Gruth Genrs no Mask, Pows at no Human Shrine, Seeks neither Place nor Applause: She only Isks a Beuring.

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#### BIRTH VERSUS BREEDING.

A Lecture Delivered by John W. Ela, Esq., before the Chicago Philosophical Society, March 20th.

The mystery of the age is heredity. Old as it is, it is only just beginning to be scientifically questioned. Somebody, in every genion, has run un again ena, rubbed the bruise a little, wondered over it for a time, and then relieved himself with a ponderous aphorism. These ziddles have constituted the history and literature of heredity, up to the last few

It is true, as one writer says, that there has been an unreasoning obedience to this influence in the political and social structure of all the historical civilizations. It is curious to observe, however, that as progress is being made towards intellectual freedom, this influence has gradually weakened: and, at the same time, the disposition to question its phenomena and scientifically trace their causes, is just awakening. There is probably no subject where the demand for scientific investigation and analysis is more pressing, and promises social results more direct and important.

Our respected grandfathers, remote and proximate, had a way of treating social questions which was conspicious rather for simplicity than method. The record of the last century, however, is rich in postulation of philosophies of history; the treatment of society, historically, as a/continuous and complex mechanism; the collocation and analysis of its phenomena, the scientific study of its results. It is strange that during this same period the fact has been almost wholly ignored that the lives of the individual members of this society are no more separate entities, to be treated concretely and generically, than are the

different stages of a national life. We have dosed the social invalid as if social diseases were individually sporadic, instead of hereditarily epidemic. We seem to be just wiking to the consciousness that, perhaps, individuality may have a history, and a philosophy of history, as well as na-tionality; that individuals are but links in a chain, one end of which is in a remote past, and the other dangling into a very indistinct and problematical future. So new is this investigation, and so striking are some of the results, that a good many of our philosophers are, perhaps, a little daz-There seems to be a tendency just now to hang up causes, and, along with them, responsibility, on convenient hooks in the ancestral tree; a social convenience which is eminently safe for the generation at hand, but some what ungrateful to the one which has just passed off the atage, inasmuch as this doctrine of social vicariousness is only applied, practically, to responsibility for bad acts. There seems to be a general willingness to shoulder all responsibility for the good ones. Along with this, the idea is prevalent among many thinking people that education, to be effective, must be along the same line with the heredity; must be regarded simply as the instrument with which to develop the inherited tendency. A recent writer says that when the attempted education of an individual is in a direction totally unlike that of his ancestors, it can not take root. and he cites the experience of christian missionaries, who, he says, can not make any deep impression upon the pagan mind, because the inculcation of the doctrines they teach would require radical displacement of inherited habits of thought. It is almost impossible, he says, to replace inherited instincts with personally acquired con-

The idea seems to be, that the culture of the first generation is only a thin varnish, transparent to most people, and liable to crack off at every social corner. Dr. Holmes expresses it when he says:

"Not all the pumice of the polished town Can smooth the resgiuese of the baroard clown. Rich, honored, titled, he beirays his race By this one mark—he's awkward in his face." It is undoubtedly true, also, that there is a survival of useless and ridiculous habits and superstitions in many people of wide intelligence, and for which, if called to account, they can give no reason; as reptiles now living on land carry about with them the remnants of organs once used by their

ancestors in aquatic life.

Madam De Stael, when asked if she believed in ghosts, said: "No! but I am afraid

of them. It is claimed that in a square fight between beredity and education, education must go to the wall. On the other hand, some of the advocates of education allow no place to heredity. They regard the human embryo like a piece of perfectly white paper; or, if they find it obscured by a few ancestral marks, they carefully rub them off before proceeding to sketch their pet educational scheme. A boy or girl is to them a sort of empty intellectual vessel, whose capacity they can measure and grade off. like an apothecary's graduating glass; or, if his surfaces are a little opaque they can get the schedule by shaking him up with a mechanical examination, as you would shake a black bottle at your ear to find how full it is. Between these extremes there are a a good many intelligent people, watching the development of this interesting fight between the advocates of heredity and edu-

cation. To sketch the present status of this light, and perhaps hazard a few con-clusions, is (as nearly as I can put it) the object of this paper. In the first place I will glance briefly at the present phase of the doctrine of heredity (psychological). The most pretentious work on this subject is that of Ribot. As I have had occasion to say before to this society, I think Ribot has claimed too much for heredity in this book. He claims for it an influence which dominates all others, and assumes broad rules to be established

on meagre bases. that has appeared and is a very interesting one. Indeed, scarcely any where else is there an attempt at analysis or systematic. postulation of the doctrine. Ribot lays down four laws of hereditary descent:

1. Direct heredity; the resemblance of children to their parents. He makes subclasses under this head, viz : a child may resemble both parents, or only one; again, the resemblance may be in the same sex, and like father and daughter like mather son like father, and daughter like mother, Cr Crobswies.

2. Reversional heredity, or ativism; a hiatus in the direct descent; resemblance of the child to a grand parent, or ancestor more remote.

3. Collateral heredity; resemblance of the child to an uncle or some other relative not in the direct line. Pre-marital heredity; resemblance

of a child by a second husband to the first husband. To these Mr. Cook claims to add three other laws, namely:

Co-equal heredity; the law by which in the large average, the members of the two sexes are preserved in substantial 6. Pre-natal heredity; when influences which have affected the mother, as such,

have affected the life of the off-spring. 7. Initial heredity; the influence on the off-spring of temporary moods of the parents when they become such.

There is nothing original, however, in these added "laws" of Mr. Cook. Ribot discusses all those phases of heredity, without, however, dignifying them with the name of "laws" of "laws."
Mr. Francis Galton, in his book, Hered-

itary Genius, tabulates and analyzes the biographies of most of the illustrious men of England—about 1,000. His conclusion is, substantially, that a majority of them have had illustrious kinsmen, and that it is more probable than otherwise that illustrious men will bave illustrious descendants There is considérable late literature on this subject, mostly, however, mere narration of instances of hereditary descent.

In disease, it is stated by Dr. Maudsley and other distinguished medical writers. that not only are many forms of disease hereditary, in all ways, direct and col-lateral, mentioned in the laws of Ribot, but that unsound mental conditions descend in the same ways: and that nervous diseases in the ancestors become insanity m its various forms, in the descendants, etc.

Prof. Moreau estimates that nine-tenths of all cases of insanity are hereditary. Maudsley, Esquirol and others put it at over one-third. As to crime there is evidence tending to show that the criminal tendency or habit is as hereditary as any

other habit, or mental condition. Maudsley, Lucas and others say there is a distinct criminal class in all large cities, composed of whole families, in which the criminality is inherited, and followed as a profession by generation after generation. Dr. Bruce Thompson, in his book on The Hereditary Nature of Crime, has collected a large number of instances of apparent heredity of the criminal habit. He found 50 families represented by 109 members in one prison.

As to paupers, it is claimed also that the pauper habit, the habit of begging and subsisting on charity, is hereditary. The case of Margret Jukes, the New York pauper, who, according to the investigations of Dr. Dugsdale was the fountain head of a progony of several hundred paupers and criminals, is a familiar one. A report on the ed ucation of pauper children in England, by one of the superintendents, says: "We have

seen three generations of paupers (father, son and grand-son) with their respective families at their heels, trooping to the overseer every Saturday for their week's allow-ance." Still another, and later one, says: "In many unions the same family names of paupers continue for a century in the

or paupers continue for a century in the ratebooks. Pauperism is an hereditary disease. There is a pauper class."

That the influence of heredity over human life is enormous, must be admitted. It is possible that when its data are classified there will be found only a small margin of mental or physical activity wholly outside its grasp. As far as yet observed, however. its grasp. As far as yet observed, Lowever, I believe there is an influence, into the methods of which we have much more insight, and over which we have much more control-which dominates heredity-viz.: education; in which term I include not alone school education, but all the controllable influences after birth. And in the first place, this matter of heredity is almost wholly undeveloped. Not a single law of its action is yet ascertained. What are these laws which Ribet and others lay down? Have they given any formula or mode of precedure by which a resemblance to an uncle, for instance, or a grandfather, may be produced? The combination of ancestors which will produce a given result in the matter of descendants, has not been ascertained in a single instance. They have not even traced an effect back to its cause. Nothing like a "law" has been established. They mean simply that there have been some instances in which these different kinds of resemblances have been observed. Every new resemblance observed will make a new law.

Whether the next child in a family will be a case of "ativism," or "collateral heredity," or will enact a new "law," is as bare a problem to Ribot or Cook as to you and I. Certainly the most that can be elaimed meagre bases.

If from any data they give, is what Galton
But his work is the mean comprehensive claimed. That education, however, has a direct, specific and controllative influence over animal life, is an established fact. The fact that there are systems by which the influences arising after birth are so directed as to fashion individual lives into permanent and pre-determined directions. is so well ascertained that the failures are conspicuous and prove the law. True, this alone does not bear directly on the relative strength of heredity and education. The fact that we know education more, and can control it better, does not prove that the yet comparatively, secret influence of heredity is not equally as strong. But it does show that, in the present development of both, our practical concern is largely more with education, of whose methods and capabilities we do know something, than with that occult element of which we know, and perhaps can know, scientifically, nothing. But farther than this, as powerful as heredity undoubtedly is, there is, I think, ample evidence that in the great majority of cases it is controlled by education. It is probably true that the education of one generation will not obliterate the results of the combined education and heredity of several preceding generations; but, in the large proportion of cases, substantial and essential change in character -intellectual and moral-may be made, which will become radical in succeeding

generations. There is one important point in connection with the instances of inherited talent cited by the advocates of heredity, which they do not seem to regard, viz: the su-perior training to which the children of talented parents are almost universally subjected. The results in these cases—if favorable—are all attributed to inherited talents. No doubt a large proportion of them (who knows that it is not the largest proportion!) are due to the training. This consideration is especially applicable to Mr. Galton's experiments. Although he says the largest proportion of his correspondents bad"innate" hereditary aptitudes—examina tion of the reports of those who had eminent ancestors, shows that they had special encouragement or were placed early under peculiar influences for developing the special talent for which the descendants al-

so became eminent. It appears also in his later book, English Men of Science that two thirds of his correspondents had the advantages of a university education. It is true he says the leading scientific men have usually taken mediocre degrees at the universities—except mathematicians. But the reason for this is obvious. The English as well as American curriculum has been classical and literary,

rather than scientific. Mr. Galton says, in another connection that when the present leading men of science were boys, education was conducted in the interests of the clergy, and was strongly opposed to science. Put one of the links in the illustrious chain of Adamses on to a small frontier farm in his early youth, and run a generation or two of the stock through the ordinary education of that life, and then compare results with the old records down at Quincy—if you wish to fairly test the question of the relative influence of education and heredity.

No considerable experiment has been made, that I am aware of, as to the definite influence of education, in cases carefully separated from the joint influence of heredity. There is much evidence, however, of the influence of education, of the nature of

that adduced in support of heredity.

Mr. Thwing, in a book recently published on "American Colleges," gives some statistics (not for that purpose, however), which

seem to bear on this question; in the matter of mere school education. He says that the prevalent opinion that men of high scholarship in the schools do not obtain distinction in professional life, is not true. He says a large majority of the men, who have become distinguished in this country, and who were graduates, were scholars of high rank in college. Four lifths of the graduates of Harvard during the first half of this century, who have gained renown, ranked in the first quarter of their class; and twofifths in the first sixth or eighth. (The first ten scholars in a class of 50 or 60 usually furnished more men of distinction than the other 40 or 50 of the class.) At Yale, nine-tentlis of all the graduates between 1819 and 1850 who afterwards became distinguished were first, or among the first scholars of the class to which they belonged. At Amherst the twenty-five most distinguished men who graduated between 1822 and 1850, were, with one or two exceptions, excellent scholars. The records of Dartmouth and Bowdoin are to the same effect. He says that most of our college presidents and distinguished professors were first distinguished as scholars in the schools. In literature, the most celebrated of our historians, essayists and poets had first gained honors as scholars-Bancroft, Palfrey, Everett, Emerson, Longfellow, Ripley and Holmes.

Among distinguished clergymen who had won distinction as scholars, are named Phillips Brooks, Frothingham, Ductors Storrs, Huntington, Buddington, Bellows and Osgood. Beecher was an exception. Among the lawyers mentioned in the same connection are, Choate (one of three in a hundred years who graduated at Durtmonth with a period math), Webster, Coase, Cushing, Sumner, Dana, the Hoars, Hillard, Winthrop, Devens,

Evarts, Curtis, Fessenden, Marsh.
It may be said that high scholarship is not necessarily the product of study, or discipline; it may result from inherited ! genius; which makes the scholar distingalshed as well as the man. But it appears that the highest rank in college is seldom gained by mon of genius; such men outstrip their fellows usually in but one direction; and it is often at the expense of other directions. Their average scholarship is usually low. It appears to be those "whose only claim to genius is their power to study ten or twelve hours a day," who gain dis-tinction in the schools, as also, in after life. Mental discipline, first the instrument then the foundation and habit, is the real power which wields the intellectual sceptre. Mr. Thwing says that to the highest scholarship belong that mental discipline and those stores of acquired knowledge which are the foundation stones of the temple of distinction," and that the student "who fails to receive in college the knowledge and the discipline of the highest scholar-ship, is usually obliged to supply the consequent deficiency by additional study," if he expects distinguished success.

Macaulay finds similar results upon examination of the records of the English universities. He says, substantially, that there never was a fact more throughly proved than that men who have made industrious use of the discipline of the schools in their youth and distinguished themselves as scholars, nearly always keep, till the end of their lives, the start which they have gained. And he refers to the calenders of Cambridge and Oxford for a hundred years to substantiate his statement. He says these are the men who rule the world.

The influence of education on crime and pauperism is no less clearly proved. Many -including Herbert Spencer-claim that school education has no tendency to prevent or cure crime. The writer of an article on Useful Education" in a recent number of the Polytechnic Review, says that property is more secure in Italy, with its millions of illiterates, than in Massachusetts, with all its schools. And he gives numerous statistics as to the large proportion of the inmates of prisons who have attended school. Others cite the large number of educated and apparently well-bred people who have recently been found guilty of crimes.

A good deal has been said on both sides of this question. I do not propose to stop to discuss it here. I will simply say, it seems to me unquestionable that the direct tendency of the accumulation of knowledge of the results of human experience, and of persistent mental discipline, is to prevent the individual from committing crime. There are many facts also to prove that they do this. I will not take time to cite them, however, because my proposition in this connection is as well sustained by industrial education. That this kind of education is making visible have on inherited crime-and at the fountain head of it-the records are unmistakable. Witness the ragged-schools, and industrial and reform schools of England, and the children's aid societies, and industrial and reform schools in this country.

In 1870 there were 17,000 children under 17 years of age in English prisons and jails. No opportunities whatever for any sort of education were afforded these children-except this forced association with criminals of all ages. . Why say that some mysterious and interesting law of heredity sent them there? Is there not plain cause above ground? The Industrial institutions in England have reduced this proportion of juvenile offenders enormously. The Children's Aid Society in New York reduced invenile commitments over one-half in ten years.

The very fact that there is a distinct

criminal class—as pointed out by Dectors Maudsley and Thompson in proof of the heredity of crime-indicates that there is regular and continuous education in crime. The class herd together, and they come up from infancy in the criminal atmosphere and practice. Many Carpenter has shown—with all the precision of a mathematical demonstration-what makes people pick peckets and steal. Whether it is the testamentary deviltry of a dead ancestor, or something fresher and more tangible. She went into the prisons in England, ascertained the former residences of the prisoners, and then made a house-to-house visit, obtaining the life history of each prisoner. She found that in a vast majority of cases they had been systematically educated to committee erimes for which they were convicted. That their homes, so called, were schools from which only criminals could logically graduate.

There is no doubt but that education has influence even on adult criminals towards the prevention of crime. So long as prisons continue criminal schools—as they are on the old congregate plan-of course, the education will all be in the wrong direction; and Lord Chief Justice Cockburn's remark, that after one or two commitments a prisoner never reforms, will be true. When we get the reform prison system (which is the educational system) you will see what education can do when it fights against both inherited and acquired criminal habits. The loudest fact I know of on this question is, that in eleven years after the adoption of the reform system in the trish persons, commitments to prisons were reduced one-half and to day under same system the ratio of crime to the population in Itel ad, with all its poverty, is smaller than in Massachus-etts. That industrial education has even m re effect on pauperism than on crime is apparent. There is a confirmed habit of begging. It must be replaced with a habit of working. The absence of discipline through years ago there were between 200,000 and 400,000 children under 17 receiving relief in door and out, in England. These children were receiving no sort of education. Shall we turn our backs while these children are growing up to manhood under these influences, and then put on our spectacles and run up the pedigres after a Margaret Jukes, or some other sufficiently dead and remote cause of all this pauperism? The measures taken by the government in England for the education of pauper children, and the private institutions for the same purpose, are said to have largely thinned out this tattered army.

The fact that discipline, mental and physical, is the great lever by which the world's work is done is one of the best known and most effectually utilized in human life. In every department of labor, physical and intellectual, special discipline is the well defined controlling agent by which definite results are reached. As heretofore special inherited tendencies have not been consulted or taken into account in the calculation, it follows that education has generally controlled them. In fact, progress in any civilization is of itself an exhibition of the gain which each generation makes over the reproduced faculties of the preceding one. We have to thank heredity principally for its testamentary capacity. It not only gives us a little capital to start with, it enables us to put it at interest; and then, to add some-thing of interest to the principal and capitalize to some extent for the benefit of the

next generation. Whatever may be the character of our legacy-whether benificent or diabolic-we hold the key to the situation in our own hands; we may change it, dissipate it, or double it. When these accumulations are wholly vicious, and it is necessary to wipe them out, uttorly—then, behold the great moral and intellectual conflicts of this world! And crown the heroic victor in such a struggle, though you find him in a work-house or a prison—as you likely will. Of course if the entire accumulation of each generation was preserved and carried forward, it would be illogical to expect to control these united influences by the discipline of one generation. But only the trace—the tendency—the pre-disposition is transmitted, leaving to each generation the practical shaping of its own character.

This discussion naturally sums itself up in this way. Here are two influences which divide between themselves the absolute command of human life. In the majority of cases one dominates the other; but it does it slowly and with great expenditure of time and force.

Why not yoke and direct the two? As to the first, the feasibility is generally admitted, and some of the best educational work is being done by carefully ascertaining the in-herited tendency and harmonizing the dis-cipling with it. Ribot says, however, "We restrict aducation, as we think, within its just limits when we say that its power is never absolute, and that it exerts no efficaciods action except upon mediocre natures." And many people think that genius is damaged by discipline. I do not believe

The rule is very nearly universal that a thing can be done better the second time than the first. That discipline must precede and accompany progress, is as invariable as any other cause and effect. That a new comer clears an extraordinary space at the first leap, argues not at all against the rule. He simply enters the field with an inherited stock of discipline. Let him in-

Continued on Eighth Page.

