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

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BIRTH VERSUS BREEDING.

A Lecture Delivered by John W. Eha, 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 generation, has run up against its phenomena, rubbed the bruise a little, wondered over it for a time, and then relieved himself with a ponderous aphorism. These riddles have constituted the history and literature of heredity, up to the last few years.

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 conspicuous rather for simplicity than method. The record of the last century, however, is rich in population 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 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 waking to the consciousness that, perhaps, individually may have a history, and a philosophy of history, as well as nationality; 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 dazed. There seems to be a tendency just now to hang up causes, and, along with them, responsibility, on convenient hooks in the ancestral past, a social convenience which is eminently safe for the generation at hand, but somewhat ungrateful to the one which has just passed off the stage, 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 convictions.

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 ruggedness of the hazyard clown. Rich, honored, titled, he betrays his race By this one mark—his awkward 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 heredity 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 good many intelligent people, watching the development of this interesting fight between the advocates of heredity and education. To sketch the present status of this fight, and perhaps hazard a few conclusions, 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.

But his work is the most comprehensive 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, or like father, and daughter like mother, or crosswise.
2. Reversional heredity, or atavism; 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.
4. 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:

5. Co-equal heredity; the law by which, in the large average, the members of the two sexes are preserved in substantial equality.
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."

Mr. Francis Galton, in his book, Hereditary 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 have illustrious descendants. There is considerable 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 collateral, mentioned in the laws of Ribot, but that unaccountable mental conditions descend in the same ways; and that nervous diseases in the ancestors become insanity in 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 Margaret Jukes, the New York pauper, who, according to the investigations of Dr. Dugdale was the fountain head of a progeny of several hundred paupers and criminals, is a familiar one. A report on the education 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 allowance." Still another, and later one, says: "In many unions the same family names of 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, 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 Ribot and others lay down? Have they given any formula or mode of procedure 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 "atavism," 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 inferred from any data they give, is what Galton claimed. That education, however, has a direct, specific and considerable 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 as well ascertained that the failures are conspicuous and prove it a 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, something, 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 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 superior 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 know 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 had "ancestral aptitudes," the examination 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 also 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 Adamsons 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 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-fifths 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 two-fifths 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-tenths 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, Doctors Storrs, Huntington, Biddington, 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 Dartmouth with a perfect mark), Webster, Chase, Cushing, Sumner, Dana, the Hoars, Hilliard, Winthrop, Devens, Evans, Curtis, Peabody, 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 distinguished as well as the man. But it appears that the highest rank in college is seldom gained by men 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 distinction in the schools, as also, in after life. Mental discipline and habit is the real power, the foundation of habit is the real power, which yields 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 scholarship, 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 thoroughly 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 calendars 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 illiterate, 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 havoc 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 juvenile commitments over one-half in ten years.

The very fact that there is a distinct

criminal class—as pointed out by Doctors 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. Mary Carpenter has shown—with all the precision of a mathematical demonstration—that makes people pick pockets and steal. Whether it is the testamentary delirium 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 commit the crimes 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 congested 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 Irish prisons, commitments to prisons were reduced one-half and to-day under same system the ratio of crime to the population in Ireland, with all its poverty, is smaller than in Massachusetts.

That industrial education has even in its infancy a tendency to reduce crime is apparent. There is a confirmed habit of begging. It must be replaced with a habit of working. The absence of discipline through generations has caused the evil. A few years ago there were between 300,000 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 pin our spectacles and run up the pedigree 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 something 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 benighted 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, utterly—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 wake 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 inherited tendency and harmonizing the discipline with it. Ribot says, however, "We restrict education, as we think, within its just limits when we say that its power is never absolute, and that it exerts no efficacious action except upon mediocre natures." And many people think that genius is damaged by discipline. I do not believe it.

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 Atheism, Infidelity nor Freeloading." 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. Wilmhurst—all appearing in separate issues of the RELIGIO-PHILOSOPHICAL JOURNAL. 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' 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 cogently as possible in such an amount of labor as I can now afford, and for which I thought it likely that Mr. Bundy might be willing to without sign me room in his column, 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' 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 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 forms 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 profoundly asleep and not in action, 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 quiet 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 will drive Grimes to admit that when he insists that the action is the actor, and ignores all difference between them?

