "Books of Moses," to establish the authenticity of which as the works of Moses, the entire Jewish priesthood of the period of Josias had to be slaughtered (vid. 2 Chron., ch. 34) and a new priesthood created that should be loyal to the new law concocted by Shaphan and Hilkiah, and if so, then the so-called law of Moses, including all its cosmogony and history, dates not from the period nor from the pen of Moses, but from the reign of Josias, though scraps of earlier writing might, as M. Renan says, have been thrown into it. If these are his views they are more important than any thing Mr. Senior drew out of him concerning the Book of Job. He regards the Book of Job, however, as being "the work of a Bedouin Arab endowed with that sublime and gloomy monotheism, which to this day forms a far more prominent and perfect feature of the Mohammedan faith than of christianity." Job doubted and denied God's moral government and was anything but a patient man. While his sayings are self-contradictory, yet the whole work teaches only that the presence of evil is an insoluble mystery, and that the world is not governed on the principle that 'right shall by any necessary law triumph over wrong, i. e., it is not in any proper sense under a "moral" government.

As to the Song of Solomon, Renan thinks the two christian interpretations, Protestant and Catholic, in both of which the speaker is Jesus, and in the former of which the Beloved one is the church, and in the latter the Virgin, are both "indiscribably absurd." He believes with Ewald and Hitzig that it is a purely secular, but moral drama. M. Renan says: "It represents the resistance of a country-girl taken from her lover into the harem of Solomon, and her triumph and return to her lover. I believe the principal dramatic persons to be the Shulamite girl, the lover, and Solomon, with a chorus consisting sometimes of the women of the harem, sometimes of the inhabitants of Jerusalem, and sometimes of the villagers of Shulam."

"In my book I have attempted to divide it into acts and scenes, and to assign his part to each character. It is without doubt most artificial; the story is obscurely hinted at. The changes of scene are abrupt, and incapable of actual representation. Sometimes the actor tells what he is supposed to be doing.

"It seems to me that the poem is a libretto not intended to be read, but to be the framework of an entertainment consisting of song, dancing, declamation and recitation,—perhaps to be acted at a marriage. With all its defects, however, it is one of the most valuable specimens of Semitic poetry. Without it we should not have known that the stiff, austere, Jewish character was capable of tenderness. We should have had no picture of real love, founded on early intimacy, resisting the temptations of a court."

By the help of true scholars like M. Renan, it is possible that the Bible, which so long as it is ignorantly revered as the pretended archive of a revelation, must also be ignorantly assailed by uncritical hatred, may be rescued from both the reverence and the hatred which found its true worth being known.

Mrs. Emma Hardinge-Britten will remain in San Francisco until after the third Sunday in May. She will lecture at Salt Lake City on the 23rd, and at Madison, Nebraska, Sunday the 30th, beginning her engagement at Cleveland the first Sunday in June. She has not, we believe, as yet accepted any of the offers for July, and societies wishing her services can address her for the next week care of Mrs. Ada Foye, 126 Kearney street, San Francisco; after that in care of the office of this paper. She will stop in Chicago for a day or two where she and her husband will be the guests of the editor.

Professor Swing.

Brother Swing got so much credit for moving half an inch forward from the Westminster Catechism, that he failed to detect that his merit consisted in making the forward movement and not in the limitation he assigned to it. Lately as he comes to advertise his limitations, and to write up over the door of his new Central Hall, "No more forward movements will be made here on any pretext whatever," his mediocre arguments for standing still or going backward, seem so "crabbed" and timid that one could almost expect a sharp clap of thunder would make him, crablike, cast the very claws with which he fought his way out of Presbyterianism. In a late sermon, Mr. Swing gets off the following sweet morsel of false science as fallacious arguments for man's immortality:

"Brutes die at a regular age, man at unknown times; because nature permits brutes only to live, but to man the higher possibility of living well and beautifully. With the brute, existence is the end desired; with man, the end sought by the Creator is the quality of his existence. Brutes die indeed, but man only can pronounce the word tomb."