PANTHEISM, ATHEISM AND THEISM Being a Reply to My Critics. BY WILLIAM FISHBOUGH.

The Religio-Philosophical Journal of August 2d, 1879, published a lecture delivered by me before the Brooklyn Eastern District Conference, entitled, "Spiritualism not Athe-ism, Infidelity nor Freedoveism." Though I am rewarded by the evidence that that lecture has done much good, it has, from certain quarters, called forth some trenchant animadversions, in which I have been called, rather pressingly, to account for certain positions which I assumed. These adverse notices have been comprised mostly in some four or five somewhat lengthy articles from B. F. Underwood and Dr. C. D. Grimes, with a shorter one from J. Wilmshurst-all appearing in separate issues of the Religio-Philosophical Jour-MAL. Though the criticisms of these gentlemen have, for the most part, been pervaded by a kindly spirit, and have, upon the whole, been as fair as could have been reasonably expected, I have hitherto declined to answer them for various reasons which I need not here recount. On the appearance of Dr. Grimes's article in the Journal of February 21st, however, containing an appeal so much like that of one who earnestly desired to know the truth, I felt it my imperative duty to answer his queries as clearly, scientifically and co-gently as possible in such an amount of labor as can now afford, and for which I thought it likely that Mr. Bundy might be willing to assign me room in his columns; and so without further preface, I here commence the task:

In my lecture I defined my conception of a God, as that of "a supreme, intelligent, moral governor of the universe and of the affairs of men." My first effort shall now be to arrive at some definite understanding of Dr. Grimes's conception of what he calls "God," and of the difference between it and mine. My limits forbid extended quotations, but the following expressions and plain implications scattered throughout his two articles of September 27th, 1879, and February 21st, 1880, seem to be unaccompanied by any qualifying sentences or words, so that I may quote them by themselves without subjecting myself to any just charge

of garbling. 1st. Dr. Grimes disputes my proposition that "law is not of itself an intelligent moral entity, but only a rule or method of action by which an intelligent moral entity executes its purpose,"—and challenges me to "define the difference between the law, the method and the entity." By this and by other expressions I understand him to mean, with other pantheists, that God is law and that law is God, and that the two are identical. Let us see how this proposition would look with a little change of words, but no change of principle -thus: "Congress is law and law is Congress, and the two are identical. Hence we must define Congress as something that is bound up in printed volumes and packed away on the shelves of libraries, and if the printed laws should be burned, Congress would be burned -annihilated. Am I still asked to define the difference between the entity or law-maker, and the law?

2d. Again, says Dr. Grimes, in a definition which from its essential difference from the first, contradicts it:-As the actions of man constitute man, so the actions of Deity constitute Deity." Then it is "action," after all. and not "law," as first stated, that constitutes the entity or the actor. Then, of course, the man who is prolound tion, is not a man! Then the action or motion of a cannon ball as it flies through the air, is the cannon ball: but a cannon ball quietly piled up in the navy yard, is not a cannon ball! Then the simple rolling of the locomotive over the track is the locomotive; but when there is no rolling, but entire rest, there is no locomotive! Is it a revolution in language such as will throw Noah Webster into the shade, that friend Grimes is aiming at when he insists that the action is the actor. and ignores all difference between them? Again, as if in strange forgetfulness of

all this, Dr. Grimes 58y8:

"But first tell us, if (as we all believe), that the germ at the base of all existences is from God, why it was necessary that it should be sunk, engulied and overwhelmed in matter so as to apparently lose all its delig.

Here we are presented with several things as subjects of thought: 1st, a "germ," not in itself a primitive existence, but as derived "from" something antecedent to itself: 2d. a "God" differing from the "germ" in that the "germ" is "from" him; 8d, a "hase," which course must differ from the superstructure as a foundation differs from a house that is built upon it; 4th, a something termed "all existences," (meaning doubtless what is commonly called "the whole system of nature,") of which this "germ" is the "base." Then we have, 5th, this germ "sunk, engulfed, overwhelmed in matter so as to lose apparently its deific qualities," that it may gradually work out results presumably such as were aimed at by the source "from" which the "germ" was derived. "Germ," base, "matter," "all exintences,"—all differing from each other by discrete degrees, and barring out the idea of concreteness. If this is what Dr. Grimes means, we think he is this time pretty near the truth, and we will hold this as a silken cord to draw our " lost lamb" into the fold. But, alas! what, again, means the statement

here following?—
"Godisthe ALL, and they who have acquired the largest amount of knowledge of the All, that is, they who have penetrated farthest into the accrets of nature, understand best the movements, attributes and laws of the subtile and omnipotent forces that work out the problem of existence, can form the most correct conceptions of that power that is felt and recognized as higher and better than all."

In the commencement of this paragraph we have "the All" as synonymous and identical with God. At its close we have "a power that is felt and recognized as higher and better than all." Query, higher and better than God!—than the All!—than itself! I fear my kind friend could not have been quite well when he wrote his article, or we would not have been presented with such a jumble of contradictory and heterogeneous postulates. I really do not know whether he means to affirm pantheism or not, though his articles, taken as a whole, seem to have the effect of that idea; and so for his sake, and that of many other good minds who are in a state of bewilderment on that aubject, I will now endeavor to give the doctrine that "God is the All and the All is God, a gentle shaking up, and s turning inside out, so that it may be seen in Ats real logical and moral bearings.

I emphatically reiterate the declaration of my lecture, then, that this doctrine totally annihilates the idea of a God as a distinct Being, or a Being distinct from the universe, or the system of nature; and thus notwithstanding the name "God" which it uses, it virtually and practically amounts to downright atheism by leaving to the human mind simply the universe for a God. B. F. Underwood himself believes in such a "God," but calls it "nature," while he courageously, and I believe honeatly, avows himself an atheist. Whether this doctrine, as I affirmed, confounds all moral distinctions, and makes so-called virtue and vice equally divine, let us

If the universe, or the concrete All, is God, then wherever there is action in the universe it is, comprehensively speaking, the action of the concrete All determining itself to that point (just as the action of my little finger is the action of the man); and this is true of what is called the *moral* plane of existence as well as the physical. Two armies marshal themselves on the field of battle, and engage in internecine combat. Behold them, and you shall see the spectacle of "God" belaboring God " with grape and cannister, and " God ' scattering the brains and bones of God over the ground! I take up a morning's paper and read of a burglar entering a gentleman's house, and as he was helping himself to the silver spoons, the proprietor entered the room and shot him dead. "God" in the act of stealing from "God," and "God" driving a bullet through "God's" heart! In another column I read of a rakish fellow indecently insulting a young lady, when the brother of the latter, informed of the fact, drew a rawhide on the rescal and thoroughly chastized him. "God" offering lustful indignities to "God," "God" in wrathful fury against "God," administers to "God" a sound thrashing! All equally from God-equally the acts of Godequally divine! But enough of the reductio ad absurdum. For one I say, "Down with such a God, and let us elevate C. D. Grimes to the throne, with B. F. Underwood as his prime minister, and then we shall have a ruler who will at least be a little more consistent with himself.

These remarks cover, in a general way, the arguments of J. Wilmhurst in the Journal of Soptember 13th, 1879, and I need only notice a few special points that are not yet directly met. He says of the moral bearings of pantheism, that:

"To explain the apparent discrepancy about the murderer and robber, as to their acts being divine, is a very knotty subject. The writer submits that Deity is progressive, but that all its for his, or her) parts are in different stages of progression; some have outstripped others in the race for perfection. Some men (little parts) have outstripped others and are incapable of murder, etc., others not so."

Here, then, are some "parts" of God as autagonistic to other "parts," the whole presenting us with a God divided against himself,

and fighting against himself.

I have heard something of this idea of the "progression" of God before, but never, I confess, without amazement. How the conception could have ever entered the rational mind, that an infinite and eternal being, with infinite perfections, can ever "progress" in the way of becoming more infinite, either in being or perfections, I am at a loss to conceive. But while I cannot conceive this, I can conceive of something like a progression in an opposite way; that is, in the eternally continuous descent of God into finites, or into "ultimates" as my grand old brother Swedenborg would say; and that, too, without ever depleting the Fountain of his infinitude by so much as one infinitesimal degree. And just here we begin to get a glimpse of the absolute dis-tinction between God and the universe hereafter to be made more plain; and just here, too, we approach the final basis of all true philosophy as we shall yet see.

But before we go into that, let us ask you, gentlemen, in all brotherly love, can you pretend that your several essays now under review set forth any philosophy on this subject that is really deserving the name of a philosophy? On reviewing your heterogeneous and supposititious statements, can you hope to conceal from your clear-minded readers the fact that you are wretchedly confused, and have no thoughts on the subject which even ou vourseives can can clearr There is eer tainly something wrong here, gentlemen, and just where the difficulty lies is worth while for us to inquire. I submit that, ignoring a Final Cause, as you do, your theory rests upon the ultimate foundation of a quest; hence that its superstructure, composed as it is of hypotheses and proofless affirmations, floats in the inconstant air, while its summit tapers off in the realm of impenetrable darkness and uncertainty. Ita logic, defective at the beginning, must necessarily be defective all the way through, and there can be no pure truth in it, even though there may be some half truths.

We hear much in our day about "progres. sion," and the "law" of progression as it is called. Everything, we are told, whether in heaven, earth or the nether regions, mustmust progress. The universe itself, say these philosophers, has arisen from primordial conditions to its present status solely by the force of an inherent law of progression, and by the same law it must inevitably go on progressing forever. And so some persons, considering progression as their creator and savior, seem to think that they have only to rest themselves quietly upon the bosom of this omnipotent tide, and they will surely float on to everlasting glory whether they will or not. I do not deny progression. Considered in a certain point of view, I believe it, because I see and feel it. But now I demand a division of labor with my opponents in getting at the exact truth of this matter, and in getting at a final division of the controversy pending between pantheists and atheists on the one hand, and theists on the other.

What I demand of my opponents, then, is this: That they show me, in all this universe, and in all the cycles of time, one solitary instance in which any individual, being or thing, from molecule to world, from amoba to man, or from man to archangel, has progressed to a higher stage of existence without the aid of something distinct from itself, out-side of itself and beyond itself, bringing to it the moving and impregnating potencies of that higher stage of existence. I am aware that in throwing out this broad challenge before the whole world, I run the risk of exploding around my ears a whole magazine of dialectic cavils, perversions, prevarications and sophistical declamations, but I cannot permit myself to believe that my present honorable opponents will attempt this mode of false argumentation, or to pervert my words into meanings which are obviously not intended. And I suggest that perhaps they had better commence the work here required of them near at home, by pointing out some in stance of a man lifting himself by his own waistbands, even by so much as the millionth

part of an inch. But if this work cannot be done, then I shall claim the logical right to affirm as an irrefutable, undeniable and eternally established TRUTH, that there is outside of all things, over all things, beyond all things and superior to all things mundane, whether in mass or in particulars, a supreme self-existent, ever-present and eternal Power which, acting mediately and immediately, is the origin and cause of all formation, reformation, generation, regeneration and progression, whether in the cos mical universe, in the moral, spiritual or so-cial sphere of humanity, or in the heaven of angels above. I do not, however, assert that this overbrooding and overruling Power is the designer or in any moral sense the cause of the perversions and subversions which are almost everywhere apparent, as we shall see that these can be satisfactorily accounted for in another way.

And now we must go after our "lost lamb." his hand over the serpent's head. In less sprother Grimes was pleased supposititiously than a minute the snake stretched itself out, to call himself—hoping to bring him in as the type of an innumerable herd of "lost lambs" it up and thrust several needles into its body, but it gave no sign of lite. A few passes then daughter whose mother was now his angel

the same path. Recollect, Bro. G., you spoke, "believingly," notwithstanding the seeming contradictions contained in your other statements, of the "germ" which was "from God," as "lying at the base of all existences," and as being buried in matter" in order that it might, in time, work out divine results. Seemingly not in antagonism with this, I have above hinted of the potencies of God (called by you the "germ from God"), descending into finites—into ultimates, there to work out the ends of use. Let us now illustrates

It is probably not unknown to you that science has, in these latter days, found the beginning of the formation of the universe, or rather a stage in its formation which can be only one remove from the beginning. By "the universe" we now mean the great sidereal system to which our sun and planets belong; and if we suppose an infinite number of such other systems, we have a right to presume that the origin of each one of these was similar to that of our own, viz., in primeval ne-bulous matter of the character of which the spectroscope has made us acquainted. This nebulous matter gives a spectrum similar to that of coal.gas—a proof at once that it is gas, and that it must be atomic, as it is not conceivable that anything can be visible to the natural eye unless it is atomic.

But whence came these masses of inchoate cosmic matter? That they are eternal in that form, will scarcely be supposed, as this is disproved by more evidences than we have now room to set forth. The changes alone which these nebulæ are now undergoing logically refer them to an anterior state. The sixtyeight species of atoms now known to chemistry hint, by their mutual relationships and affinities, that they are all of one family, and that they all have their common root and origin in one primordial, parental and eternal substance in which they may all be supposed to have existed without distinction or differentiation. This fact the experiments of Mr. Lockyer have gone far to prove. A. J. Davis, in his first and greatest book (and I am glad to agree with him where I can), has spoken of "unparticled matter," and of a primordial condition in which the whole Univercedum was as one particle, filling immensity. It is, moreover, one of the postulates of science, that all space, including the most solid rock, is pervaded by a substance lighter than air. harder than steel, and so dense that if a vacuum could be erected in it there would be a pressure on all sides at the rate of billions of tons to the square inch. Professor Morton, of the Stephens Institute is reported to have said in a lecture, that this pressure would be seven teen billions of tons to the square inch, but I think he might better have said that it would be infinite, as the thought of a vacuum in this case seems entirely out of the question. Our scientists give this substance the somewhat indefinite name of the "luminiferous ether," but the Hindoo theosophists who seem to have known it from time immemorial, call it akasa.

Now, unproved and unprovable religious dogmatism aside, there is no use in denying that the human mind is so constituted as to necessitate, for the solution of the mystery of creation, the conception of an active and passive principle, these both being uncreated, self-existent, infinite and eternal. Of these two distinctive principles, I hold that one is dynamic and the other static; one is positive and the other negative; one is masculine and the other feminine; one is living and theother dead; one is Pater (father) and the other is Mater (mother—matter). To simplify the whole conception, we will express one of these two principles by the term "spirit," and the other by the Hindoo word "akasa," as here defined. Now the universe is neither one nor the other of these principles, pure and simple. It is neither masculine nor feminine, but androgynous. It is neither Father nor Mother. but the child, partaking of the nature of both. This doctrine, therefore, is neither pantheism nor atheism, but the admission of it would

kill them both stone dead. So admitting the truth of this view, we ourselves may fully understand what we mean when we instinctively speak of the "germ that lies at the base or all material formations," or of "God" descending into finites or ultimates, and impregnating them with his own potencies; and we may understand the generation (a better word than "creation" as now used) of the universe from these two 'eternal opposite but complementary hypostases, as well as we can understand the generation of a child from a masculine and feminine parent. And then, taking into account the necessarily deflecting, perverting, rebounding and some-times even inverting influence of the necessary reaction of the static or material, against the dynamic or Deific principle which acts upon it (action and reaction being equal), we are furnished, for the first time in the history of the human mind, with a complete solution of the old problem of the origin of evil. And then, again, following up, from this basis, the order of successive divine generations, from that of atoms upwards in discrete degrees, through nebulous masses, suns, worlds, living forms, natural men, spiritual men, angels, heavens,—each complete series of degrees corresponding to all other complete series—we are furnished everywere with the sure guide boards to the science, philosophy, religion and

sociology of THE NEW AGE.

But those who prefer to rest in the belief that God commenced the work of creation by creating matter out of nothing, or creating it out of himself, and thus that he has either made the universe itself out of nothing, or turned himself into a universe, will logically have to be turned over to the communion of the church of the pantheists and atheists, with the burden of innumerable unsolved and unsolvable problems resting upon their shoulders.

I had intended to pursue this absorbing theme much farther, but my space is full, and I shall have to depend upon the generosity of the editor of this journal for a little space hereafter, for a brief talk with Mr. Underwood upon the ethics of atheism, and upon the true "data of ethics," which I think Mr. Herbert Spencer has not yet quite discovered.

# A Wonderful Mesmerizer.

Strange stories come from India of the feats performed by a native mesmerizer named Buni, whose magnetic power would appear to be found quite irresistible by the lower animais, upon which he exclusively exercises it. He gives scances, to which the public are invited to bring all manner of ferocious and untamable wild beasts, and holds them with his glittering eye. In a few seconds they subside. into a condition of cataleptic stiffness, from which they can only be revived by certain passes which he solemnly executes with his right hand. A snake in a state of violent irritation was brought to Buni by a menagerie proprietor, inclosed in a wooden cage. When deposited on the platform it was writhing and hissing flercely. Buni bent over the cage and fixed his eye upon its occupant, gently waving his hand over the serpent's head. In less than a minute the snake stretched itself out, stiffened, and lay apparently dead. Buni took it up and thrust several needles into its body,

restored it to its former angry activity. Subsequently a savage dog, held in a leash by its
owner, was brought in, and, at Buni's command, let loose upon him. As it was rushing
toward him, bristling with fury, he raised his
hand, and in a second the fierce brute dropped
upon its belly as though stricken by lightning.
It seemed absolutely paralyzed by some unknown agency, and was unable to move a
muscle until released from the mesmerizer's
spell by a majestic wave of his hand.

LIFE WITH THE SPIRITS.

By Ex-Clericus.

[Continued from last Number.]

MEDIUMSHIP OF MRS. ADAMS.

In my last paper, I gave a sketch of my experience with the mediumship of Mrs. W. R. Hayden, Of the other reliable and interesting mediums with whom I was brought into contact during my Harmony Hall life, Mrs. Hattie A., wife of John S. Adams—the well known poet and general writer in our movement—was one of the foremost.

Mrs. Adams's mediumship was of the semi-trance and vision-seeing description, a phase which has always especially interested me, for I feel deeply impressed that all attempts at a mere word description of the objects and occupations of the Spiritworld must result in a wide departure from the reality. Words alone, as used in our imperfect human language, can but poorly represent our thoughts of things earthly and material; much more then, must this be the case in regard to that which is unseen and spiritual, and of which we ourselves have as yet had no personal experience. Hence the importance—the necessity even of the employment of imagery of symbolic character—generally psychologi-cally impressed upon the medium's mind to aid in the conveyance of thought from the spiritual to the material plane of life. With a good, well developed medium of this kind, and intelligent and experienced spirits as the operators, a receptive, intui-tive mind in the mortal form can, I think obtain as correct and clear ideas concerning the life of the hereafter as it is possible for us to get whilst still on this side of the death-river.