3d. Again, as if in strange forgetfulness of all this, Dr. Grimes says: "But first tell us, (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, engulfed and overwhelmed in matter so as to apparently lose all its divine qualities."

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; 3d, a "base," which of 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 divine qualities," that is, a revolution in language such as will throw Noah Webster into the shade, that will drive Grimes to admit that when he insists that the action is the actor, and ignores all difference between them?

But, alas! what, again, means the statement here following:—"God is the ALL, and they who have acquired the largest amount of knowledge of the All, that is, they who have penetrated furthest into the secrets of the universe, understand best the movements, attributes and laws of the subtle and omnipotent forces that work out the problem of existence, can form the most correct conceptions of that power which 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 subject, I will now endeavor to give the doctrine that "God is the All and the All is God, a gentle shaking up, and a turning inside out, so that it may be seen in its 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 honestly, 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 see:

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 cannon, 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 rash fellow indecently insulting a young lady, when the brother of the latter, informed of the fact, drew a rawhide on the rascal 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 God—equally 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 September 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 (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 antagonistic 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 any way of becoming, is 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 *hutes*, or into "ultimates" as my grand old brother Swedborg 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 distinction 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 you yourselves can call clear? There is certainly 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 *guess*; hence that its superstructure, composed as it is of hypotheses and professed affirmations, floats in the inconstant air, while its summit tapers off in the realm of impenetrable darkness and uncertainty. Its 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 "progression," and the "law" of progression as it is called. Everything, we are told, whether in heaven, earth or the nether regions, must "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 ascend to everlasting glory whether they will or no. I do not deny progression. Considered at 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 amoeba to man, or from man to archangel, has progressed to a higher stage of existence *without the aid of something distinct from itself, outside of itself, and beyond itself*, bringing to it the moving and ingenerating potency 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 instance of a man lifting himself by his own wristbands, 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 cosmic universe, in the moral, spiritual or social 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," as Brother Grimes was pleased supposititiously to call himself—hoping to bring up a dog of the type of an innumerable herd of "lost lambs" that will hereafter return to the fold through

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 *hutes*—into *ultimates*, there to work out the ends of use. Let us now illustrate:

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 *remote* 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 nebulous matter of the character of which the spectroscopic 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 nebulae are now undergoing logically refer them to an anterior state. The sixty-eight 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. Davie, 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 Universe 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-trillion 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 *acton* 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 female; one is living and the other dead; one is Father (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 of 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 sometimes 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 origin of all living generations, from that of some 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 everywhere 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 animals, upon which he exclusively exercises it. He gives sances, 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, enclosed in a wooden cage. When deposited on the platform it was writhing and hissing fiercely. 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, but it gave no sign of life. A few passes then

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. K. Leedes. 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' 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 Spirit-world 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 a symbolic character—generally psychologically 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, intuitive 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 communications 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 semi-trance 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 amusement, she said, "Why, I saw a full grown man all doubled up and tacked 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 fogey" conservative.

It was through Mr. Adams' mediumship that Dr. A. B. Child received material for two of his published volumes, "The Lily Wreath" and "The Bouquet of Spiritual Flowers," and it was directly through my agency that the two were first brought together, as the first time they met was when I 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 volumes, 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.

MRS. NEWTON'S MEDIUMSHIP.

Similar, in its general features, to the above, was the mediumship of Mrs. Sarah J., 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 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. Like-wise 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 mediumship, 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 fitted up especially for their sances and circles. I did not myself belong to this company; but from what I learned of the results, they were satisfactory and important.

Mrs. Leeds was the medium through whom Judge Edmonds' 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 led—probably 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' 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' 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 set 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. L.'s visit—night and day, for the two occupied the same room—she was under the influence and control of the spirit mother, giving 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 henceforth 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 allience, 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 twelfth line which should be "marvel"—a verbatim quotation of the opening lines of James Russell Lowell's "A Glimpse Behind the Curtain," but the lines are broken from the original and here do not form blank verse, but are a selection from 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 author:

"To find at last the spirit is the womb
Whence cometh all good to the material mind;
Aye, not alone to Newton's master mind,
Ripe with full hearted thoughts of earnest years—
Of sitting 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 spirit meet to be the womb
From which it might be born to bless mankind—
Not to the one 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 criticism, demand the same courtesy and honesty from a spirit as from a mortal?