The dogs which our policemen are killing with strychnine, the horses which are occasionally beaten or frightened to death, the animals of all kinds which form the prey of others, or voluntarily commit suicide will be very grateful to this shallow pretender for his announcement that "brutes die at a regular age." It deserves to be classed with Paul's botanical wisdom, "Thou fool that which thou sowest is not quickened except it die." Is it not a little singular that theologians, in attempting to prove immortality, should set to shrieking as scientific facts these frivolous falsehoods? The age at which animals die is even less certain than that at which men die, and if one half the power of nerve which now goes in to pulp misrepresentation, were applied to the scientific investigation of the causes of disease, it is highly probable that it is in a scientific sense unnecessary that any human being born with vitality enough to carry it through its teething, should die at any age short of seventy-five. Where does Mr. Swing get his new revelation that it is not possible to brutes to "live well and beautifully," or that to them it is existence only and not the quality of their existence that is the end desired? So far from this being true there is hardly a quality of human excellence in which some brute does not excel him. We commend to him Lindsey on Mind in the Lower Animals. The birds are so much more graceful and free of movement, that theologians have never been able to conceive of an angel state without borrowing from the birds their wings. Even Mr. Swing doubtless expects a much larger pair in dug time than would suffice for an ordinary goose. The ant is so much the superior of man in his power of association that he knows every fellow in a community of 200,000, while no man can recognize more than a few hundreds of his fellows, and many cannot recognize any but the prosperous and those who can be of service to them. These preliminary breaches of science are committed in order to lead up to the climacteric statement that "Brutes die indeed, but man only can pronounce the word tomb." Unfortunately a parrot will pronounce the word "tomb" as accurately as Mr. Swing, and for ought that appears in this argument, knows as well as he what lies beyond it.

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

E. V. Wilson will lecture at Charleston, Ia., on the evenings of the 14th, 15th and 16th, instead of at Decatur, Ill.

J. A. Snodgrass writes: "We defeated the Doctors' Bill here in Iowa, but it required hard work. The chairman refused to bring it up in the lower house."

Giles B. Stebbins's new book, "After Dogmatic Theology, What?" contains in small compass a compact mass of facts and arguments needed by every inquiring mind.

Mrs. Fannie Chamberlain, the clairvoyant and clairaudient medium, of Lime Springs, Iowa, has removed to Spring Valley, Minnesota, where her field of labor will be more extensive.

E. V. Wilson spent several days last week at his home in Lombard resting, after a most successful course of lectures and public tests of spirit presence. He called at our office and appears to be steadily regaining his strength and health.

The poem delivered by Judge E. S. Holbrook, at the reunion of the Mexican War volunteers in this city, September 11th, 1879, has been published by the association in pamphlet form. It is highly interesting throughout.

Dr. J. M. Peebles lectures during the Sundays of May in Springfield, Mass. He has just concluded a series of six lectures upon "Foreign Travels," in Greenfield, Mass. He lectures the week day evenings of next week in Northampton, Mass.

Dr. J. K. Bailey spoke at Knox, Ind., April 22nd; at Donelson, Ind., 24th. He expects to spend a few weeks in Ohio, and may be addressed until further notice, at Milan, Ohio. He contemplates a trip Eastward during the season. Those desiring lectures from the Doctor will do well to address him soon.

We know our readers will share with us in the pleasure afforded by the announcement that Lizzie Doten has so far recovered her health as to warrant her in again listening to the solicitation of her friends to once more resume the lecture field. Her eloquence and sound logic will insure a full house and successful season wherever she is engaged.

Brooklyn (N. Y.) Spiritual Fraternity.

A very large and intelligent audience convened to-night. Col. Wm. Hemstreet, who had been announced to lecture, was unable to fill his appointment, which was very much regretted, as his lectures are very able and philosophical, but a press of arduous duties in his profession interfered; but as his lecture will do by keep and to read and re-read, we can rely upon it as one of our reserve forces at a future date. As there was not time to secure a lecturer to take his place, we invited Capt. J. W. Dye, of our city, to relate some of his marvelous experiences. Capt. D. is an old time Spiritualist of forty years standing. He is something of a medium, and is both clairvoyant and clairaudient. He said that he supposed he was a medium from his birth, and that when a small lad his grandmother called him to her death-bed and in bidding him good-bye, told him to remember that she was not going away, but would always be near him, and would always know what he was doing, either good or evil. He said that this admonition made a deep impression on his mind, and shaped his religious belief in all after time.

When fourteen years old, while in the field with a drove of cattle, he saw a school-ma who had recently died, walking by his side, heard her voice, and he then became entranced, and when he came to himself he found he was at home, and the cattle that he was to drive there, in the field, and that he had from that time until now been able to hear spirit voices and see spirits.

The Captain was for many years connected with inland navigation in the western part of the State. He related several interesting incidents where a hand was placed upon his shoulder and a voice warned him of great danger. Among others of this kind, he related one of an accident to the boiler of a propeller, of which he was then the captain. The boiler, boiler, and machinery were all new. One morning he felt the well known hand on his shoulder and the voice said, "Get out of the boat immediately." He was led to the boiler and showed three stay bolts, and was told that they would be blown out. He warned the fireman in charge, but he was incredulous, as the whole machinery was new, and he doubted the information, and was killed by the bursting of those bolts at 3 P. M. the same day.