.But Mrs. Adams was a good writing medium also, and some of the best com-munications I have ever received were written through her hand. Her visions though generally of high spiritual significance were yet sometimes of a decidedly amusing character, though still by no means without pointed moral significance. For instance, on one occasion when she was in her semitrance condition, we were not a little surprised to see her almost convulsed with a genuine, hearty laugh. On inquiring what it was that caused her so much amuse ment, she said, "Why, I see a full grown man all doubled up and tucked into a cradle; and his minister is standing by rocking him! When he is asked what makes him stay there in such a ludicrous shape, he says it is because his mother put him there!" A sufficiently graphic representation, I think, of a regular "old fogy" conser-

vative. It was through Mr. Adams's mediumship that Dr. A. B. Child received material for two of his published volumes, "The Lily Bouquet ( Flowers," and it was directly through my agency that the two were first brought together, as the first time they met was when invited Dr. Child to go with me to see Mrs. Adams at Chelsea. After a while her mediumship became gradually changed into that of an inspirational writer, and in this way she became the author of three vol-umes, the "Branches of Palm," "Allegories of Life," and "Dawn, a Novel;" the last of which especially, obtained a wide circulation and made quite a sensation among Spiritualists and radicals on account not only of its stirring interest as a novel, but also of its somewhat extreme views of the marriage relation.

#### igo foinuod. Mrs. Newton's mediumship.

Similar, in its general features, to the above, was the mediumship of Mrs. Sarah I., wife of A. E. Newton, so well known as one of our most able writers and active workers. But in some respects, I think that Mrs. Newton's mediumship surpassed in interest that of any of the others. There was a peculiar beauty and an exalted expressiveness in her imagery and in her features whilst under the inspiring influence, that bound one as with a spell whilst thus listening to her graphic descriptions. Indeed the beauty and refinement of some of her symbolic presentations of scenes and thoughts from the spirit-life, have never been surpassed in all the range of my experience. Her perception and description of spirit forms were also especially vivid, rendering her capable of giving satisfactory tests of individual spirit presence. Likewise the poetic prevailed largely in her organization and surroundings, so that poetic gems of spirit thought were often imparted through her capacity.

Mrs. Newton was in no received sense a public medium, yet notwithstanding her large family and multiplicity of home duties, much of her time and strength were devoted to the spiritual good of individuals who were attracted by the fame of her wonderful gifts. In all such cases, she was ready to impart freely of that which she received, "without money and without price," so that a large part of the vigor of her life, for many years, was devoted to the advancement of spiritual truth without pecuniary compensation.

# MRS. HELEN LEEDS

was another important and interesting medium of my Harmony Hall days in Boston. She, however, was more of the full trance description of midiumship, and was of superior excellence in this way of imparting light from the Spirit-world. At one time, some ten or twelve persons of intelligence and influence engaged the exclusive control of her services, and had rooms the ted up especially for their scances and circles. I did not myself belong to this company; but from what I learned of the results, they were satisfactory and import-

Mrs. Leeds was the medium through whom Judge Edmonds's daughter Laura was converted to Spiritualism; and it is for this reason that I make special mention of her in this connection. I will now try to recall the particulars of this conversion, as I received them from Mrs. Leeds herself. It was some time after Judge Edmonds himself had become deeply interested in Spiritualism, but his daughter still held back her sympathies from the new faith, and was even inclined to make a Catholic convent her home. Of course her father was much disturbed at the prospect of thus losing the presence and sympathy of that dear daughter whose mother was now his angel

in the spirit life. At length he was ledprobably through the influence of the spirit mother—to make a special and earnest effort for the conversion of the daughter, and thus to save her from the sad destiny to which she was about to devote herself. Having become acquainted with the character and special excellence of Mrs. Leeds's mediumship, and being impressed that she was the right one for his purpose, he concluded to invite her to New York, ostensibly for a short visit in his family, probably without saying anything to his daughter about the mediumship of the expected guest. But no sooner had Mrs. L. entered within the sphere of Judge Edmonds's home-even whilst ascending the steps to his mansion—than she was deeply entranced and became under the complete control of the wife and mother, who was once at the head of that happy household. The medium was now made to act the part of the mother of Laura with a completeness so perfect that it was not long before she was utterly astonished and overcome with emotion; and begged for a respite until she should have time to regain her self-possession. The control was then soon removed: but during a large part of Mrs. Leeds's visit—night and day, for the two occupied the same room—she was under the influence and control of the spirit mother, giv-ing such perfect reminders and tests to the daughter, that nothing was wanting for full satisfaction and belief. A great relief was this to Judge Edmonds, who hence-forth had his daughter with him in that which was the greatest joy of his life.

To be Continued.

A Spirit Plagiarist.

To the Editor of the Religio-Philosophical Journal:

In your issue of the 6th inst., I find an article by "Layman," entitled, "An Excellent Medium in Detroit." There is one thing in the communication to which I would call attention and at the same time I would in no wise cast any suspicion upon the integrity of the medium. Are not spirits like mortals, and if Dr. Lorimer will plagiarize, will not similar spirits also? I wish simply to note the fact. The explanation here as in aliscience, comes later.

"Layman" says: "Once in a while a communication like the subjoined, thrown into the form of blank verse, is dashed off." He then gives the communication signed, "W. W." Now the communication in the first seventeen lines is, with the exception of the word "wonder" in the twelft line which should be "marvel"—a verbatim quotation of the opening lines of James Russel Lowell's,"A Glance Behind the Curtain;" but the lines are broken from the original and here do not form blank verse, but are perfect in the poem. The last six lines of the communication have been a little changed, thus I give both, that of the spirit and of the

"To find at last the spirit is the womb
Whence cometh all good to bless mankind;
Aye, not slone to Newton's master mind,
Ripe with full hoarded thoughts of earnest years—
Waiting and waiting for a gleam of light,
For but one ray of sunlight to blossom fully."

Lowell wrote it thus:

"And had found
At last a epirit meet to be the womb
From which it might be born to bless mankind....
Not to the soul of Newton ripe with all
The hoarded thoughtfulness of earnest years,
And waiting but one ray of sunlight more
To blossom fully!"

Now, in the communication there are no quotation marks and "W. W." takes the credit of a thought that was written by another in 1848. Shall we not, by criticising, demand the same courtesy and honesty from a spirit as from a mortal?

from a spirit as from a mortal?

H. H. Brown.

Willimantic, Conn., March 10th, 1880.

Spiritualistic Visitations.

A case of unusual importance to physicians, and of a nature startling, came to our notice a few days ago. The attending circumstances are such as to appeal to the student of psychological phenomena if not to the believers in spiritualistic visitations.

Mr. William Denmark, of this borough, was troubled for some time with intermittent fever, which terminated in cataleptic attacks known in the books as flexibilitas cerea. We believe that previous to this there was but one case on record of similiar character, and that some years ago in England.

The first of these attacks occurred on the 1st of November last. During their continuance Mr. Denmark was unconscious of surrounding objects. In whatever position he was placed he would remain so; fer instance, if a finger, an arm or a leg was bent in any particular shape there it would remain until straightened by attendants. The gentleman had between thirty and forty of these attacks of greater or less duration, the longest lasting from 7:30 o'clock P. M. until 11:45 o'clock the next forenoon. It is pertinent to say that his life was considered in very great danger, because of cerebro spinal and other symptomatic conditions.

Now comes the inexpiicable. Mr. Denmark's mother has been dead over two years; but when these spells were up him, in every instance, she would enter the room, sit upon the bed, taking his hand, inquire after his feelings and give evidence of sorrow when he expressed himself worse than usual. One day, when his condition was thought especially alarming, she said to him; "Will, you will recover; but you will first have many of these attacks." Upon recovering he related to his attendants what had been said.

Another very curious circumstance in this connection was in regard to the injury of the young man's father, Mr. J. B. Denmark. William at the time was in one of his spells, totally unconscious to outward appearance. Upon recovering sufficient to converse he narrated a vision that he had, describing the scaffold from which his father fell—and which he (William) had never seen—how the man fell, where he struck and how he was injured. This prophecy—if such we may call it—was also fulfilled to the latter.

We would add that Mr. Denmark, his parents and the attending physician are among our most respected citizens, and that all bear testimony to the truth of the foregoing statement.

Mr. Denmark is now able to be on the streets. He assures us that he is not, and never was a believer in Spiritualism, but that he is convinced that he did indeed see and converse with his mother during his illness; a belief strengthened by his statements which were verified during his sickness.—Wellsboro (Pa.) Gazette,

#### Woman and the Household.

BY HEST: B M. POOLE. [Metuchen, New Jersey.]

O sucred presence! Life Divine, We rear for Thee no gilded shrine, Unfashioned by the hand of art, Thy temple is the childish heart. No tearful eye, no bended knee, No servile speech we yield to Tree— For thy great love tunes every voice, And makes each trusting heart rejoice.

We will not mack thy holy name, With titles high of empty fame, For Thou, with all thy works and ways Art for beyond our feeble praise; But, freely as the birds that sing. The soul's spontaneous gift we bring, And like the fragrence of the flowers, We consecrate to Thee our powers

All souls, in circling orbit, run Around Thee as our central sun, And as the planets roll and burn, To Thee, O Lord, for light we turn, Nor Life, nor Death, nor Time, nor Space, Shall rob us of our name and place, But we shall love Thee, and adore Through endless ages—evermore [LIZZIE DOTEN.

Emily Bliss Gould, who established the first schools in Rome, outside the pale of the Roman Catholic Church, found the densest ignorance obtained among the middle and lower classes of the old city, and frequently among those of high rank. Several of the alumni of the best schools, being questioned respecting the great names of Italian History, answered, for example, that Christopher Columbus and another respectively. pher Columbus was another name for the Holv Ghost! Such instruction was doled out by the priesthood as would only subserve their own interest and sustain their unlimited power. Mrs. Gould writes to her American friends, "Woman occupies a very low prace in the social scale, and is entirely under the dominion of the church. None of the children who were brought to our school, and some were from twelve to fifteen years old, could tell the days of the week, the months of the year, or even of the year in which they were living; they had not the slightest idea of geography, history or natural philosophy. At six months after opening our school, children of ten were able to compete with young men of seventeen who had attended clerical schools all their lives." This enthusiastic worker, whose inborn love of children became a ruting passion, began a kindergarten within the walls of the city, in the year 1871, which was successful and still continues. Many of the little ones from poor families, ill fed and clothed, became robust and beautful under attention and a nourishing diet, and they carried into hundreds of homes, ameliorating influences from their teacher, who only sought to instruct and civilize, not proselyte. But the malign influence of Catholic bigotry bitterly oppos-ea the innovation, and endeavored to poison the minds of parents against the unselfish and loving efforts of this generous woman. The children were even enticed away or frightened by horrible pictures of hell-fire and torments.

But light and truth conquered; the schools multiplied, an industrial home was founded, in which mechanical trades and printing was taught, and finally a Home for poor Roman Children, became an important civilizing factor among this large body of ig-How much it is proved by the last census, which shows that out of a population of over 230,000 nearly one half could neither read nor write!

Mrs. Gould, beautiful, cultivated and refined, was, withal, so frail that she might have been pardoned for leading an idle and quiet life. She set us all a lesson, however, of the power of energy, will and the almost infinite capacity of unselfish Love in blessing and elevating its objects. She conse-erated herself to the common people of Rome, through their children. Gathering them together, she taught them a thousand ways of ameliorating their bald lives—to sew and cook and be neat and helpful, as well as to read and write. Many others were magnetized by her devotion into giving time and money to aid her growing enterprises. She turned from those master pieces of art which glorify the eternal city, to the infinitely more practicus transures of to the infinitely more precious treasures of young immortal spirits, and carved on their pliant natures those lines of loveliness which the coming ages must respect. Nay, more she sowed seeds which shall multiply, blossom and fructify year by year, in the im-perishable soil of a bright and fervid race.

Three years ago her generous, brave spirit wore out its feeble garment, but the Anglo-Italian schools still existing on a firm basis, prove her fitting monument. No truer words are writ than those which mark her body's resting place, "She hath done what she could."

NEW YORK CITY NOTES.

The Ladies' Art Association flourishes with little show or pretense. It holds frequent receptions and exhibitions, and shows extremely good and faithful work. It has classes in Drawing, Perspective, China Painting, and Painting in Water and Oil. Once in two weeks papers on cognate subjects are read before its members, which are followed by discussions. It numbers the foremost women artists in every de-partment, whose works adorn the academy walls, and every year occupy a larger space both there and in public regard.

Mrs. Augusta Cooper Bristol has been lec-turing before the Woman's Social Science Association, in Fourteenth street, to a large number of interested listeners. She deals with various topics of social and political economy, the duty of parents and the training of children, in a way which commands attention and excites thought. While there is nothing specially new in her social orders she presents the natural rights of individuals in logical, clear and sustained state-ments, which are much more easily grappled with than the interminable reasoning of Herbert Spencer. Mrs. Bristol combines the intuitional with the mathematical power, in a high degree.

The New York Exchange for Woman's Work, at 4 East Twentieth street, which was established less than two years ago, has proved so successful that steps have been taken to obtain more rooms for the display of articles. About seventeen hundred consignor's names are on the books of the society, and these have sent sixteen thousand objects for sale, receiving therefrom the sum of \$23,000. The managers are appealing for money in aid of a permanent home. Its charges are five dollars to each subscriber yearly, which entitles her to send any number of articles for sale, after which all the money is returned to her, save ten per cent., which goes to cover expenses. Every thing which the brain of woman can contain or hand can execute, is found here, ranging from pickles, cake and preserves, to excellent works of art. Large orders are arriving from abroad and from England.

The annual election of Sorosis passed off quietly as usual The President and Chairman of Executive Committee were re elected, and a few changes made in minor offices. At the annual dinner which followed two weeks later, one hundred ladies sat down to lunch, and the perpetration and enjoyment of music, songs, toasts and speeches. Among the exercises were poems from Mes-dames Farnsworth, Meredith and King, and a speech by Miss Frances Willard. The President was the recipient of a ring from several members of the club, wrought with the monogram S. Ladies were present from the Centenary Club of Philadelphia and the Woman's Club of Boston.

Five missionary women and one man-the proportion is significant of the comparative interest taken in religious work by the sexes-are trying to convert the city of New York. They call themselves the Salvation Army, and are a compound of zeal, fanaticism and ignorance. Mayor Cooper comes in for prayers and anathemas, because he enforces an ordinance forbidding street preaching. The burden of the work consists in singing, praying and exhorting their hearers to "come to Jesus" There seems to be no explanation of what that phrase means, who Jesus was, what he taught or what he accomplished. There is no course of instruction, no endeavor to incite thought to act upon reason, or picture moral beauty or spiritual development. Evidently the appeal is simply to magnetic excitement of a coarse and sensuous kind.

Among the Spiritualists of New Orleans.

Southern Times and Journal of Commerce, New Orleans, Feb. 28th, 1880.]

A few years ago, the Spiritualists of New Orleans were organized into a society having a President, Secretary and Treasurer, held regular meetings every Sunday and engaged lecturers every winter; but poverty, trouble, sickness and death have disorganized and scattered the members, and only at rare intervals, do they meet in sufficient force to act and work together. Notwithstanding all this, the spirit of inquiry and investigation, is neither dead, nor sleepeth,—but many are they, who having given their loved ones to death and the grave obey the command of the Nazarene to "Seek and ye shall find, knock and it shall be opened unto you." Mrs. Eldridge, of Memphis, a pretty, little, black eyed, dark haired lady, agreeable and fascinating in manners, has spent the last three winters in the "Crescent City," giving communications and tests, through her mediumship, to the many who daily visit her rooms, at 182 St. Charles street, to consult some familiar spirit, and learn that death is not a "bourne from which no traveler returns' but the gateway to a higher life. Her phase of mediumship is the independent slate writing, the spirits communicating, furnishing their own pencils-I joined a club of five, a few days ago, to have a "sitting" with her, taking my own slate. Each one of the party had prepared, previously, questions to be answered by the spirits, and as we had our separate interviews with her, placed them upon the slate, folded or in a position in which the medium could not see them. A common deal table was used, covered with a black velvet cloth, the windows were open and the time of day, early in the afternoon. Every questing number is embellished by a fine steel of day, early in the afternoon. Every question was directly answered by the spirit writing upon the slate, raps were distinctly heard, the touch of spirit hands were plainly felt about my person, and, upon the slate I furnished, a message was written by my mother, and signed as she always wrote her name and not unlike her own writing when in earth life. Mrs. Eldridge is visited by some of the most intelligent, cultivated and wealthy citizens of our city, and if she does not always give satisfaction, she generally does, as those who visit her most frequent-

, can attest. Mrs. Talbot, of Galveston, Texas, has been lecturing on Spiritualism for the past month, in "Minerva Hall" in this city. She is a trance lecturer and speaks always under control. She prefers her subjects to be given by the audience, when her control answers questions and selects one or two subjects to speak upon. None who listen to her can object to the religion she teaches, and the beauty and sublimity of thought, the elo-quent language and the Christ spirit of her teachings can but lead all who listen. to feel better for having heard her, and determined to lead purer, nobler lives. We are gratified to learn that Mrs. Talbot remains with us another month, lecturing every Sunday, morning and evening, at Minerva

Mrs. R. H. Simpson, formerly a resident of our city, has recently paid a visit from her present home in Chicago to her many friends here, and held at the residence of Capt. Grant, a well known Spiritualist, a reception, when she gave evidence of her superior medial powers in independent slate writing, clairvoyance, and "the flower test." Among the guests were our worthy Mayor and City Surveyor, both of whom re-ceived tests—the Mayor a very remarkable one. A tiny point of a pencil was placed beneath a goblet of water upon the slate, which was held upon the table by the medium's right hand. The rooms were well lighted and no dark conditions demanded except under the table, which was covered with a shawl belonging to one of the ladies present. The slate was held so that the goblet was pressed against the under side of the table, when a message was written to the Mayor which he proclaimed to be a very remarkable test, but, being private, it nature was not made known, and the pencil was found in the glass of water instead of under it.

But the flower test was the most beautiful exhibition of spirit power I have ever seen. A gentleman, of immense proportions and physical power, but unspiritual in appearance, a stranger to the medium, was requested by her to sit at the table with her.

The slate and goblet were placed in the same position as before, the slate resting upon the palm of the medium's right hand. which was tightly clasped by the gentle-man, who, also, held her left hand in a vice-like grasp. The persons nearest the table were requested to take a light, raise the cloth and see if any thing was in the goblet, the top of which was pressed against the under side of the table. Several gentlemen did as requested and replied "there was nothing in it." In a few moments the same request was again made, the cloth was raised, the medium's hands were still held by the stranger and a wild field flower, freshly cut, with its rank foliage and unpretentious blossom was found in the goblet. At first Mrs. G., the hostess, thought her garden had been despoiled of its only flower, but upon looking, she found hers safe upon the bush, and, on comparing the two, found them very different.