H. H. BROWN.

Williamatic, Conn., March 10th, 1880.

Spiritualistic Visitation.

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 visitation.

Mr. William Denmark of this borough, was troubled for some time with intermittent fever, which terminated in cataleptic attacks known in the books as *scabitis cerea*. We believe that previous to this there was but one case on record of similar 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; for 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 for 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 cerebral spinal and other symptomatic conditions.

Now comes the inexplicable. Mr. Denmark's mother has been dead over two years; but when these spells were upon 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 (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.—*Wellboro (Pa.) Gazette.*

Religio-Philosophical Journal

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

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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 now state to you what I and others have witnessed through Mr. Stedman's mediumship. The first seance I attended was at Mr. E. Wilson's, of Fernville. I was one of four chosen to see the mosquito netting over him after he had placed himself on a bed in a room about twelve feet square.

By the way, these slips of paper were all marked and placed out of the medium's reach. 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.

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.

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.

At another place, a large two story building where he was holding a seance, shook as though there was an earthquake. At a seance held at Mr. Capin's, of Fernville, the spirit showed itself (or what purported to be a spirit) while the medium could be plainly seen, sitting in a chair.

Mr. Stedman is also used as a healer; the Indian, Wautoska, has been seen by his patients 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.

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

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

I hope you will do justice to the accused. Mrs. H. FOLLEK.

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.

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.

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.

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 herself, through the aid of the spirit controlling.

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 striven to remove some of the errors and give to those who occupied responsible positions, some idea of justice and truth as he now viewed them.

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."

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.

What Shall the Harvest Be?

"Behold a sower went forth to sow."—ZEC.

Little does 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 of 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.

So also of human life. It is made up of little things, combined, wrought together, bleeded and interblended through the grand ocean of being.

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.

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.

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 brood 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 I, 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 sacrificed to his restless ambition.

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 again 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 Madame 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.

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.

Let men and women understand that they are sowing seed, the fruits of which not only they must reap in the future of the spirit, but also seed which affects their 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 carelessness 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."

When the falsity of this delusion becomes apparent, as the evils of their lives stand 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 understandingly, 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 reaped for us to gather, what shall the harvest be?

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 must eat until they are all destroyed ere we can say to our own souls—soul thou hast nobly outworked the errors of thy earth life and hast earned forgiveness; henceforth live the life of the pure who are blessed in spirit.

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 Mrs. Thayer to make an explanation.

Phenomena Wanted.

A friend writes, and his words are the counterpart of many others: "Do you oppose phenomenal Spiritualism? I 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."

These wise words are from the pen of Prof. Sanford Miles, of Minnesota, and most heartily 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.

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 procured at great trouble and expense.

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 anxious 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.

Laborers in the Spiritualistic Vineyard, and Other Items of Interest. Mrs. L. P. Anderson is about to remove from Washington, D. C. Her stay there has been remarkably pleasant. The Presbyterian Theological Seminary at Danville, Ky., with a full faculty and a library of 10,000 volumes, rejoices in six students, all told.

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 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 cherry beams."

The prayer-gauge has met with a test that would either puzzle or satisfy Tyndal. The Sun says: "It is gravely asserted at the Fulton street prayer meeting that a lady has been helped by the prayers of her friends to conclude the sale of a piece of real estate. 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 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 deadbeat, has for some time been a member of a queer communistic society known as "Fraternal," having a homestead near Anaheim in Los Angeles county, California, and which numbers among its patrons certain individuals now resident of Chicago. Schlessenger has been playing his old game of getting 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 Anaheim, to make crooked things plumb.

Voices 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 friend M. C. Vandercook.]

"It is only the sunset of life," The close of a short summer's day; With each beautiful deed it is life, With blossoms more fragrant than May;

In my heart dwells a sorrow, my friend, A sorrow so freighted with pain, That thy day is not mine, a true friend, Yet I know my loss is thy gain.

And yet why should I selfishly grieve, So soon shall I greet thee again; On the dim viewless shores, where they weave The autumn of life's great again;

Thy soul was as pure as the flowers, Thy worshipful will here upon earth; And purity, this was thy dowry, 'Twas given by angels at birth.

The Close Corporation.

BY MATTHEW CUDDLEPUP, D.D.