At another time, on another steamboat, one morning his wife said: "and our daughter Gussie will go with you down the lake to-day." He said that he felt the hand, and the voice said they must not go. He told his wife what he heard, and she remained at home. He went down to the boat and found some forty boys who were employed on the Erie canal, and who were going back with their horses on the boat. He drove every one off the boat, warned the engineer and those connected with its propelling power, but they did not heed the same and the boiler burst, and they were killed and the horses were blown into the lake. Every one of the lads to whom he seemingly had been so harsh, had they remained, they would all have been killed. He said that all his life he had had such warnings; he never doubted this voice, for it always was truthful and of great value to him.

"At a circle in the country," he said, "I had been informed that if I would come to New York, the spirit of an Indian maiden would materialize, and told precisely how she would be clothed. This was in October; the following June I was in New York and visited Dr. Slade. At this sitting a slate was taken up by an unseen power, and carried across the table. I held the slate, and with my other hand held those of Dr. Slade, the slate being in my hand and held under the table. Several of my spirit friends wrote communications in their own handwriting." While thus holding the slate a spirit arm would come up, and its hand would take hold of my coat collar and pull it. Other persons present saw this done several times. This was in the afternoon with the sunlight streaming in at the window. A thumb and finger pinched my hand, and this was to me as satisfactory as the full-form materializations. At this séance a marble top table was moved about the room, a chair lifted up in the air in the broad clear light of day, and no human hands were near them and no devices or jugglery to produce this startling phenomenon.

"It was arranged that I could attend a séance for materialization in the evening. When I came I brought a small button-hole bouquet. I said that I would give this to the first spirit that appeared. I had no more than said this when a female hand and arm materialized and took it from me. Later in the evening this was presented to a gentleman from Rochester, who was a materialist, by his spirit wife, who requested that it might be given to her father, and was not seen during the evening until the spirit explained that it was her hand that took the bouquet from mine and gave it to her husband. "May Queen," the Indian maiden, materialized and appeared clothed precisely as she had promised me she would, and this promise made in October was fulfilled in June. My mother materialized, and at my request floated above the curtain.

"There was no cabinet at any of the séances with Dr. Slade—simply a piece of black cambric hung over a cord.

"My eldest daughter also materialized, and I could see clearly and distinctly every freckle on her face, and her curling hair was life-like and startling. A medium in the country, who always saw my second daughter with a bright triangular and luminous light about her head, also materialized, and she came with this same luminous light about her head.

"At Mrs. Compton's circles in Havana, New York, some years ago I placed Mrs. C. under the strictest test conditions. A committee of ladies disrobed her, and she entered the cabinet with not a particle of white on her person. I placed her in a sack, previously taking out her ear-rings and putting white cotton thread through her ears, and tying the threads to the chair, and sealing the knots with wax, impressing thereon my private seal. I also got fifty yards of annealed wire, and tied her in several places with what sailors know as a clove hitch. I had five of these knots, and if any strain was made on them, the string or they would become; they were also sealed with wax, and stamped with my private seal. In less than ten minutes a spirit, Katie Brush, walked out beautifully clothed in white, sat on my lap and placed her hand on my head; an Indian chief, tall and commanding, came also. I should judge that he was at least seven feet tall. He gave an Indian war whoop that could have been heard a mile. He weighed forty pounds more than the medium. At the close of the séance the medium weighed eight pounds less than when she entered the cabinet. This cabinet was enclosed with solid lath, and plastered walls, with the

NOR ARAY, THE CHILD-MEDIUM. A Captivating Book. This is a story of remarkable spiritual power and beauty...

PROOF PALPABLE OF IMMORTALITY. Being an Account of the Materialization Phenomena of Modern Spiritualism...

Works of Robt. Dale Owen. THREADING MY WAY... BEYOND THE BREAKERS...

DEBATABLE LAND BETWEEN THIS WORLD AND THE NEXT. With narrative illustrations. This is a standard work...

DO YOU WISH TO UNDERSTAND THE Science of Spiritualism, ITS PRINCIPLES? READ THE ARCANUM OF SPIRITUALISM...

The Golden Melodies. A NEW COLLECTION OF Words and Music. FOR THE USE OF LYCEUMS, CIRCLES, AND CAMP-MEETINGS...

ORIGINAL PIECES: Beautiful Angels are Waiting for Me. There's a Land of Fadless Beauty...

THE WATSEKA WONDER. A STARTLING AND INSTRUCTIVE PSYCHOLOGICAL STUDY AND WELL AUTHENTICATED INSTANCE OF Angelic Visitation...

Mary Lurancy Vennum, BY E. W. STEVENS. With comments by Joseph Rodas Buchanan, M. D., Professor of Physiology, Anthropology, and Psychological Institute of Medicine...