Under such test conditions, surrounded by fifty persons, in a bright light, the ma-dium's hands held by a strong man—none

could think or say there was fraud. Invisible hands had brought the flower, and had plucked it from its parent stem in some wild place where a gardener's trowel had never been. To persons of advanced thought, who dare disbelieve the teachings of old theology and know that in Spiritual ism they find comfort, joy and hope, such evidences speak more of God's love than ali they have ever learned from pulpit doctrines, or the musty volumes on the evidences of christianity, and such mediums who can give tests without any possibility of being accused of deception, win their own

M. B. F.

New Books.

Lee and Shepard have in press, for immediate publication, a work which is of great interest, not only to Biblical students, but to all who wish to have a correct knowledge of antiquity. It is entitled, "The True Story of the Exodus of Israel," together with a brief view of the history of monumental Egypt, compiled from the work of Dr. Henry Brugsch-Bey. Edited with an introduction and notes by Francis H. Un-

It is the result of thirty years' exploration and study, and while the author writes in support of the scriptures, he shows that "the Israelites" never came near the Red Sea until some days after the catastrophe of the drowning of Pharaoh and his host. The book throws great light on Egyption history, and supports the immense antiquity of the civilization of the Nile. Price, \$1.50.

Spring Catalogue of New and Rure Plants for 1880—Grown and for Sale by A. B. French, Clyde, Onio.

Magazines for April, Just Received.

The Popular Science Monthly. (D. Appleton & Co., New York.) Contents: Progress and Poverty, by C. N. Lungren: What is Jupiter doing? by Henry J. Slack; The Scientific Aspect of "Free-Will," by Albert J. Leffingwell, M. D.; Experimental Legislation, by Prof. W. Stanley Jevons; Curious Ways of getting Food, by Herman L. Fair-Ways of getting Food, by Herman L. Fairchild: The Pleasure of Visual Form, by James Sully; The Crayfish, by Prof. E. Ray Lankester; Learning to Write; A Consideration of Suicide, by J. H. Hodkins; Vegetable Phosphorescence, by Ellen Prescott; Croll's "Climate and Time," by W. J. Mc-Gee; A Living Honeycomb; Size of Brain and size of Body, by H. W. B.; The Textile Plants of the World; Sketch of Dr. Charles F. Chandler; Correspondence; Editor's Table; Literary Notices; Popular Miscellany; Notes.

The Eclectic. (E. R. Pelton, New York.) Contents: The Reign of Queen Anne; On the Pedigree of Man; Paganism in Paris; What is Jupiter doing? An Arcadian Revenge; Dirge; White Wings; Alpine Flowers and Birds; Henry Thomas Buokle; Jemmy Blinker; Mademoiselle de Melsac; A White Rajah; My Journal in the Holy Land; A Treasury of English Sonnets; A Night Watch; Professor Simon New-comb; Literary Notices; Foreign Litplate engraving of Prof. Newcomb.

Scribner's Monthly. (Scribner & Co., New York.) Contents: Fra Luigi's Marriage; Success with small Fruits; Mary's Easter; Louisiana; The Grandissimes; The Village Church: The Growth of Wood-Cut Printing: Eighty miles in Indiana Caverns; Jules Michelet; Summer in Winter; An Invitation; The Orchestra of To-day; Peter the Great; April; A Summer's Di-version; Rocky Mountain Mules; The Tornado: Topics of the Time: Communications; Home and Society: Culture and Progress; The World's Work; Bric-a-Brac. Most of the leading articles are finely illus-

The Phrenological Journal. (S. R. Wells & Co., New York.) Contents: William Ellery Channing, with portrait: The New Educa-tion: Comparative Phrenology: Unity of the Human Species: Honduras and its President: The Miwok Indians: Getting rid of Intemperance; Hector, his Work and Ways; A Plucky Woman; The Young Folks of Cherry Avenue; Disease—What is it? Food for Young and Old; Hoe-handle Medicine; Another opinion; A Parable; Cooking Notes; Notes in Science and Agriculture; Editorial Items; Answers to Correspondents, etc.

New Church Independent. (Weller & Metcalf, Chicago.) Contents: The Principle of Unity; The Drommar of Swedenborg; A Sea-Rose; The New Jerusalem Church, and its order; The Lord's Prayer; Letter from Henry James on Cremation and True Marriage; "The Lost Truths of Christianity"; The Unity of all Being: or Thot's upon God, Man, Nature, Revelation and Science: Is it better to Die in Infancy! Perseverance, and its Reward; Summary; Easter Lilies; Back Vols. of the Independent; Literary Notices.

The Atlantic Monthly. (Houghton, Osgood & Co., Boston and New York.) Contents: The Stillwater Tragedy; The Lost Occasion; A Woman of Genius; A Failure; Clary's Trial; In a Library; Coleridge as Poet and Man; The Undiscovered Country; A Canterbury pilgrimage; The Conqueror; Reminiscences of Washington; Patience; Republican Candidates for the Presidency; Records of W. M. Hunt; Recent German Fiction: Verses for a Letter; Color-Blindness; The Contributors Club; Publications Received.

Revue Spirite Journal D'Etudes Psychol ogiques. (M. Leymarie, Paris, France.) This magazine is devoted to the Spiritual Philosophy and has able contributors.

The Nursery. (John L. Shorey, Boston, Mass.) A magazine for youngest readers; it is filled with pretty stories and illustra-

Babyland. (D. Lothrop & Co., Boston, Mass.) This magazine is designed for children just beginning to read and will be found quite entertaining. Each number contains a slate picture for "Baby" to draw

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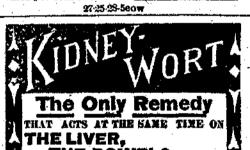
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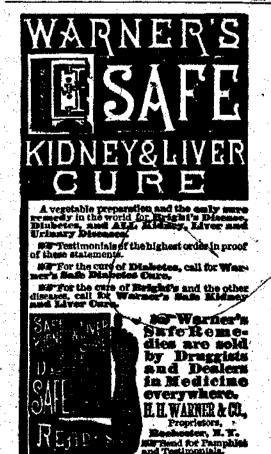
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CHICAGO, ILL., April 9, 1820.

A Defense of W. E. Stedman.

To the Editor of the Religio-Philosophical Journal: I am positive you have done an irreparable wrong to an innocent person, by publishing, 'Pass Him Around,' an article from the pen of one Geer, who, according to all accounts, should look within before passing judgment upon others. I will, as briefly as possible, prove to you the innocence of W. E. Stedman, of Breedsville, Mich. I will say to begin with, that he is a materializing medium of good repute where he is well known. He was developed as a medium of that phase in the family of Mr. and Mrs. Wells Brown, of Breedsville, and tested as no dishonest persons would over think of testing another. As to their honesty, I defy any one to find aught against them, living

I will now state to you what I and others have witnessed through Mr. Stedman's mediumship. The first scance I attended was at Mr. E. Wilson's, of Fennville. I was The first scance I attended one of four chosen to sew the mesquite netting over him after he had placed himself on a bed in a room about twelve feet sampre. We sewed the netting fact to the stray tick, all around, with double thread. and laughingly made the remark that if be got up, he would have to carry straw, feather tick, blankets and pillows on his back.

Brawn then n of black cloth over the deer, leaving an opening about a foot square near the top,in the usual way. We were then requested to join hands. There were about twenty per-We were then requested to sons present, nearly all skeptics. The light was then turned down, not so low. however, but we could see distinctly. All were quiet for the space of fifteen minutes. when there was a slip of paper banded through the opening with a request written that we we should sing. There were several messages given to different ones pres

By the way, these slips of paper were all marked and placed out of the medium's We could distinctly hear the scratching of the pencil as they, or it or whatever it was, wrote with the paper placed against the inside of the door.

The bed on which the medium lay, was in the center of the room. There were five bells, an accordion, a horn and two fans in a corner of the room, out of reach of the medinna. There were continual rappings, and questions that we asked, were answered by them. The light was extinguished: then came the music from the accordion, the bells keeping periect time, until several pieces were played. After a short interval of silence, a hand appeared with one finger pointing upward; a small hand held a bell between the thumb and finger, and it (the bell) dropped into the room where we were

Mr. John Green, the controlling power then requested us, speaking through the trumpet very distinctly, to join hands and not let go on any account, and that he would bring the instruments into the room where we were sitting. In a moment of time the accordion and bell were sailing over our heads and discoursing beautiful music; the fans came out and fauned the company and rapped on ray hand in time with the music. put out my foot, but there was nothing there. A violin was taken out of a gentle man's hand, tuned and thrummed, passed over our heads, touching the coiling and scraping on the stovepipe, taken through the opening where the medium lay and then handed back, patting the gentleman on the

hand at the same time.
At another seance at the same place, the medium was tied by a sea captain, a skeptic. After he got through, he laid the end of the rope across his foot in a way that if he stirred, it would fall off. There was a similar performance, with some difference. One gentleman had his boot taken off; others were patted on the head and hand. There

was also talking through the trumpet. At another place, a large two story building where he was holding a scauce, shook as though there was an earthquake. At a scance held at Mr. Capin's, of Fennyille, the spirit showed itself for what purported to be a spirit) while the medium could be plainly seen, sitting in a chair. All this has been done through his mediumship when he lay as one dead. I put my ear close to his month, but could not feel that he breathed at all, and every thing remained as placed, even the end of rope across his foot, to show that he had not stirred during the performance.

Mr. Stedman is also used as a healer: the Indian, Wantoska, has been seen by his pa tients and by those of the circle. He is materialized to come out and lay his hands on the patient and talks all of the time in broken English. His daughter, Winons, comes out of the cabinet at the same time with a light in her hand, the hand plainly to

I might fill sheet after sheet with things myself and others have seen or witnessed during this same W. E. Stedman's scances here in this vicinity, each member of which

is willing to take his oath that the me-dium could have had nothing to do with it as an individual.

I hope you will do justice to the accused. MRS. H. FULLER. Peach Belt, Mich.

Dear Sister, we publish your letter as a matter of courtesy and because it contains interesting and valuable information, not because the evidence you offer has the least value as a rebuttal of Mr. Geer's statement. Supposing a traveling dealer in dry goods should attempt to pass upon you a counterfeit bill and you deeming it your duty to apprise the publie of the fact, should write us an account for publication; and we should in commenting on your statement, commence with a disparaging remark as to your own character and then proceed to affirm that the dealer never did what you affirm, because we had ourself often dealt with him and received at different times genuine currency from his hands-what would you think of such logic? You would be justified in making a very forcible and possibly severe criticism. Yet this supposititious case is paralleled by your letter as above printed. But we do not propose to criticise your argument otherwise than kindly and dispassionately. Your line of defense is not new and you are not responsible for it; it is the same that has for years done service in the hands of those who lack your honesty of heart and purpose, and who know that such special pleading is wholly without merit and can have weight only with those whose judgment is biased by their prejudices. You in your honest zeal to defend one whom you feel assured has medial power, allow your emotions to cloud your reason and naturally you follow the line of defense you have so often seen used by those who hold themselves out as exponents of the truths of Spiritualism, but who are daily being repudiated by a large majority of Spiritualists.

Brother Geer made a clear and explicit statement, alleging that a light was struck and the medium found personating the supposed spirit. Now, that statement was either true or false; if true, as it seems to have been, it does not disprove Mr. Stedman's claim to medial power. But it does prove that he did simulate a spirit on that occasion and warrants the presumption that he is in the habit of so doing, and lays the foundation for suspicion as to his integrity: adding one more to the innumerable evidences of the danger and demoralization attending the use of cabinets and dark cireler. The history of Mr. Stedman's seances as detailed by yourself and Mr. Geer demonstrates clearly the soundness of the JOURNAL'S position-that every searce should stand on its own merits, independ-

ent of all others. That Mr. Stedman is a medium we have no manner of doubt, but from accurate knowledge of the leaders of his spirit band, obtained from long personal acquaintance with them when they were on earth, we have no hesitation in affirming that any man who submits to their control and assumes familiar relations with them, will deteriorate morally. Our philosophy teaches us that such characters when they enter spirit life are at first no better than when here, and that their progress toward a better life is very, very slow; that if they can find opportunities for continuing their former practices through those still on earth they are prone to do it, if not in exactly the same line, then as near as may be, This case furnishes a text on which a volume might be written, and we trust our good sister will calmly, but earnestly canvass the wide field now that we have opened the gate. We have only the best of feeling for Mr. Stedman, and hope his friends will surround him with such a cordon of loving and pure influences that his character may be preserved from further deterioration and his soul filled with aspiration for a higher, better and wiser class of spirit friends who can not only use his medial power to prove continuous existence beyond the grave, but whose influence on himself and his patrons shall be beneficial and elevating. This can be done, but it is no child's task, and requires patience, perseverance and constant watchfulness, both on the part of the medium and his friends.

# Message from Mr. S. S. Jones.

Mrs. De Wolf, a medium long and favorably known in Chicago, while making a call at our office last week, was, in the midst of an animated conversation, suddenly controlled by one of her spirit guides who said that Mr. Jones was present and desired to talk with his daughter and ourself, through the aid of the spirit controlling. After expressing his pleasure at the opportunity to be heard, he said that Garbled and often false accounts of messages given by him had frequently been given to the public, by publication and otherwise; this was to be expected and while it was annoying yet it should be borne philosophically and with as much equanimity as possible. He sought to reach the people of earth that he might do what he could to aid the growth of spiritual knowledge. He at times entered the camp of the enemy for the purpose of lifting them out of their selfishness and ignorance and consequently had to run the risk of being falsely interpreted and misrepresented, but felt it his duty to take the risk for the ultimate good he hoped to accomplish. He was glad to see the Journal doing such effective service and was proud of the success its course was bringing to it; that while some, either through ignorance or interested motives, were in opposition to

safe one for Spiritualism. As one enters a garden to pull up and eradicate the weeds that the flowers may grow more luxuriantly and beautiful, so had he entered public places and atriven to remove some of the errors and give to those who occupied responsible positions, some idea of fustice and truth as he now viewed them; striving for the best good of all. Merely because the same generous soil grows both weed and flower, it does not follow that we must allow the former to grow undisturbed; and because Spiritualism nourishes the flowers of truth, it is not necessary to let the weeds of fraud, deception and superstition grow, even though we loosen the soil about some of the flowers, for only by intelligent labor and watchful care can we expect to harvest the truth.

Addressing us directly the spirit continued, saying: "You have encountered severe contests, yet it is only by meeting every obstacle and overcoming it that you can feel the thrill of joy which comes to the victor whose cause is just. I am glad to see the banner of Truth unfurled as your colors. Have faith in the future, trust in yourself and feel there are wise ones assisting and guiding. Spiritual truths may go in many instances beyond your comprehension, yet common sense and reason were given to man to discern between right and wrong, and your spirit friends are gratified to see you exercise these powers freely and effectively. There are those to whom the Jour-NAL goes and some among those whom you have lately visited who feel weak and despondent. Your courage and faith in the triumph of truth is well founded and helps to support those who are not so strong. There is no reason for any to feel weakhearted. True, you have made apparent havoc of the old superstructure, tearing down a wing here, a partition there and turret elsewhere until you have made ready for the new foundation which already is being laid and the new building is growing into a grand and enduring structure before your eyes; you will be surprised to see how rapidly it goes up. After the next six months the worst time will be over, the outlines of the new structure will have assumed shape and you will pronounce the work satisfactory."

The Indian spirit controlling the medium seemed to listen to each sentence and then to repeat it to us. The message would no doubt read more smoothly, could Mr. Jones have had direct control. After completing the message the Indian gave the sitters such tests as satisfied them of Mr. Jones's identity, and continued at some length on matters pertaining to Spiritualism, displaying much wisdom and philosophical thought.

What Shall the Harvest Be?

"Behold a sower went forth to sow "-Bible.

Littledoes mankind realize the grand problems of life. We know less of the limitless possibilities of the future. Who has ever fully understood what was intended to be conveyed in the reputed words of Jesus-"That every idle word that men shall speak they shall give account thereof in the day judgment."

. This world is-all worlds are-made up of minute particles denominated molecules and atoms. Changes in the grouping or combination of molecules produce different combinations. The mass, therefore, is always affected by any molecular change.

So also of human life. It is made up of little things, combined, wrought together. blended and interblended through the grand ocean of being. How great are the consequences dependent on their grouping, arrangement and far-reaching effects?

The poet has beautifully summarized one feature of it in the following couplet:

"Little acts of kindness, Little deeds of love. Would make our earth an Eden, Like the Heaven above."

Every act, word or thought of a human being is a real living, substantial structure projected from the immortal spirit which was not born to die. It is seed sown; often winged seed, so fashioned as to be borne upon the waves of the psychic atmosphere over the entire globe. Is it good seed, sown in kindness, going forth on its errand of love to lift the heavy burdens from some sorrowing soul, to furnish the bread of life to a famishing spirit, to point the fallen one to the fruits of a better life? Or is it a seed sown by the way side, engendered of evil passion, charged with the poisonous germs of lust, licentiousness, greed of gain, envy, hatred and every vile thought, which is calculated to work continuous evil?

To rightly know and fully understand what kind of seed we are sowing is the most important lesson we have to learn in this life. All are travelers here, way-side travelers and no one should sow a seed calculated to impede the pathway of a fellow traveler, or to do anything to hedge his way with nettles, thorns, brambles, concealed pitfalls or barren deserts-those evils capable of being handed down from generation to generation, tainting the blood with their malignity and through the laws of heredity cursing the infant before its birth.

No wonder that the writer in Proverbs should exclaim, "There is a generation that curseth their father and doth not bless their mother." Children born under these conditions, have the odds against them always in this life. They are not the children of harmony, and therefore can not start in the race of life with evenly balanced physical and mental organizations, such as would constitute them harmonious beings by naits course, it would be found in the end that | ture. Yet the germ of goodness, however

cultivation can be made to grow and shine. We may not be able wholly to overcome in this life the noxious influence of the baneful seed which others have sown, to bring forth their broad of evil-doing in us; but when we once come to understand that even the wild vine may be improved by cultivation and care, we can learn a lesson from which to profit.

Madame Bonaparte, up to a very short time prior to the birth of Napoleon L, shared with her husband the privations of the camp and the perils of war-entirely heedless of the carnival of death with its carnage of blood which reigned around the battle fields; and it is even said by some, actually accompanied him and sat on her horse; until forced by the pangs of maternity to leave her saddle.

We have here a plain showing of the seed which was sown in this case. It is unmistakable. What was the harvest? Briefly, a man of wiry, vigorous frame, a large wide brain, ambitious for military glory; by force of maternal mind-marks a strategist, a natural soldier born to command, cool amid the havoc of battle, disregardful of human life, the destroyer of millions of human beings eacrificed to his restless ambi-

The far-reaching effect of the sowing of this one woman can never be fully computed in this world. What were, and are, its effects in the Spirit-world, and, reaching back train to earth, upon human affairs? Who can tell? Not only did the seed sown by this woman shape the career of Napoleon, and through him shape, in degree, the destinies of kingdoms, empires and nations; but, also moulded the emanations of the second sphere through the millions of spirits which by his career were ushered into the world beyond, to such an extent that, for the time, earth and heaven trembled beneath the shock.