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.

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?

Here 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 craved for ages on all fours.

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

The light of which you're 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, see! you boastful, ignorant and proud, The building 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. The estimated cost of the building and apparatus complete will be generously 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 apartment dwelling, and will be a fine 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 feet in length, and will weigh about two tons. The telescope (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."

"The Lewis and Clark Observatory, 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 are agents on board the cars that capture (innocent abroad) and pour into their ears their state yarns about the Gentiles wanting to rob them of their homes and such like trash. 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 theocratic 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 corrupt in morals.

Salt Lake City, Utah.

T. G. Poynton writes: The RELIGIO-PHILOSOPHICAL JOURNAL is published at less than half its value comparatively speaking. It is about the best 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 occasionally contribute to the JOURNAL, give a vitality, wisdom and harmony not found in many periodicals. I hope that A. J. Davis, Hudson Tuttle, Judge 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 power.

Capt. J. Billingsley, of McDee, 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 sojourn 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 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' lecture appeared in the Brooklyn Daily Eagle of Sunday morning following: The cozy little hall at the corner of Fulton street 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 announced 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 intention 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."

Mr. Davis being thus introduced, said: Spiritualists should be perfectly loyal to what they ascertain to be the fixed will of another nature. It will be necessary for us to evolve the kindredness of Heaven in order to be happy on 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 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 of inspiration. You will remember, some of you, how when you are in a certain mood, if you give 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 want to be a Catholic, read it sincerely, and it will furnish you with that which you have already accepted. You can adopt anything that is in 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 what is the use of that? 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 heaven is beyond the perfect, error and fall, 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 Universalist 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. But 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 consists in being able to see things as they are, and not as they are made to appear. 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. Examples were set for him in the history of the 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 Venus, no embodiment of love. These invisible gods represented in marble were not to be worshipped. The golden calf was a fatal blow which threw down the old 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.

MR. DAVIS'S ADDRESS.

Mr. Davis being thus introduced, said: Spiritualists should be perfectly loyal to what they ascertain to be the fixed will of another nature. It will be necessary for us to evolve the kindredness of Heaven in order to be happy on 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 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 of inspiration. You will remember, some of you, how when you are in a certain mood, if you give 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 want to be a Catholic, read it sincerely, and it will furnish you with that which you have already accepted. You can adopt anything that is in 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 what is the use of that? 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 heaven is beyond the perfect, error and fall, 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 Universalist 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. But 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 consists in being able to see things as they are, and not as they are made to appear. 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. Examples were set for him in the history of the 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 Venus, no embodiment of love. These invisible gods represented in marble were not to be worshipped. The golden calf was a fatal blow which threw down the old 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 STYL.

no matter how beautiful her language. This is preached by the salvation army; 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 friends here the President called me a blasphemy. The same suppressed those who stood up and taught in the light of science and philosophy. A great mob was gathered in Alexandria to treat Hyppatia in a manner that transcends imagination. The temple she taught in was destroyed, its beauties obliterated and replaced by christian temples. You have only to study the history of Hyppatia to see 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 condition. It is no longer what it once was in 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 impression than they ever were before. That will be not because of force from 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 progress. Our own friends say that we must have Christianity. Our Universalist friends are coquetting with paganism, because I am not a 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. Kiddie 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; that

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 that makes it a part of the 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 spiritualism long and hard, but custom was all powerful, and Susan B. Anthony now wears long trails. Do you suppose women, when they have votes, will permit free love, seeing that she values her husband as a lover, 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 into the hands of those already powerful enough. They are trying to make Spiritualism acceptable to Christianity, though we know well enough that if one is true the other is not. You are gathered under Talmsue the tailor, not Talmsue the minister, and listen to his offensively scurrilous treatment of the Bible, but you know he is preaching Christianity. The Presbyterian minister preaches it, the Baptist preaches it. They are united in that, but have a different purpose. Now let the supplemental phase of Christianity be the Bible is sufficient for the spiritual cultivation of the world. The Golden Rule is not a practicable 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 you do, and you sell him the house after you've sold the principles of the Golden Rule. It is right, come harmonious mind 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 Mr. Davis in lecturing, others were 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 was detained from coming by sickness. Mr. Davis holds his age well and seems to carry his "magic staff" evenly with him. May his future days be cast in sunny places and down by the green pastures and the still waters. S. B. NICHOLS.