MISSIONARY HUSSIE. It will attract the attention of thousands who yet have had no experimental knowledge of the truth of SPIRIT PHENOMENA...

THE CHICAGO & NORTH-WESTERN RAILWAY. Oldest, Best Constructed, Best Equipped. RAILWAY OF THE GREAT WEST.



It is the only Road between Chicago and Council Bluffs. It is the only Road running the Pullman Palace Sleeping Cars either way between Chicago and St. Paul, Green Bay, Freeport, La Crosse, Winona, Dubuque, McGregor, Milwaukee...

RAIL ROADS.—TIME TABLE. CHICAGO AND NORTHWESTERN. Ticket Office—41 Clark street, Sherman House, and at depots...

Table with columns for departure and arrival times for various routes including Pacific Express, Omaha and Yankton Express, and Milwaukee Express.

Table with columns for departure and arrival times for routes including Milwaukee Express, Green Bay Express, and Winona and New Ulm.

Table with columns for departure and arrival times for routes including Davenport and Peoria Express, Council Bluffs Fast Express, and Chicago, Rock Island and Pacific.

Table with columns for departure and arrival times for routes including Kansas City and Denver Fast Express, Springfield, St. Louis and Southern R.R., and Chicago and St. Louis.

NEWSPAPERS AND MAGAZINES. For Sale at the Office of this Paper. Banner of Light, Boston. Olive Branch, Utica, N. Y. The Spiritualist and Journal of the Psychological Sciences, London. The Shaker Manifesto, Shakers, N. Y. Medium and Day Break, London, Eng. The Theosophist, Bombay, India.

ROBBINS FAMILY WASHER AND BLEACHER, Pat'd Oct. 3, '71. THE ORIGINAL AND ONLY PERFECT SELF-OPERATING WASHER IN THE WORLD. For any Washing Machine that will Wash Cleaner, Quicker, with Less Labor and Wear and Tear of Cloth than the...

THE ART OF CLEANING FABRICS. It is but imperfectly understood by thousands of good housekeepers. The numerous devices, friction rollers, pomanders, brushes, dusters, mops, etc., are used...

WHAT IT IS AND HOW TO USE IT. You may see washers and housekeepers, and your answer from nine out of ten will be, "Plenty of clean clothes." In other words, "I have no more to do."

NO CURE! NO PAY! Dr. KEAN, 173 South Clark St., Chicago. A Scientific and Popular Exposition of the Fundamental Problems of Sociology. By R. T. TRILL, M. D.

Vital Magnetic Cure. Application to the Treatment of Mental and PHYSICAL DISEASE. BY A MAGNETIC PHYSICIAN. In this volume of 216 pages the author furnishes the key to magnetism and the psychic forces...

HOW TO MAGNETIZE Magnetism and Clairvoyance. A PRACTICAL TREATISE ON THE CHOICE, MANAGEMENT AND CAPABILITIES OF SUBJECTS WITH INSTRUCTIONS ON THE METHOD OF PROCEDURE. BY JAMES VICTOR WILSON.

OLD THEOLOGY OR UPSIDE DOWNSIDE. BY A METHODIST MINISTER. The Resurrection of the Dead; the Second Coming of Christ; the Last Day of Judgment, showing from the Bible...

THE PHILOSOPHY OF THE WASHER AND BLEACHER. We have 3 lbs. of metal which attains a much greater degree of heat and being in contact with the clothes...

A WORD ABOUT BLEACHING. There are few professional bleachers in the United States. The word "bleaching" implies the art of extracting vegetable or animal matter and discoloration from the surface of the fabric...

Golden Medical Discovery. Dr. Pierce's Golden Medical Discovery cures all Humors, from the worst Scrofula to a cough, Hoarse, Croup, Eruption, Erysipelas, Salt-rheum, Severe sores, Scaly or Itchy skin, all diseases caused by bad blood...

Pierce's Kidney's SECRETS OF BEE-KEEPING. One of the most reliable Bee-Books now in use. It touches on every subject pertaining to bee-keeping. It is a guide to the Bee-keeper in every department of his business...

CHICAGO, ROCK ISLAND & PACIFIC R. R. IS THE GREAT CONNECTING LINK BETWEEN THE EAST & THE WEST! Its main line runs from Chicago to Council Bluffs, passing through Joliet, Ottawa, La Salle, Geneseo, Rock Island, Eastmou, West Liberty, Iowa City, Marquette, Brookline, Grinnell, Des Moines...

OLD THEOLOGY OR UPSIDE DOWNSIDE. BY A METHODIST MINISTER. The Resurrection of the Dead; the Second Coming of Christ; the Last Day of Judgment, showing from the Bible...