Although every seed sown by individuals may not of itself bring forth such a harvest of horrors as was the result of the physical and mental activities of Madam Bonaparte, directed in the channels of war, yet each one in its own measure, exerts an influence far reaching, that is tending to mould the mass of human thought and action. There is no escaping from this point, thoughts cannot die; they are born of the immortal part of man's nature and have thereby a permanent lien upon immortality.

When once charged with the living magnetism of soul-force, thoughts can travel like the electric currents and give token of their presence and command a response wherever the psychic element extends and operates. The sensitive mind, reaching into that current may be for the time deflected from its true course, as a ray of light is defleeted in striking upon water. The seed sown-the impulse imparted on one side of the globe-may find its lodgment in a brain attuned in harmony with that thought on the opposite side of the world, and the impulse may be wrought out by the latter into 1 students, all told. actualities.

Let men and women understand that they are sowing seed, the fruits of which not only they must reap in the future of offspring; and which not only defines the course of their children, in degree, but may through them change the destiny of empires and nations, and it would seem they would more fully comprehend their responsibility.

One cause of carelesoness is the fact that the harvest has been presented by theologians as so far off. It has been represented as coming only 'at the general judgment, at the end of the world, when the tares will be separated from the wheat." They somehow expect Jesus to work a miracle for them, and in the last hour, "through faith and repentance," to change the tares they have sown into a fine crop of wheat ready for the harvest. And so they go on carelessly sowing, expecting the blood of Jesus will wash away all their sins and fit

When the falsity of this delusion becomes unveiled before the eyes of their souls in all their horrid deformities, they will then learn the truth of the saying, "As ye have sown, so shall ye also reap."

How important then that we realize what seed we are sowing and sow understanding. lv. for we are making a record on our own spirits of all the deeds done in the body, and when our spirit vision shall be opened. and when we stand face to face with the realities of all our works-when the harvest of our thoughts, words and acts is ripened for us to gather, what shall the harvest be? When the last idle word we have spoken shall come rolling down the long corridors of time upon us, and we sit in judgment upon our own souls, how much shall we have to roll back before we can stand clear in our own sight and in the light of the angel world?

The seeds we are every one sowing are making our own heaven or our own hell; and we are carrying their fruitage along with us. Of this crop of Dead Sea apples we can say to our own souls—soul thou hast nobly outworked the errors of thy earth live the life of the pure who are blessed in

Mrs. Thayer, the flower medium, has got into trouble in Washington as will be seen by an account in another column. We shall at present express no opinion on the merits of the case, and our columns are open to the policy of the Journal was the only obscure the spark, is there and by proper. Mrs. Thayer to make an explanation.

#### Phonomena Wanted.

A friend writes, and his words are the counterpart of many others:

"Do you oppose phenomenal Spiritualism? have heard it said you did, but I can not believe that you do." Another writes:

"There is a great outcry against phenomenal Spiritualism. Bless you, not one in fifty of the people of this part of the world have seen anything! We want more investigation, more phenomena, a hundred careful observers where we now have one. Let us go on and discover the laws which are at the bottom of these things. Let us bring order out of confusion, make communications as certain as the telegraph, and we shall see very much more in it than mere proof of a future existence, however important that may be. Let us study the facts gathered from every reliable source and make it a science of Spiritualism. Facts properly handled are of great value. Theorizers and goodie-goodies are well enough, but one Prof. Hare is worth a thousand

These wise words are from the pen of Prof. Sanford Miles, of Minnesota, and most heartly do I endorse them.

To the first friend I reply that so far from discarding the phenomena, I regard them as being the foundation of Spiritualism. Boing of such great importance, it becomes at first a necessity to observe them with unusual care and clear them of even a suspicion of fraud.

Supplemental to the thoughts of Brother Niles, arises the question, Why do not those who have never seen any phenomena, and eagerly desire to do so, unite in circles, and by fulfilling the laws of spirit communion. satisfy themselves? At first they may be disappointed, yet in the end the results will be far more satisfactory than those obtained through a public medium, who may have been precured at great trouble and ex-

It is impossible for eight persons to sit in a circle for any number of times, without at least one becoming mediumistic. The circle is the Spiritualist's prayer meeting, and wherever and whenever a circle is maintained, then the cause has prospered. and believers multiplied.

We all have our spirit friends, eager and auxious to communicate with us. Other things being equal they can communicate through ourselves, or those they were near and dear to on earth, better than through strangers. Is it not our duty to furnish them the opportunity? The circle affords such means, and we set aside our duty when we fail to form and maintain them permanently. HUDSON TUTTLE.

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

Mrs. L. P. Anderson is about to remove been remarkably pleasant.

The Presbyterian Theological Seminary at Dauville, Ky., with a full faculty and a library of 10,000 volumes, rejoices in six

The Standard calls the detachment of the 'Salvation Army" now in New York "a unique and somewhat grotesque band of religious reformers." It fails to see the need the spirit, but also seed which affects their of the movement. Probably the "Salvation Army" has an equally exalted opinion of the work of our Baptist contemporary.

The Rev. Dr. Morehouse, Secretary of the American Baptist Home Missionary Society, who has just returned from the South, tells this story to show the need of educating the colored preachers. A colored minister, in explanation of the "cherubims," informed his hearers that "there were cherry beams across the temple, and the Holy Ghost came down and sat on the charry

The prayer-gauge has met with a test that would either puzzle or satisfy Tyndall. The Sun says: "It is gravely assorted at the Fulton street prayer meeting that a ledy has been helped by the prayers of her friends to conclude the sale of a piece of real estate. them for the society of God and the holy | She had to sell this property by a certain day, but had no bid for it. She asked four of her friends to unite in prayer with her apparent, as the evils of their lives stand | on successive evenings at nine o'clock. They did so for two months, not meeting personally but only in spirit. At last a bid for the property came, and in a few days the negotiation was finished."

> A lady has been giving in Paris marvelous performances with four birds, trained to such a high degree of docility that they select from a series of cards replies to almost any question from the audience. These are invariably appropriate, and their originality is often striking. Altogether the entertainment, which has met with the approval of five crowned heads of Europe, maintains its character as an exhibition of perfect training, and the apparently disinterested manner in which the movements of the birds are secretly directed by the artist herself is as amusing as their intelligence.

"Dr." Louis Schlessenger, the somewhat notorious free-lover and deadbean has for some time been a member of a queer communistic society known as "Fraternia," having a homestead near Anahelm in Los Angeles county, California, and which we must eat until they are all destroyed ere | numbers among its patrons certain individuals now resident of Chicago. Schlessinger has been playing his old game of getting life and hast earned forgiveness; henceforth | merchandise without any intention of ever paying for it, and the practice having grown somewhat irksome to those of whom he bought," they have begun legal proceedings against the wily vagabond. If he can only be got into prison once more he will be happy—unless he is made to work. A minister of the "New Gospel" is evidently needed at Anahelm, to make crooked things plumb.

#### Mrs. Theyer, the Flower Medium.

This is to certify that Mrs. Thayer, the pre-tended flower and bird medium, held two scances at my house without test conditions. For about nine days previous to the latter (Feb. 28th), the cooing of doves was heard in her room; after seeing one of the doves fluttering against the window of her room, in the inside, I determined to search and see if other things used in her scances were there. We found one dove, from which a feather was cut for identification; one canary, which was marked with paint under the wing; one bundle of well packed damp forms, and one orange. At the scance she was not searched, and her manœuvres indicated a desire to keep every one at a respectful distance. Flowers, ferns and two doves care; but before her performances were complete, or any charge of fraud had been made, her suspicious being aroused by the wishes of a person in he secret of the discoveries, she fled precipitately to her room, feigned sickness, fainted frequently common/trick of frauds), refused to return to the circle, confessed that it was necessary to have the birds in her room, and afterwards that she was sorry that she had concealed this condition of her spirits.

The feather matched the dove from which it had been cut, a wire was found attached to one of the flowers and the forms evidently had been cut some time. She promised a test seance to the puries present, which has not been given, though she has since given scances to other parties.

She adroitly endeavored to mislead us as to the noises in her room, when we knew the causes, thus adding falsehood to the crime of "stealing the livery of heaven to serve the devil in." She is a first class fraud. At present she is affecting materializations.

# Henry Steinberg. 632 G. street, N. W. Washington, D. C.

ANOTHER STATEMENT. Mr. Henry Steinberg having requested me to state what he confided to me on the 28th of February, in respect to a flower scance which Mrs. Thayer was to hold at his house that evening, and what occurred afterward at the scance, I deem it due to him and all parties concerned, to make the following statement:

In the afternoon of the day aftresaid, Mr. Steinberg came to my office and stated to me, confidentially, that members of his family had for several nights heard the cooing of a dove in Mrs Thayer's room (in his house). and one member had seen Mrs. T. catch a dove that was apparently trying to By out of a window of her room. He further stated, that in consequence of his suspicious being thus excited, he and a Mr. Dixon had entered Mrs. Thayer's room in her absence, and found there, in a dark closet, a dove, a capary bird. a bundle of ferns and other shrubbery. wrapped in a paper, and an orange That they cut a feather from one of the wings of the dove, marked the canary with red paint under one wing, and also marked the orange. wrote down an exact statement of what Mr. S. told me, and took the papers with me to the

scance that evening. There were about thirty persons present at the scance. When I entered the parlor where the scance was to be held, I found there a long extension table, about midway of which Mrs. Thayer was sitting, and a few other ladies were in the room. Mrs. Thayer, without rising from her seat, directed how the circle should be formed. As many took seats around the table as there was room for, laying their hands on the table, and a few remained out side of the circle. Mr. Steinberg and Mr. Dixon were among the latter, Mr S. taking his position by the only door of the room. The light was then extinguished, and after some singing the gas was lighted, and the table was found to be pretty well covered, from end to end, with very large ferns and some other vegetable leaves and a few flowers, and on the table there was a live dove. The light was soon extinguished again, and after more singing the gas was relighted, when there was found upon the table another dove, an! more flowers, principally roses and one large lily. The flowers appeared fresh and damp.

I left the seance room for a few moments, and when I returned Mr. Steinberg was making a statement as to what he had discovered in Mrs. Thayer's room, and had one of the doves in his hand, and was pointing out the cut feather. Mr. Dixon produced the feather which he said he had kept in his possession. Mrs. Tusver was not then in the room, but I did not observe when she left. I produced the paper containing what Mr. S. had stated to me that afternoon.

There were calls for Mrs. Thayer, but it was reported that she had fainted in her room, and was too ill to come down. A lady who had visited her in her room brought down word that Mrs. T. admitted having the dove in her room, but said the spirits had brought it there. as they often did; and also admitted having had ferns in her room, but whether the iden-tical terns produced at the scance I did not distinctly understand. It was said, however, that she denied having brought either the birds, ferns or flowers into the scance room, and claimed that they were brought there by invisible forces. The same lady brought a message from Mrs. Thayer to the effect that she declined receiving any pay for that seance, but proposed to give another, under test conditions, to the same parties, and if that should prove satisfactory, then they might pay for both. This was generally conceded to be a fair proposition, and we all agreed to suspend judgment, or at least the expression of any judgment, until said test scance should be given. At my suggestion the names of the persons present were taken down, with the understanding that we were to be notified when the test scance was to be given, but I do not remember that any time within which it was to be given was announced. No such test scance has yet been given, to my knowledge, nor do I understand that Mrs. T. has given any scance for pay since.

In this paper I have been careful to state nothing except what came under my personal observation. I have not written it with a view to either condemn or vindicate Mrs. Thayer, but simply because I was placed in a position that seemed to render it my duty to make a statement of the facts when called upon to do J, J. COOMBS.

Washingon, March 22, 1880.

Dr. J. II. Thatcher, of Davenport, Iowa, has been spending some days in the city, resting and visiting among friends.

Wella Anderson, the spirit artist, is still sojourning in Washington. At a late reception given in his honor, the parlors were crowded.

Capt. H. H. Brown spoke at Willimantic, Conn., March 14th and 28th; at Springfield, Mass., March 31st. He will be at Willimantic. April 11th and 25th: at Meriden, Conn., April 4th; at Middletown, N. Y., April 15th, 16th, 17th and 18th; and probably at Saratoga the 13th and 14th, and at Willow Brook, N. Y., the 19th and 20th. He has a few days more for labor in that section. Address him at Willimantic, Conn.

#### Mediums and Materialized Forms.

A writer in the London Spiritualist gives the following:

In that curious book "The Dervishes, or Oriental Spiritualism," by J. P. Brown (page

408) there is a curious story.

"During the Mirai Shereef, or the Ascension of the Blessed Prophet, he beheld a lion in the seventh heaven of so terrible an appearance that it was perfectly indescribable. He inquired of the angel Gabrail what lion it was, and was informed that it was not a wild animal, but was the 'spirituality' of the Imam Alee; adding 'O friend of Allah, remove your ring from off your finger, and cast it in its mouth,' which he having done, the lion with great humility and many caresses took and held the ring in its mouth. On the day following the ascension, the prophet gave an account of the same to the Ashabs; and while relating the frightful appearance of the lion and the matter of the ring, Alea who was also present, withdrew the latter from his own mouth and handed it to him, greatly to the surprise of all the spectators.

I should not have thought it worth while to copy this story of what appears an incomprehensible occurrence, had not I myself, along with four other persons, seen a somewhat analogous phenomenon, which took place through the mediumship of Dr. Monck in London, in December, 1877.

At a scance held in my house, the materialized form called the Mahedi, remained with the circle, and with the medium Dr. Monck, in the same room, with sufficient gaslight to see clearly every thing that took place. Among other curious phenomena that occurred was this: the Mahedi drank some water out of a glass and the moment after he had done so, the water came into Dr. Monck's mouth; the same thing occurred when the Mahedi ate part of a biscuit, and also the Mahedi went to the fire and took a piece of coal out of it, and in the same moment the coal was found in Dr. Monck's

hand. By what mysterious law takes place this insiantaneous transmission of matter from

the form to the medium? Whatever explanation may eventually be given of this strange phenomenon, it would at all events appear to bear some analogy to, and throw some light on, the present distressing case of Mrs. Corner, as proving how identified the medium and the form really

In Dr. Monck's case, however, the phenomenon was peculiarly interesting as all the facts occurred in the same room.

It becomes more and more evident from this case of Mrs. Corner's, that if these strange psychological and spiritual phenomena are to be investigated as they ought to be, some plan should be organized by which scances should be held by closed circles, formed of serious and sympathic members, and that the medium should be one who does not barter his services for money. That the circle and the medium should alike possess a serious and earnest desire to discover the truth, and all be actuated by high contrations, so as to attract high spirits or insure a high class of manifestations.

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These meetings are held every Saturday evening, at half-past seven. The themes selected thus far are as follows:
April 3d.—"Materialization." Prof. S. B.

April 10th.-"Evolutions in Religions and Governments, and their Prophecies for the Future." Dr. Wm. Fishbough.

Brittan.

April 17th.—An Experience Meeting. April 24th .- "The Religions of the East."

Mrs. Imegea C. Fales. May 1st.-Giles B. Stebbins, of Detroit, Mich.

May 8th.-Col. Wm. Hemstreet. May 15th - Mediumship and Mediuma." Henry Kiddle.

S. B. Nichols, President.

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# Lassed to Spirit-Life.

Mr. Lennevs Course, of Cinro. Wis., passed to spirit-life the 11th of March, 1980, in his 79 year. He was honest and noright, in his dealings with all, and much respected. M.E. R. BURSON.

Spiritualist's and Medium's Meeting.

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

# Ohio Spiritual Meeting.

There will be a spiritual meeting in the M. E. Church, in Ottokee, Fulton Co., thin, Sandey Apr I 11th, Sanderst Hudson at d Essens in the Spirituage of 19: 9 of the K. A. M., and at 20 check P. M. All sre corolady in view to steem. ALLEN SHADLE.

Wisconsin Spiritual Conference.

The Northerr Witconein Spiritual Conference will hold a three dety' meeting a Spiritual Hell, Outo, April 15th, 17th and 18th, 18th. E. V. Wheor, the man who has given more public tests of spirit communion than any other living medium, is engaged as socker. He will give one of his seasons on Saturday evaning and one Sanday P. E. at 2 o'clock, in which he will give inclosents in people's liver, describe spirit friends and many other interesting things to investigatory, admission to meaner, at cents. Other speakers invited, and expected to participate The meeting will be called to order at hear 10 o'clock Friday A. E. The Omrofriends will entertain free to the extent of their villay Usual rates at hole. Let there the a grand raisy! Let therobe a grand rany! CORA. B. PHILLIPS, Spc., Wm. B. LO. KWOOD, Prest.

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flavor of the whole:

"Spirit-communion is the basis of Spiritualism. Through it a future life is demonstrated; while file nature and requirements of that life, and our duty to others and ourselves, are slike made clear to every varinest, intelligent soul. By it the demands of the heart and the intellect are alike astisfied. If the teachings of Spiritualism conflict with certain dugmas of Orthodox religion, they, on the other hand, confirm all its carlings and generally acknowledged truths. God, immortally, accomnability, the necessity of good works, pure living, and charity, are as cardinal to Spiritualism as to modern thristanity."

Spiritualism, the author holds, does not seek to make claim as a salvatory agent "upon which we can east the burden of our class; it only enlightens our minds, makes clear our duty, and points us to the way in which we can elevate curselves; and it, with thus knowledge, we fail to walk rightconsly, the greater is our condemantics."

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#### Poices from the People. AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

"It is only the Sunset of Life." \*

BY ALICE LANE EDDY.

[To my felend M. C. Vandercook.]

"It is only the sunset of life,"
The close of a short summer's day; With each beautiful deed it is rife, With blossoms more fragrant than May; The' the clouds sometimes darkened the sun, And hid from thy sight each bright ray, Yet thy life's work was most nobly done, And its record is left here for aye.

In my heart dwells a sorrow, my friend, A sorrow so freighted with pain, That thy day so soon reached its end, Yet I know my loss is thy gain. When I think of the songs you have sung, Fond mem'ry recalleth each strain, And I yearn for one clasp of thy hand, While silently breathing thy name.

And yet why should I selfishly grieve, So soon shall I greet thee again— On the dim viewless shores, where they weave The anthems of life's great amen; Still I sorrow because I have lost Tho' short he the time, a true friend, And so cruel the weight of the cross Fot hope seems with sorrow to blend

Thy soul was as pure as the flowers
You worshiped while here upon earth;
Ah! purity, this was thy dower,
'Twee given by augels at birth.
Thou has left many here 'mid earth's strife,
Who will treasure these words of thine,
'It's in only the appect of life'. "It is only the sunset of life," Though spoken in youth's golden prime. \* Words spoken by him a few hours before his death.

#### The Close Corporation.

BY MATTHEW CUDDLEPUG, ESQ.

The Rev. Father would not permit the remains to be interred in consecrated ground, because they were those of one who had died a Freemason.—Buily Paper.

What dare to call this consecrated ground-This sullen, silent waste of selfish beds— This spot where there is only to be found. The dust of narrow hearts and narrow heads?

Hore lie the rotten ashes of your past, That never yet had fostered bud or bloom, But left each generation, like the last-A dark and deep dishonor to the tomb.

The cycles that you held in your control. Against all progress shut their iron doors, And so enslaved and brutalized the soul, That it had crawled for ages on all fours.

And, now, 'though broad the tide of knowledge Throughout the world, the eyes of age and youth You still keep peeping through your gimlet To catch the light of God's eternal Truth!

The light of which you've shut out every ray; And hence the bitter and the loathsome fruits. That spring from this same "consecrated clay," That you've left little better than a brute's!,

But, seel you boastful, ignorant and proud, The suffering nations clamor for your fall; And, hark! ten thousand Daniels read aloud, "The terrible Hand-writing on the Wall!" New York, March, 1880.

#### A Generous Gift.

The Philadelphia Chronicle-Herald says: "The city of Rochester is to have a grand improvement in the erection of a complete and extensive Observatory in that city. It's estimated cost, exclusive of instruments, is \$25,000, the quadrants, sextants and octants; transit, equatoral, parallactic and circular instruments, achromatic and reflecting telescope, night and day telescopes, chronometers, ect., will be an additional expense, and will cost somewhere near \$13,000. This entire sum, \$38,000, as well as other expenses necessary to make the building and apparatus complete, will be gener-ously donated by H. H. Warner, of the firm H. H. Warner & Co.

In compliment to the liberal donor it will be called 'Warner's Observatory.' The building is to combine the observatory proper and the observer's dwelling, and will be a time architectural structure, and rank as one of the most complete private observatories in the world. The dome and tower will be ample in dimensions for manipulating the great telescope. This will be some twenty-two eet in length, and will weigh about two tons. The telescope (a refractor) will have a clear aperture of sixteen inches, and is to be provided with all the appliances which the refinement of modern astronomy demands. But two telescopes in the United States will surpass it in size, viz.: those at Washington and Chicago.

Prof. Lewis Swift, acknowledged to be one of the ablest astronomers in the city, is to have charge of 'Warner's Observatory.'"

# "Rolling Stone" Gathers Errors.

To the Editor of the Religio Philosophical Journal:

I notice in a recent number of the Journal, a letter by a correspondent, "Rolling Stone," who was traveling overland to California, and who was interviewed on board the cars by a Mormon traveling agent, who assured him that the Mormons were an innocent, much abused people, etc., etc. This correspondent must have been the identical "Mr. Verdant Green" himself or he would have known that the Mormons have agents on board the cars that capture (innocents abroad) and pour into their ears their stale yarns about the Gentiles wanting to rob them of their homes and such like The truth is that the Mormon priesthood are losing their grip on their poor dupes, and the influence of outsiders is being felt both in building up the country and in undermining their rotten and tyrannical system of priestly government, which is a blight and a curse to everything in the shape of progress, religious, moral, or material, and the half has not been told the world of the danger to American institutions in this curse of theoretic rule established in the American nation in the 19th century. The people will find it out some day, but in the meantime do not print letters from such flippant writers as the one referred to unless you wish to apologize for everything that is fanatical in religion and corrept in morals.

Salt Lake City, Utah. . .

T. G. Poynton writes: The Religio-Philo-SOPHICAL JOURNAL is published at less than half its value comparatively speaking. It is about the first and best medium in America, where mind meets mind upon free congenial soil, and thus instructs the weak and doubtful investigator. The many distinguished and brilliant writers who oc-casionally contribute to the Journal, give a vitality, wisdom and harmony not found in many periodicals. I hope that A. J. Davis, Hudson Tut-tie, Judge E. S. Holbrook and a few others whose names I do not now recollect, may continue to give the beautiful philosophy of spirit and matter, thereby showing that the death of the material can not affect the vital energy of the life giving

Capt. J. Billingsley, of McDade, Texas, writes: I have been a reader of spiritual literature for thirty years. I am now nearly seventy years old. I would be much pleased to have a good test medium call and solourn with me awhile; it would cost him nothing at my house. I distribute the journal and books on the spiritual philosophy and the result is a much more liberal sentiment.

Brooklyn (N. Y.) Spiritual Fraternity.

Our hall was well filled last Saturday evening with many people standing, to hear Andrew Jackson Davis speak upon "The supplemental phases of Christianity." The following synopsis of Mr. Davis's lecture appeared in the Brooklyn Daily Eugle of Sunday morning following:

The cozy little hall at the corner of Fulton street and Clermont avenue in which the mambers of

and Clermont avenue, in which the members of the Brooklyn Spiritual Fraternity hold their weekly meetings, was well filled last evening, the unusually large attendance being due to the presence of Andrew Jackson Davis, who had been announc-ed to deliver an address on "The Supplemental Phases of Christianity." Mr. S. B. Nichols, the President, extended to strangers and members alike a cordial welcome as they entered the hall, and asked them to crowd up to the front with the intimation that they could leave as soon as they lost interest in the meeting.

"We will sing 'The Other World,'" he said, "something that we don't know much about," and accordingly "The Other World" was sung to the tune of "Auld Lang Syne." "I expected two modern saints here," said the President at the conclusion of the singing, "Saint

Andrew and Saint Mary, but Saint Mary (Mrs. Davis) could not come, though Saint Andrew did. Mr. Davis has the floor." MB. DAVIS'S ADDRESS. Mr. Davis being thus introduced, said: Spiritualists should be perfectly loyal to what they ascertain to be the fixed will of mother nature. It will be necessary for us to evolve the Kingdom of Heaven in order to bring it to earth. It is like drawing water from a well rather than getting it from the clouds. It is necessary for us to be faithful to the eternal principles of truth. Christianity is all things to all man. The Bible is a surfitual is all things to all men. The Bible is a spiritual production—a book of books, not the book of books. Many of its books do not harmonize with each other, because their writers were in different places and under different conditions. No man can say in consequence that the Bible is Roman Catholic, Presbyterian, Spiritualistic, human or angelic, yet it is a little of every conceivable form angelic, yet it is a little of every conceivable form of inspiration. You will remember, some of you, how when you are in a certain condition it gives you back the state that you reflect into it. If you want to be a Shaker, read the Bible, and it will make you a Shaker through and through. If you would be a Catholic, read it sincerely, and it will furnish you with that which you have already accepted. You can adopt entirely different things cepted. You can adopt entirely different things from it. The reason is that there is so much of human nature in it that it comes, with sincerity, right into human nature again. It is for such faith as we get from the Bible that men will die for. They will not die for intellectual convictions. You may have intellectual convictions and be without the faith that makes the martyr. Now the supplemental phase of christianity will not be at all clear unless we understand christianity as something comprehensible. It is a system of doctrines. If it differs from Buddhism its difference is in its departure in radical features—on problems differently answered. It says that human nature began perfect, erred and fell, and may be resurrected. Resurrection is to come through supernatural means. People will say they see in christianity a principle of love. Others see in it a spiritual experience and others spiritual culture. The Universalists think it was a plan of the Divine Being to manifest His love, so that the doctrine of revenge would be obliterated. The Presbyterian thinks different, but is no less sincere. I say that christianity is a system of doctrines, to be answered or solved by intuition, experience, and not merely through the brain. Its problems must be solved through the affections. Christianity is not what the Bible makes it, but what human nature makes it. The history of christianity is a history of its modifications. The Bible will benefit you just as the water that you draw, if you are susceptible to its teachings it will do you good. If you are out of order the glory of the heavens themselves will annoy you, and it is so with christianity. It is a system not of love or spiritualism, but a system of doctrine in regard to the fall and redemption of man. You know that christianity, or human nature, has had a wonderful history. In the past the Bible was considered to be enough for man to know. Empires rose and fell upon the affirmation of that proposition. Christianity set itself on the highest pinnacle of human interest. It declared that there should be no graven images, no sculpturing; there should be no Yenus, no embodiment of love. These invisible gods represented in marble were not to be worshiped. Theodosius struck the final blow which threw down what was called paganism. Just think of what you are. The christians who go to meeting to-morrow call you pagans. They say that you must not listen to the unknown sources.

# YOU MUST NOT LISTEN TO THE SYBYL.

no matter how beautiful her language. This is preached by the salvation srmy; by preachers. It isn't a theory, it is a fact. The schools are under the dominion of the definition of paganism which stamps you as pagans; our friend here (the President) calls me Saint. Blasphemy. The saints appropriate the president of the pre suppressed those who stood up and taught in the light of science and philosophy. A great mob was gathered in Alexandria to treat Hypatia in a manner that transcends imagination. The temple she taught in was destroyed, its besuties obliterated and replaced by christian temples. You have only to step from Hypatia to the fathers of the church at the time of the Reformation. But the time came when the world of thought rose. You know how, at last, a time came when art united with science to bring the people to higher thought Christianity changed with every changing condi-Christianity changed with every changing condition. It is no longer, as it was, a church of the State; it is confined fully to the action of the human mind religiously. The time for the actual enforcement of its doctrines seems to have gone by. But I think that is a mistake. I think they will be more positive in their impressment than they ever were before. That will be not because of enforcement by the State, but because of misapprehensions. The advocates of progress are hiding under the church; they are saying four more words for christianity than they do for promore words for christianity than they do for progress. Our own friends say that we must have christianity. Our Universalist friends are coquet-ing with Spiritualism. Joseph Cook is booked as having seen inexplicable things, but he does not condescend to yield to Spiritualism; he describes his experiences as psychic. He will say that Spiritualism is true as a negative demonstration of the orthodox system of christianity. Mr. Kiddle and others have organized a movement in which I am not invited to participate, because I am not a saint. I believe anything sincerely written under inspiration is a word of God wherever you find it. It comes to you like a draught of spring water; it will bless you. All christendom will combine on the conviction that the Bible is a spiritual book;

#### EVERYTHING CAN BE FOUND THERE which should regulate spiritual manifestations.

It will be held to contain all that is worth knowing spiritually. The good time is coming when woman shall be man's equal. [Applause.] We have a contract on hand as reformers. The second phase of christianity will be the affirmation that the Bible is sufficient for spiritual purposes. The newspapers dare not give a full ventilation to this proposition, because their constituents would desert them. Society is against us; the city is under the wing of christianity. Lucy Stone and Susan B. Anthony fought against long dresses, but custom was all powerful, and Susan B. Authony for the control of the control o ony now wears long trails. Do you suppose women, when they have votes, will permit free love, seeing that she values her husband as a lov. ove, seeing that she values her husband as a lov-er; will she allow tobacco to be grown or liquor to be sold? Women are to put a stop to these evils, and they will be helped by all but those who stand out for the gratification of their passions. The trouble is that our friends are now playing The trouble is that our friends are now playing into the hands of those already powerful enough. They are trying to make Spiritualism acceptable to curistianity, though we know well enough that if one is true the other is not. You are gathered under Talmage the tailor, no, Tsimage the minister, and listen to his offensively accreligious treatment of the Pills in the property accreligious treatment of the Pills in the power power in the pills i ment of the Bible, but you know he is presching christianity. The Presbyterian minister preaches it, the Baptist preaches it. They are united in that, but we have no well defined purpose. Now let the supplemental phase of christianity be that the Bible is sufficient for the spiritual cultivation of the world. The Golden Rule is not a practica-ble rule. It is a mere maxim of religion. You can not do to another as you would have him do to you. You would want a man to give you a house for nothing if you were homeless, but you

can't live up to what the Golden Rule would have can't live up to what the Golden Rule would have
you do, and you sell him the house. Affirm your
own principles, do right because it is right, become harmonial men and women, and all the rest
shall be added unto you.—Brooklyn Daily Eagle.
Mr. Davis was listened to with deep attention
by the audience and frequently applauded. Mrs.
Mary A. Gridley and Judge Wm. Colt followed
Bro. Davis. Among others present were Mrs.

Bro. Davis. Among others present were Mrs. Laura C. Holloway, of the editorial staff of the Daily Eagle; Mrs. Dr. Brown, Col. Wm. Hemstreet, and after the exercises were closed, Mr. Davis was warmly greeted and many were glad to take him by the hand for the first time. Mrs. Davis are detained from senting by sickness. was detained from coming by sickness. Mr. Davis holds his age well and seems to carry his "magic staff" ever with him. May his future days be cast in sunny places and down by the green pastures and the still waters.

8. B. Nichols. Brooklyn, N. Y. March 20th, 1880.

#### The Will of Dr. Rush.

About eleven years ago Dr. James Rush died in Philadelphia at the age of eighty-three. He was a son of Dr. Benjamin Rush, one of the signers of the Declaration of Independence. In early life he was a physician, but in time gave up his practice to devote himself to scientific and literary pur-suits, the fruits of which were several published works. The bulk of his fortune, which he had received from his wife, he desired to be used after his death for the purposes of a public library. With this end in view, he made a bequest to the Philadelphia Library. In his will was this clause: "I do not wish that any work should be excluded." from the library on account of its difference from the ordinary or conventional opinions on the subjects of science, government, theology, morals, or medicine, provided it contains neither ribaldry nor indecency. Temperate, sincere, and intel-ligent inquiry and discussion are only to be dreadnigent inquiry and discussion are only to be dreaded by the advocates of error." In a codicil, the testator directs that his own works should be published "every ten years, and earlier and oftener if called for." The heirs of Dr. Rush moved to set aside this will. They claim that any library that accepted the bequest was bound to receive works against religion, sound morels, and the miblished. against religion, sound morals, and the public welfare. They alleged the works of Dr. Rush to be atheistical, and contended that their publication would be harmful. They claimed that, in a community where good order and sound morals prevail, and where christianity is the popular and recognized religion, the truets were not fit to be enforced and the law would not enforce them. The Supreme Court of Pennsylvania has just affirmed the validity of the will. The court concedes that "the law, while tolerating the freest discussion will cover law its bond for the protection. sion, will never lend its hand for the protection and support of immorality; that in a land where religion and sound morals are recognized as the foundation stones of government, no trust can ex-let for the protection of that which destroys the State." But to the will of Dr. Rush the court ave a different construction from that claimed by the heirs. He had commanded no class of books either to be admitted to, or excluded from, the library. He had merely expressed a preference. The words "I wish," in the clause above quoted, are in this case not mandatory, but merely directory. They were not legally binding on the executor or the legatee, and might be wholly disregarded without affecting the validity of the irust. Moreover, the court appears to have thought that the directions of Dr. Rush, if properly carried out, would lead to good rather than to harm. In the language of the opinion, "It can hardly be said that the interests of christianity and sound morals require that the student of theology shall be debarred access to all books that may be regarded as objectionable from an orthodox stand-point. He is best armed to defend christianity who is familiar with the arguments against it. As to Dr. Rush's writings, the court says that if they are atheistical their publication can not be enforced at law. But even if this provision of the will be illegal, it can not defeat the trust, for the reason that the primary intent of the testator was to aid "a purely public charity," and that the devise to the library was for a lawful purpose and ina vestea.--Exchange.

It would seem to be an inference from the decision of the Supreme Court of Pennsylvania in the will case of Dr. James Rush, that,

1. It is best for the defense of the christianity of this day that the arguments against it should be as widely published as possible, in order that its defenders, being well posted in those arguments, may be fully able to refute them.

2. That in that State at least the law will not tolerate and no trust will be allowed to exist of which the protection would destroy the State: as sapping the foundations of religion and sound morals.

There is nothing in this decision at all inconsistent with free discussion, provided the administration of the laws be kept out of the hands of sectarians.

# The Planet Mars.

To the Editor of the Religio Philosophical Journal.

Euclosed is an extract from the New York Herald of last October, which, having something to add that may be of interest to your readers, would have been sent for republication earlier, had it not been mislaid in making a change of residence. The occultation of Mars which was announced to occur on the 17th of March (last month) at thirty minutes past six in the evening, is said to be something worth remembering for a life time; and the announcement has recalled the subject. The Herald says:

"Poets seem to take special interest in the planet Mars, regarded as a miniature world. Tennyson long since sang of

'The snowy poles of moonless Mars,' and, by the way, he is said to be angry with Pro-fessor Asaph Hall for spoiling this euphonious de-scription. Wendell Holmes tells how

'The snows that glittered on the disk of Mars Have melted, and the planet's flery orb Rolls in the crimson summer of its year.'

"Albeit science has not been very prone to ac-cept the 'scarlet vegetation' theory of the French astronomer. At present it is springtime in the northern hemisphere of Mars and fall' in the southern; yet the planet is as ruddy as we could expect it to be if both hemispheres were covered with rosy vegetation. It might be interesting to inquire where Charles Reade learned that (as he tells us in 'The Coming Man') Mars is rosy at certain months, and that 'it is (not 'it might pos-sibly be') pink vegetation which gives that color at fixed periods.' Astronomy knows nothing about these certain months and fixed periods though as fronomers have observed so much as this, that the more clearer the lands and seas of Mars are visible -in other words, the clearer the Martian sky the ruddier the planet looks, irrespective altogether

of the Martian seasons." A lady in Cleveland, a medium, noticed in your list, who is also a spirit artist, has a painting of Mars, with the "pink vegetation" mentioned, in-sects, birds, sulmals and higher inhabitants. The inhabitants resemble our race of so-called human beings; the former are curiously unlike similar

creatures upon earth. The painting was done before the recent discovery of Mars' second satellite, but has the two moons, one setting, the other a crescent in the sky. The lady's experience was profound and peculiar previous to the painting of this wonderful picture.
Visitors to Cleveland would be repaid for calling to see this and other pictures painted by Mrs. Sara Andrus, 108 Brownell street. Portraits of departed friends, done blindfolded, are usually identified and give such general satisfaction that the lady frequently has more applications than her time and strength can meet. She will always he found, however, as obliging as circumstances will

D. C. Ashmum, Flushing, Mich., writes: In May we expect to have a Quarterly Grove Meeting with as many speakers as we can get and enjoy ourselves as best we can. We also have in con-templation the building of a hall, so you see that we feel that we can be classed with working societies, and thought it proper to report to the Jour-NAL and request friends elsewhere to remember us as such.

#### Items from the Pacific Coast.

One Sunday in San Francisco, we listened to the lecture of Mrs. Emma Hardings-Brittan on "The Cause and Cure of Crime and Poverty." She gave as causes of crime, ante-natal conditions, and want,—the cure for it, better instruction as to the duty of persons towards their fellows, out of which would come better people, when with a practical co-operation of capital and labor, both crime and poverty would become unknown. She taked poverty would become unknown. She talked well, and if she did not cover the whole ground she left an impression for good.

she left an impression for good.

After the close of the lecture, Mrs. Foye gave notice of the new spiritualistic book store at 11 O'Farrell street, where the various spiritual publications of the day, including the Religio-Philipsophical Journal, may be found. This gives Spiritualists an abundant supply of their literature, the San Francisco News Co., 413 Washington street, opposite the Post Office, having the papers regularly on sale, besides the supply furnished by Mrs. Snow, who is in constant attendance at Social Hall, 39 4th street.

In the afternoon we attended a conference and

In the afternoon we attended a conference and seance by Mrs. Crindle, at Social Hall. The time was occupied in short speeches, recitations and readings of poetry, original and otherwise, after which the ballot tests were given by Mrs. Crindle, and in two or three instances, letters previously received by persons in the audience were copied by the control though the letters themselves were not present in the room, a phase of mediumship entirely new to us and very convincing to skeptics, of an intellectual power outside and beyond the audience or the medium.

From a portion of the speeches made, I gathered the impression that a rivalry exists between the friends of Mrs. Foye and of Mrs. Crindle, and that the latter believe the former justly chargeable with the appearance of statements deroga-tory to the mediumship and integrity of Mrs. Crindle. This seems a pity; here are two ladies, whose medial powers are quite sufficient to satis-fy any reasonable person, and their would-be friends doing each a harm by producing these inharmonious feelings and conditions within their atmosphere. It may well be questioned whether too many phases are not injurious to any medium, and whether that of materialization should be sought to be developed in connection with any

Mrs. Britten was by one or two speakers reflected upon for some statements made in her incture on "Spirit Materialization" referred to in a former letter, which were thought to be aimed at Mrs. Crindle, who is, as she says, "developing as a materializing medium," but to the mind of your correspondent this reflection and feeling is unwarranted, as Mrs. Britten spoke in general terms, and of such mediums as the writer is well aware, have elsewhere infested the cause. If San Francisco has never been cursed with materializing frauds, it is easy to understand this apparent sensitiveness on the part of the friends of Mrs. Crindle, but if such have imposed upon people here, it would seem that mediums should only be too willing to submit to reasonable test conditions for the protection of their own reputation and the people

unanimous in its requirement.

In the evening Mrs. Britten lectured on the subject, "When will the World Come to an End?" The hall was filled to overflowing, hundreds obtaining "standing room only" and many unable to obtain even that. She went into an investigation of causes which led to a knowledge of astronomy, upon which was based calculations when new Christs were to appear, who in turn gave to the world a new doctrine, until King Solomon's time, when he reduced this information to practical use and preserved it for future generations in the building of his temple, in which was symbolized the entire method of world making and arriving at the abrapt conclusion, that whether this physi-cal world came to an end or not our spirits were immortal and would in no way be affected by the result, whatever it may be. The lecture was splendidly delivered, but whether there exists any proof for the numerous statements made therein, we are not advised, consequently considered it on the whole, rather hypothetical.

ROLLING STONE.

#### Ancat Revivals.

We have been taken to task by the temperance exhorter of the Messenger for intimating that temperance revivals are, in common with revivals of every kind, ephemeral in their nature. We are told that no "great revival has ever taken place since the formation of human society but what since the formation of human society but what much good was the result," and this assertion he proves by rambling allusions to a book called the Bible. This is not logic, and if the Reverend editor of the Messenger thinks it incumbent upon himself to overthrow our position he should bring something better than stale aphorisms and Bible quotations to the task. "Young man," he continues, "never oppose a revival or reformation unless you can show the principle under consideration is a fraud and a cheat." Old man, we can show just what you demand so far as revivals are show just what you demand so far as revivals are concerned, but the fact that you used the words reformation and revival interchangably shows that you know the meaning of neither. There is no room here to argue this matter in strict logical sequence, but we will state first that the great directions of the contract of ference between a reformation and a revival is that one is lasting in its effects while the other is ephemeral; that the effect in one case is subjective and in the other objective. Reformations, whether in individuals or masses, are a gradual enlightenment from within, while revivals are invariably manufactured to order. All the great reformations of the world have proceeded slowly, like the movement of an Alpine glacier; their great strength lies in the fact that the reason of a people has been awakened by subjective action to a new condition of thought. Revivals, on the contrary, are like hot house mushrooms, and have the same lease of life. Reformations have ever figured in history; revivals find there no place; and that revivals produce no lasting good we can adduce the evidence of Buckle's "History of Civ. adduce the evidence of buckle's "history of Civ-ilization" and Draper's "Intellectual Development of Europe," which certainly should be recognized as sufficient authorities. A familiarity with the science of psychology will show up the true in-wardness of these manufactured revivals, and un-less that science, as well as the law of philosophy, which save that action and vegetion are could be which says that action and reaction are equal, are false, then this hot-house convert—having been affected only on the surface—will relapse into his former condition just so soon as the natural effect of that mental stimulus has been expended. But just at this rolls to the restrict the restrict of the surface. But just at this point is where the great evil of re-vivals comes in. Having professed a conversion while in this condition of mental intoxication, he too often has not the moral courage to fall back into his true position, but keeps up a pretense of conversion perhaps ever after. Now, we boldly make the statement that nearly every one of the backsliders and hypocrites in churches and tem. perance organizations are those who were garner-ed into the fold under the preaching of some Mcody or Murphy, some Hammond or Littlefield. Perhaps you will aroue that a hypocrite is better than an open enemy. Perhaps so, but for our part we agree with the Koran in saying that hypocrites deserve to be cast into the very lowest depths of that gulf bridged by Al Sirat.—Eastern Minoisan.

# Wanted.

The address of the gentleman who had the conersation with the landlady of a hotel at Wil liamsport Indiana, last June or July, and who gave such a complete description of her sister who had passed to the Spirit world some time before, who, he said, was standing by her side at the supper table. Please address M. A. Waugh, Clip-per, Ringgold Co., Iowa.

But a few years since, the churches were fight. ing Mesmerlem as persistently as they are now opposing Spiritualism, and yet they are short sighted enough to attempt to explain the one with the other. And one might expect them soon to be using the spiritual phenomena to prove the immortality of the soul, which they voinly tried to do through the "traditions of the elders,"

The light that popular religion gives, that proceeds from beyond the dark and lonely grave, is so dim, that very many fall to see a ray of it, and have no real belief in the existence of the spirit after it drops the visible form.

#### The Labors of A. J. Fishback.

To the Editor of the Religio-Philosophical Journal:

I wish to inform you that the old saying is true, "That the world surely moves," and it has been fully demonstrated by the people of Milton and Time, villages only four miles apart. Brother A. J. Fishback commenced a course of lectures here on February 18th, and closed on March 10th, de-livering ten in Milton and eight in Time. He commenced his lectures in Milton with a fair commenced his lectures in Milton with a fair audience, which increased in number each evening until we could not accommodate the people, so eager they became to hear true Spiritualism as expounded by Bro. Fishback. I never before in my life saw such a change in the minds of the people with reference to Spiritualism, particularly with our Methodist friends, who seemed to rejoice that Brother Fishback had been sent into our midst; and why should they not, as it is but one short sten upward for them to become Spirit. our midst; and why should they hot, as it is but one short step upward for them to become Spiritualists? I am estisfied they will take that step just as soon as we purge our ranks from all frauds and impostors, and let the world know that we are for the upbuilding of the human race.

Brother Fishback is a very able and eloquent direct of pure Spiritualizer and will do creet.

advocate of pure Spiritualism, and will do great good wherever he is called to labor. He is truly a friend of humanity; has a good word to say for everybody and seems only to see the beautiful in every thing. We are now ripe for a test medium, and hope one will soon come this way. He would be welcome and well paid.

A, L. FOREMAN. Milton, Ill.

Sarah E. Somerby, M. D., of New York, writes: I have read in a late number of your paper, the letter of W. W. Currier, of Haverhill,

Mass., in regard to the manifestations occurring through Harry Powell. I hope your readers will not be mislead by Mr. Currier's letter. We have here in New York, investigated Mr. Powell's mediumship thoroughly. I say "we;" I mean by that many of our most prominent Spiritualists as well as the most inveterate skepties; never in any instance has fraud been detected. I have had repeatedly my finger taken by Mr. Powell and made to write out names and sentences. Mrs. Spence will testify to the same thing; sometimes there has been a chalky matter form upon the end of the finger, so as to be seen by those present; this has been seen by a dozen persons in the full glare of gaslight. It may be possible that pieces of pencils have been made; if so, then they were made by invisible power. Let us be careful in our exposure of fraud that we do not jump too hastily to conclusions, and thereby injure innocent mediums, especially those whose lives at the best

are far from being happy ones.

Jos. S. Burr writes: I presume you can find but few places of same size of Leesburgh, containing as many innovating and independent minds. Although this meeting and divers others which have been held here, may seem to be more in the interest of materialism than that of Spiritualism, yet you need not infer that the latter is less indoctrinated not hier that the fatter is tess in-doctrinated into this people than the former. We all know full well that if one of them is based in truth and fact, the other can not be. But the humble, non-progressive and creed bound church, denounces and defames the one about as unduly as the other, hence we make common cause in be-half of humanity and the public welfare, and unite in employing and paying lecturers, etc. Many here favoring Spiritualism desire a good, honest test medium. None who fear rational, human and common sense tests, need apply. We have a good hall here and can render a good medium or any other worthy and gifted Spiritualist comfortable. We intend to celebrate the anniversary of Spiritualism here as usual and would be glad of some foreign aid. foreign aid.

A. H. Frier writes: I can not do without the JOURNAL. If its teachings were lived up to, they would lead to a higher life and take away the fear of death, and give us a proper view of this life which is beautiful, grand and sublime. The practice of virtue is true religion.

out the Journax, for it is meat and drink to our

C. R. Sylvester writes: I can not do

W. B. Gage writes: I like the tone of your paper and enjoy the reading of it very much.

# Notes and Extracts.

Love, faith, patience—the three essentials of a happy life.

Pleasure comes through toil and not by selfindulgence or indolence. If your God is really high enough to be a pure deal, it will draw you up.

Prayer is simply the upward look of the soul, an outlook after the better.

Find earth where grows no weed and you may find a heart where no error grows.

Drunkenness places man as much below the level of the brute as reason elevates him above Every good picture is the hest of sermons and

lectures. The sense informs the soul. Whatever you have, have beauty. Nothing is so wholesome, nothing does so much for people's looks, as a little interchange of

the small coin of benevolence. The beautiful is a manifestation of the secret laws of nature, which, but for this appearance, had been forever concealed from us.

The powers of mind, when they are unbound and expanded by the sunshine of felicity, more fre-quently luxuriate into follies than blossom into goodness.

A man always gets to be the product of his prayers. If his prayers are mean, he grows mean. If his prayers are generous, he becomes generous.

The Hindoo philosophy, says, "Whoever worships God as The Wise, becomes wise himself, as the Good becomes good himself, as The Unchangeable becomes himself unchangeable."

No language can express the power, beauty, heroism and majesty of a mother's love. It shrinks not when men cower, and grows stronger where man faints, and over the wastes of worldly fortune sends the radiance of its quenchless fidelity like a star in heaven.

The object of spiritual revelations is to invite the soul from the alluring scenes of morbid af-fection, to prepare the mind for nobler loves, for higher joys and more enduring pleasures, than can be found in the fading, puerile and airy phan-toms of earth scenes and sensions an owner. toms of earth scenes and sensuous enjoyment. As the rich stores of artistic beauty adorn the

world; as literature embodies though but faintly somewhat of mind and spirit potency; as music lends her subtle charm to life and rounds its angles and allays it's strife, may we look to the Infinite Soul, and view Him shining out through avery form every form,

Spiritualism brings a ray of light from be-youd the lonely tomb that is so strong and clear, that all who will, may see it, and know that the spirit does not die when it drops the mortal form, but is a new born heir to an estate that lies beyond the vall of tears, where pain, sickness and death are forbidden to enter.

Cam you point us to anything that cannot in the hands of the ignorant or the malicious be made an instrument in the production of disasmade an instrument in the production of disas-trous results? Fire, which warms your house, may burn you in your beds or consume all your prop-erty. Water, that cleanses and refreshes, may be the cause of your death by drowning.

The spirit passes through the change of death and carries with it all its idlosyncrasics; and prejudices, because these are peculiarities which belong wholly with the spirit, the body having nothing to do with them; and hence wherever the spirit goes or is taken to the first desire of the soul would be for some one of a kindred nature and disposition.

When they came down from pure meditation to consider the activities of Delty, they invariably began with a creator and his wife. The Egyptians had Osiris and Isis. The Greeks had Jupiter and Juno. The Hindoos, Brahma and Maya. And if you give it a second thought, you will see that the Christian world could not rest in thim by whom they say the worlds were made; but joined with him his virgin mother; so that as a matter of fact, the larger part of occalied Christians worship not the Infinite at all, but a secondary Delty and his mother.—Olive Branch. When they came down from pure meditation

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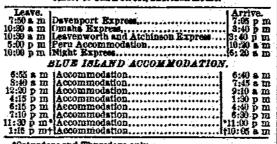
9:15 p m; 9:15 p m; 9:15 p m; 10:30 a m; 9:15 p m; 8:45 p m;	Pacific Express. Sloux City and Yankton Express. Dubuque Express, via Clinton. Dubuque Express, via Clinton. Sterling Express.	6:30 a m 6:30 a m 73:04 p m 77:50 a m		
omans, on road rans (	Hotel Cars are run through, between the train leaving Calcago at 10:30 a. n here celebrated cars west of Chicago. FREEPORT LINE.	Chleago and 1. No other		
7:30 t m* 9:15 t m* 10:15 p m* 12:06 m* 4:00 p m* 4:00 p m* 5:15 p m* 5:30 p m*	Maywood Passenger. Maywood Passenger. Freeport, Rockford & Dubuque. Freeport, Rockford & Dubuque. Elmburst Passenger. Elckford and Fox River. Lake Geneva Express. St. Charles and Elgin Passengor. Lombard Passenger.	*7:45 a m *7:15 a m *5:10 p m *6:30 a m *10:45 a m *10:45 a m *6:45 a m *6:45 a m *6:45 a m *6:45 a m		
6:15 p m*}	Junction Passenger	8:15 a m		

Notz —On the Galena Division a Sunday passenger train will leave Elgin at 7:50a.m., arriving in Chicago at 10:15 a.m. Returning, will leave Chicago at 1:15 p.m. MILWAUREE DIVISION. Depot corner Canal and Kinzle streets.

8:00 s m "Milwankee Fast Mail 4:30 p m 8:30 a m Milwankee Special (Sundays). 4:30 p m 1:00 a m Milwankee Special (Sundays). 4:30 p m 1:00 a m Milwankee Express. 7:15 p m 1:00 p m Milwankee Express. 10:20 s m 1:00 p m Milwankee Express (daily). 15:35 a m MILWAUKEE DIV'N LEAVES WELLS ST. DEPOT

11:30 a m* Lake Forest Passenger	1. 2:20	n m
4:10 p mª Kenosha Passenger	•9-66	å m
5:00 p m. Winnetka Passenger.	*7:15	D 700
5:30 p m Waukegan Passenger	48.93	F #
6:15 p m Lake Forest Passenger	47.22	- 111
11:00 p m Highland Park Passenger	410.03	# Th
	L.TÅ (00)	m
WISCONSIN DIVISION,		
Depot corner Canal and Kinzie streets.		
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10:00 a maist. Paul and Minneapolis Express.	4:00	
8:30 p mª Woodstock Passenger	*0.55	75
4:45 p m. Fond du Lac Passenger	enn ik	:=
5:50 p m. Desplaines Passenger	47.00	2 #
5:30 p m* Barrington Passenger	40-12	3 111
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10:10 a m LaCrome Express.	7430	DШ
9:00 p mt LaCrosse Express.	\$7:00	<b>•</b> III
10:00 a m Winons and New Ulm		
9:00 p mt Winona and New Ulm	\$7:00	14 JU
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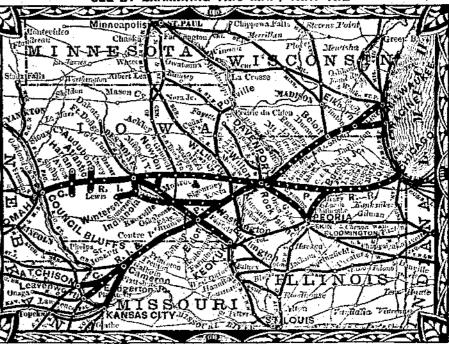
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#### Continued from First Page.

crease that atock and he will almost invarrably increase the leap. The very preva-lence of this idea, that genius has nothing to learn, undoubtedly robs the world of much intellectual fruit which it ought to gather. Genius too readily contents itself with easily outstripping the plodders. The world has probably not yet seen an in-tellectual capital so large that it will not increase if properly invested. Is there any exception to the rule that where much is

given much will be required?

There is a good deal of unconscious humbug in the worship of "nature." There is very little in nature which may not be improved by art.

Prof. Mills says that the civilized human ear has, by ages of cultivation, come to have a thousand harp strings, by which as many distinct musical sounds are transmitted to the consciousness, while the savage has only a hundred. So education has differentiated, and specialized, and strengthened every human capacity. The results are the accumulated capital which civilization has to show when it opens its strong box on parade days. Even a landscape must be very large and grand that art can not improve it. I have never been fortunate enough to see a man, or woman, too large or grand, to go to school.

go to school.

To realize that education by its discipline, and heredity by its transmission of some portion of the accumulation, have worked together all the way, look back down the historical staircase of any civilization. Its stages of development are coincident with its successions of generations, and although the individuals are constantly dropping out, the general character of the development is the general character of the development is preserved and is carried forward as evenly and uninterruptedly as if there had never been a change of shoulders at the wheel Although there is general similarity sufdefent to identify the accumulation with which one generation starts as an inheritance from the previous one-like the perpetuation of the general physical likeness in individuals and families—yet there is an almost imperceptible growing of the gen-eral tone. We are surprised sometimes when we contrast the present with periods comparatively near in the past; and observe the radical change in the intellectual atmosphere of society.

Dr. Carpenter says that the Principla of Newton, which was unintelligible to the manes of his most learned cotemporaries, is now the A. B. C. of the student of higher mathematics.

The dramas of Shakespeare were only appreciated by the theatre-goers of that day for the pleasure of their acting; now they are read by the student of human nature, as the embodiment of universal knowledge, and the grand symptony of Beethoven which was laid aside as incomprehensible by the most cultivated musicians of his time, is now the delight, not only of the celest few, but of the generally cultured many. That education is the instrument of the advance, while heredity simply transmits, is apparent.

Every organ develops by use. This fact has been found to apply to the brain. Medical investigation has demonstrated that generally the size of the skull and volume of the brain correspond with the degree of intelligence of the individual or race. It is ciaimed that brain dissection discovers that the heads among the educated classes are large, and among the uneducated small. Dr. Broca upon an extensive comparison of skulls, finds a general increase in mean capacity from about eighty-five cubic inches in the 12th century to about eightyseven in the 19th. That intellectual discipline is the cause of intellectual growth is proved psychologically as well as physic-logically: it is admitted by the anti-evolutionists, and the whole system of accumulation by discipline and transmission by heredity, are comprehended in the doctrine of evolution. In fact education is only another name for "natural selection" and "survival of the littest." And so "it happens," says Mr. Spencer, "that out of savages unable to count up to the number of their fingers, and speaking a language containing only nouns and verbs, arise at length our

Newtons and Shakespeares. As to the other point-the regulating of heredity—no attempt is made. There are difficulties, even in the consideration of the subject, which only a few bold thinkers have yet dared grapple with: I do not propose to discuss it, having grave doubts both of my capacity and of the utility of such a discussion. The treatment of my subject, however, leads me to notice some of the objections which have been made to it, and to draw a few conclusions which seem to me obvious.

The introduction of an outside hand into the order of "natural selection," has succeeded in so managing heredity as to produce, at will, very much improved species of nearly all the animals below man. This has been managed so long and systematically that it has become a science; given causes produce given results with reasonable certainty.

The idea that heredity is equally susceptible of management in the human race is hardly a new one. Spurzheim suggested fifty years ago, that races of able men ought to be produced by the same methods used for producing superior species of animals.

George Iles in an article in a recent number of the Atlantic Monthly, insists upon the necessity of obedience to the laws of heredity in marriage. He says these laws are being now carefully respected and utilized in the breeding of lower animals, but men and women rarely mate with any reflection as to fitness. Other writers have spoken out more or less freely on this mat-ter, but all indefinitely. The Rev. Joseph Cook has devoted considerable space to this subject in his lectures. He arrives at a subject in his lectures. He arrives at a very curious conclusion. He says, "The best results for the improvement of the race will be obtained by obedience to all the laws of heredity;" and then he drops his voice to a very low note and proceeds, in a very tragic manner, to upset the proposition in these words: "Face to face with the question, what is God's sifting machine in his own applications of the laws of heredity descent to man's improvement? heredity descent to man's improvement? I must whisper, that, for one, I think there is an indication in nature as to what parties should enter into marriage. It is a solemn moment! This house is still! Do not say that I am uttering blasphemy if I not say that I am uttering blasphemy if I affirm that God speaks in a pure and permanent first love." [Applause.] He then goes on to say that this propensity of God for match-making comprehends pretty much everybody and as soon as the indication is felt it must be invariably obeyed. Although he admits that superior people must intermarry if superior results for the race are desired—still, if such marriages are not justified by the indication of which he has just been speaking "with hated he has just been speaking "with bated breath," "Bewars how you cross the current of God's purposes in natural law." [Ap-

blause. I

If "first love" is God's sifting machine in the matter of marriage, it is pretty evident that the meshes of that sifter are much too large. It is time for a fine sieve. This, however, is a part of that sentimental worship of "nature;" out of place in this age. and especially superannuated in discussions of this kind. Nature has very few sifters-especially social ones-which are not too coarse for practical use. All methods of education or discipline, physical and mental, are simply adjustments and adaptations of nature, and nature's instruments. The people who believe that no guidance or selection should be exercised in marriage, but that the indication of "first love" should be blindly waited for belong to what is known

blindly waited for belong to what is known as the "inspirational school." It includes the preachers who refuse to make special preparations for a sermor, and go into the pulpit trusting to be loc: .ly inspired with the word; and the physician who will not be fettered by the study of thetapeutics, but believes that each disease has growing somewhere in the words a corresponding somewhere in the woods, a corresponding weed specially intended for its cure. That Mr. Cook does not belong to this school proves no fault in the classification, but inconsistency in the phenomenon. His main argument in support of this doctrine of first love as a regulator of marriage, is that the best poets have sung about it oftener than any other subject.

The proof is charateristic of the proposition; which is tolerable poetry, but absurd science. The idea of ranking a proposition in social science according to the number of verses which have been made about it, or its utility in the matter of rhymes, has certainly the merit of novelty in scientific verification. Practical people are treating this so called "first love" like the other maladies incident to that time of life—to be doctored and cured, not a divine signal to be unquestioningly followed. If experience has taught any thing it seems to me that it has taught the unreliability of immature propensities, in this direction, and the supreme importance of management and discipline, with a view to fitness. The tendency now is to seek to prevent the evils flowing from this "divine indication" plan rather than chance the terrible cures.

Dr. Holmes says, "It is much better to accept asphyxia, which takes only three minutes by the watch, than a mesalliance that lasts fifty years to begin with, and then passes along indefinitely down the line

of descent." This doctrine of Mr. Cook's, besides its direct antagonism to the previous portion of his lecture—where he enjoins obsdience to all the laws of heredity—is an argument in favor of that most pernicious and destructive social hereast. structive social heresy—free love. In fact, it is the main argument used by its advocates. Little matters like civil contracts and socular policy should not stand in the way of a divine indication, and as a large proportion of unions have been formed without any reference either to fitness or divine indications, it results-under the gospel of love according to Cook-that whenever each meets his, or her, true "affinity" the "harmonious complement" -the "divinely indicated"-God's purposes must be no longer crossed; the higher union must be accomplished, regardless of mere social luggage, or utilitarian considerations. So runs a man's sense away, when, with mere human preparation, he undertakes the herculean job of reconciling-not only nce and theology, but even

poetry. Mr. Cook also says that a su-perior race, united with an inferior one lowers itself without raising the other. The status of investigation in that matter does not justify such a statement, and Quatrefages and other investigators find the rule to be the other way; that the inferior race is lifted. There is no necessity, however, for such a consideration.

Any systematic exterior management of this matter is impracticable now, and probably always will be. The elements involved are probably too complex. What seems practicable, however, is investigation with a view to general education on this subject and intelligent voluntary action.

There is one branch, however, that seems nearly ripe for practical application of the strong outside hand. I see no reason, sentimental or utilitarian, why confirmed crimihals and paupers should be allowed to prop. agate. The State has control of this class of its citizens, boards and lodges them pret. ty continuously. It seems feasible to dam up somewhat the source of this social erup tion—unless, of course, first love should stand in the way. This plan will be practi-cable as to criminals, under the prison reform system. There is a place for it in that system, and it is in harmony with it. It is probably not practicable without it.

In Balzac's story, the Peau de Chagrin, the hero was given a magical wild ass's skin which yielded him the means of gratifying all his wishes; but its surface represented the duration of the owner's life, and for every satisfied desire it shrank in proportion to the intensity of fruition, until at length life and the last hand breadth of the skin disappeared with the gratification of a last wish. Balzac's story typifies sensual induigence, every exercise of which is accompanied with perceptible waste-moral intellectual and physical-until at length it smothers a nerveless, tasteless life, in a last debauch. Inaction—intellectual rust—if it does not naturally drift into the same channel, sleeps in a pool only just above its level. The contrast is—education—intellectual

activity—every exercise of which is accompanied with perceptible gain, in brain tissue and mental grasp. The ass's skin to typify education should stretch an inch at

every intellectual victory. With proper appreciation of, and co-operation with the laws of heredity, I can see how an optimist might predict (and not be absolutely crazy) the yellowest golden age the world has yet seen,

#### Constitution of the Free Religious Association, of New York City.

ARTICLE I.—This organization shall be called "The Free Religious Association," its objects being to promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history; and to this and all persons interested in these objects are cordially invited to its

membership.

ART. II.—Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations. degree his relations to other associations, and nothing in the name or constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief, or as defining the position of the Association, collectively considered, with reference to any such opinion or belief, or as interfering in any other way with that absolute freedom of thought and expression which is the natural right of every rational being. every rational being....

constitution. The rest of the articles cover the details of the organization. Member, annual fee, \$1; patron, annual fee, \$5.

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the following: We seek to schieve the emancipation of the public schools from sectarian inflence. We seek to purify the statute book from all laws that discriminate in favor of any sect or religious opinion.

We seek to educate public opinion, by these and other means, to an appreciation of complete liberty of thought and considerable to the complete liberty of thought and considerable to the complete liberty of thought and considerable to the conside

We seek to promote a union of liberals in order that their real strength throughout the country may be brought out more ef-fectively for the establishment of their principles,

FELIX ADLER, President. WM. J. POTTER, Secretary.

Experiences with Dr. Slade-Strange Appearance of a Spirit.

To the Editor of the Religio-Philosophical Journal. Once in a while we have a spiritualistic treat in this city of the planes. This time it was occasioned by the advent of the world-renowned Dr. Slade, who came unheralded and quietly into our midst, and but for a modest little advertisement in the morning papers, it would scarcely have been known at all. Yesterday he left for Georgetown, one of our mountain cities, to be gone for a few days, after which he will spend another short season with us. Many who have long been interested in the spiritual philosophy, have had their faith renewed; many have been converted and many more have seen what will cause them serious reflection for a long time to come.

The Doctor has expressed hunself as much pleased with his reception here. He has been treated courteonsly by every one, by skeptics as well as believers. The daily papers have been just a little shy about giving extended notices, though what they have said has been thus far respectful and fair. They are never averse to devoting a plenty of printer's ink to any supposed expese, and will touch it up with brilliant colors, but the phenomena in presence of Dr. Slade afford no opportunity for a toothsome scandal, and they don't quite like to publish the whole truth if it in any way sustains an unpopularism.

A reporter of the News had a sitting with the Doctor the first week of his stay here, an account of which was given in that journal at some length. A phenomenon took place which has only once or twice before occurred in the history of the Doctor's mediumship, which was the writing of several languages at the same time on the inside of a double slate. Six pieces of pencil were placed upon a clean slate, and covered by another one carefully sponged off. The Doctor held the slates upon the shoulder of the reporter, merely grasping them with his thumb and fingers ghtly enough to held them together. The six crambs of pencil were immediately heard scratching, all together, at a lively rate, and finally two taps upon the state announced that the work was completed. On examining the slate six different paragre in different styles of writing. The first was in German, the second in Latin, the third in Greek, the fourth in Latin, the fifth in French, and the last in English, as given in a late number of the Relievo Philosophical Jour-

Whether the language is correct or not is of little consequence, since it was all done without contact of human fingers. A prominent physician of this city has had photographed a slate on which he received communications in Italian, Greek and Latin, Your corespondent received a communication containing words symbolic of masonry and a paragraph or signature in Hebrew. One of the longest communications I have seen in a language not known to the medium, is the following in Latin, of which a translation has

been made, and is herewith given: Nos et semper, et nune magis ut instructiores per Paracletum deductorem oc: omnis veritatis-unicum quidem Deum credimus: Sub hoc tamen dispensatione quam oidoroular dicimus, ut unici Dei sit et Filius, Sermo ipsius, qui ex ipso processout per quem omnia facta sunt, et sine quo factum est nihil, hunc missum a Patre in Virginem et ex ea natum hominum et Deum, filium hominis et filium Dei, et cognominatum Jesum Christum. hune passum, hune mortuum et sepultum secundum scripturas.

# TRANSLATION.

"We both always and now the more as being better instructed by the Paraclete who brings down-that is to say (sic)-all truth, believe indeed in one only God; but nevertheless under this order which we call circrouisr (the polity or dispensation) that there is also a son of the one only God-His own wordwho has proceeded from Him, through whom all things were made, and without whom was nothing made; (and we believe) that he was sent by the Father into the Virgin and from her was born man and God, son of man and son of God, and was named Jesus Christ, that he suffered, died and was buried, according to the scriptures,"

I took occasion a day or two since to show the above to one who was formerly quite prominent in this region as an Episcopal clergyman, but who for a number of years has been exercising another profession. He read it attentively approving of the doctrine therein contained, but said, "Why this is almost verbatim from the old Latin fathers." I told him that it was written upon a slate under the mediumship of Dr. Slade, and he remarked, "Oh, well, he has learned it by heart somewhere, and copied it upon the slate," and asked if his Latin communications were not generally all of the same sort. I told him I had never seen any two alike, and further-more that they were written independently of Slade, by a small pencil placed between two well cleaned slates. He looked puzzled for a moment, and said he would like to see the performance, but he did not believe there was any spiritual agency about it, in fact had no

faith in the modern bosh of Spiritualism.

But notwithstanding this he told me then and there a number of remarkable stories in his own experience, one of which I feel conatrained to chronicle as well as I can, in nearly

his own words: "For a number of years I was intimately associated with Bishop S—, acting as his secretary and cognizant of all his business transactions! He was a great worker as you know, a power in the church and the prime know, a power in the church and the prime leader in all great enterprises connected with the same. Never was a bishop more beloved by his people or respected by the public generally than Bishop H——, and his sudden and unexpected demise some years since was almost universally mourned and regretted. During his sickness and at the time of his death very rational being.... I was an incumbent with him of Lupus Hall
The foregoing contains the essence of the Seminary of this city. During his last hours

he expressed a great desire for an interview with me, as I learned afterward, but as it was to be concerning business, the attending physician advised against it, fearing that his condition might be aggravated thereby. The bishop was nearer his end than any one supposed; he dropped away suddenly and the matters, whatever they were, about which he wished to consult me, remain a matter of conjecture. But conversant as I was, with allhis business affairs, it was unfortunate for his family that the interview could not have been

"On the night following his death, his body was laid out in his studio which adjoined mine. I told the attendants that there would be no necessity for watchers-to secure well the windows and doors and I would do whatever was necessary, being so near by. I was always a great hand for sitting up late at night and so was the bishop. It was his custom to come to my room at any and all hours for consultation or to get me to do some writing for him, at which times he would knock and walk in without waiting to be bidden. On the night in question I had retired late, but not to sleep. I had not been long in bed when a knock came at the door communicating between mine and that of the dead. I knew there was no living soul in that room, and while thinking it might possibly be the matron, the door opened and in walked Bishop with hurried step and came and stood at the foot of my bed, as natural as life, and with anxiety depicted upon his countenance. seemed struggling to speak. I could not be lieve my eyes and pinched myself to see if I were awake." "Were you frightened ?" "No, not a particle. I had always had the most intense desire to see a ghost, and in my life time have stayed in many a so-called haunted house for that express purpose, but in vain. It certainly is the bishop, thought I, and yet how can it be, for the bishop is dead in the other room. As these thoughts flashed through my

mind my visitor disappeared.

"I got out of bed, rubbed my eyes, pinched myself and did everything I could to assure myself that I was in my senses. I went to the washstand and bathed my face and hands in water and said, surely I am awake. I got back into bed and had no more than done so when the door again opened and Bishop Sentered the room and advanced to the foot of my bed as before, and again seemed to make an effort to speak. I knew then that I was awake and in my right mind, for the dampness was still upon my face from the water I had used a moment before in bathing." "Why didn't you speak to him?" "Because I knew the bishop lay dead in the next room and I knew that the personage before me could not be he."

"Who was it then?" "This question brought an answer so mixed that I concluded I would change the subject and spare embarrassment. He told me, however, that a few months afterward he received a letter from some one unknown to himself saying that he (the correspondent), was a medium for communications between the Spirit. world and this, and that a spirit calling himself G. M. 8 --- had come to him request-

ing an interview with M. R.

"Did you go for one?" "No, I answered, saying that I knew G. M. S.— very well, and would be willing to receive any communi-cation from him. You see, being a clergyman I would have been criticised severely had I been discovered consulting with a spiritual medinm,"

Mr. R--- has related to me many strang incidents in his experience, but the above comes the nearest home. Yours very truly,

Denver, Colorado.

ANOTHER REPORT IN REFERENCE TO DR. SLADE'S MEDICMSHIP.

To the Editor of the Religio-Philosophical Journal: Dr. Slade returned to this city from George town sooner than was expected, and since my last letter I have witnessed something new and wonderful in his presence, and which seems also greatly to have delighted him. He thinks that when Zoellner hears of it he will almost be tempted to send for him to go again to Germany to witness the phenomenon.

A telegraphic operator of this city had presented the Doctor with an instrument, such as operators use in the transmission of messages. with the request that an experiment be tried as to whether it would be possible for a spirit operator to make use of it for communicating purposes. The Doctor had signified his willingness to make the attempt, and appointed March 19th, at 2 p. m., as the time for a scance. Ignorant of this engagement I happened to be making a call upon the Doctor at the appointed hour for trial when Messrs. A—and B—entered, with whom the appointment had been made. I was about to retire, but being urgently requested to remain I was only too happy to do so.

Dr. Slade said that he had been impressed as to the mode of procedure in the scance, and when we had gathered around the table, he was about to state the conditions, when he was immediately entranced by his control who gave them in his own language, which were to the effect that the instrument or transmitter should be placed under the table, on the floor, and that we must, as much as possible, divert our attention from it while in operation. The medium, at the same time would also hold a slate with a piece of pencil upon it under the table, and while one spirit operated the instrument, another one would take down the mes. sage in telegraphic characters.

The conditions complied with, the peculiar click of the transmitter was immediately heard, and at the same time the sound of the recording crumb of pencil upon the slate held

by Dr. Slade. Presently the clicking ceased as did also the sound of the pencil. The slate was withdrawn and found to contain a message in the usual telegraphic signs of dots and marks which could easily be deciphered by Mr. Awho is a practical operator. The experiment had proved a complete success and all were very much pleased.

The Doctor was again entranced, and his control appointed the following day, the 20th, at 2 p. m., for a sitting, requesting the same parties to be present, when a repetition of the experiment would be essayed. The parties convened at the appointed hour.

The transmitter was placed upon the floor as in the first instance, under the table, while Dr. Slade as before held a slate with pencil upon it. The clicking of the instrument and the scratching of the pencil were heard going on at the same time, and at the conclusion the siate was found covered with dots and marks as on the day previous. As a further test the medium requested that before Mr. A-should read the telegraphic symbols, the spirit should write out the telegram on another slate which he (the medium), would hold under the table. This was done. The Doctor then gave the last slate to Mr. B.—, and the first to Mr. A.—, who easily read off the message which was found to coincide with the written one held by Mr. B—. This is regarded by the Doctor as more wonderful than any form of independent communication that has come through his mediumship, and expresses great satisfaction thereof. To me, everything that takes place in his presence is wonderful, and scarcely any new thing surprises me.

The Doctor left here for Leadville on the evening of the 20th, where he expects to meet his only brother, whose home is in Iowa, but who comes to Colorado to greet the Doctor on his return from his journey around the world. After a fortnight's sojourn in that city he will return to Denver, stop a week or ten days and then on to Omaha and Chicago.

R. A. REYD, Denver Colorado.

[From a well known citizen of Chicago.]

From a well known citizen of Chicago.]

CHICAGO, Ill., Jan. 1, 1880.

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#### THE HALO: AN AUTOBIOGRAPHY OF

D. C. DENSHORE. THIS volume is intended to be a truthful autohiography of the author, so far as pertains to experiences
and furilling adventures which are believed to be more exceptional than representative. Itsedesigned to illustrate apirituat pulloophy; or, in other words, to demonstrate the fact that
our friends in spirit-life attend and act upon us while we inhabit material boiles; and that they frequently infinence us
for good watch over us in the ups and downs of life here, are
cognizant of every thought, cheer us when desponding, and
give us hopeful words of encouragement when misfortune
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