Brooklyn, N. Y. March 30th, 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 pursuits, 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 intelligent 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 often 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 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 trusts 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 never lend its hand for the protection and support of immorality; that in a land where religion and sound morals are recognized as the basis of the government, the law must exist for the protection of that which destroys the State." But to the will of Dr. Rush the court gave a different construction from that claimed by the heirs. He had commanded no class of books 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 legate, and might be wholly disregarded without affecting the validity of the trust. 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 standpoint. It is not the duty of the law to enforce a will 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 is illegal, it can not defeat the trust, for the reason that the primary intent of the testator was to give to the library a fund for the purchase of books, and the devise to the library was for a lawful purpose and had vested.—Exchange.

Anent 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 not so easily to be taken to task, since the place 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 overturn our position he should bring something better than the fact that he has taken 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 concerned, but the fact that you used the words "reformation and revival" interchangeably 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 difference between a reformation and a revival is that one is lasting in its effects while the other is not. A reformation is a permanent change in the individual and in the other objective. Reformation, whether in individuals or masses, or 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 had there no place; and that revival proceeds no lasting good we can adduce the evidence of Buckle's "History of Civilization" 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 inwardness of these manufactured revivals, and unless that science, as well as the law of philosophy, which says that action and reaction are equal, are affected, 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. While at this point, it is where the greatest evil of revivals is to be found, and that is, 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 of churches and temperance organizations are those who were gathered into the fold under the preaching of some Moody or Murphy, some Hammond or Littlefield. Perhaps you will argue 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 and he cast into the very lowest depths of that gulf bridged by Al Sirat.—Eastern Illinoisian.

The Planet Mars.

To the Editor of the Religio-Philosophical Journal: Enclosed 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. It is no longer what it once was in 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 impression than they ever were before. That will be not because of force from 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 progress. Our own friends say that we must have Christianity. Our Universalist friends are coquetting with paganism, because I am not a 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. Kiddie 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; that

THE SNOVY PILES OF MOONLESS MARS.

and, by the way, he is said to be angry with Professor Asaph Hall for spelling this euphonious description. Wendell Holmes tells how "The snows that glittered on the disk of Mars. Have melted, and the planet's fiery orb. Rolls in the crimson summer of its year." "Albeit science has not been very prone to accept the 'scarlet vegetation' theory of the French astronomer. At present it is springtime in the northern hemisphere of Mars and 'fall' in the southern. It is not likely that we could expect to see it 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 possibly') pink vegetation which gives that color to fixed and other planets. There is nothing about these certain months and fixed periods though astronomers 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 redder 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, insects, birds, animals and higher inhabitants. The inhabitants resemble our race of so-called human beings; the former are curiously unlike similar creatures upon earth."

Wanted.

The address of the gentleman who had the conversation with the landlady of a hotel at Williamsport, 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 of the supper table. Please address M. A. Waugh, Clipper, Ringgold Co., Iowa.

But a few years since, the churches were fighting Mesmerism 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 vainly 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 fail to see a ray of it, and have no real belief in the existence of the spirit after it drops the visible form.

Items from the Pacific Coast.

One Sunday in San Francisco, we listened to the lecture of Mrs. Emma Harding-Britton on "The Cause and Cure of Crime and Poverty." She gave the cause 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 talked well, and if she did not cover the whole ground she had 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-Philosophical 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 séance 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 addressed to the audience were copied by her 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.

Part of 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 derogatory to the mediumship and integrity of Mrs. Crindle. This seems a pity; here are two ladies, whose mental powers are quite sufficient to satisfy 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 materialization about 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, and the fact that the 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 direct action of the world, as well as the fact that the world would come 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 leave to the reader to determine, rather than to the whole, rather hypothetical. ROLLING STONE.

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, delivering ten in Milton and eight in Time. He 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 by Mr. Currier's act, as it was, one short step upward for them to become Spiritualists? I am satisfied 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 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.

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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 read this letter, and by Mr. Currier's act, as it was, one short step upward for them to become Spiritualists? I am satisfied 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.

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Continued from First Page.

crease that stock and he will almost invariably increase the leap. The very prevalence of this idea, that genius has nothing to learn, undoubtedly rubs the world of much intellectual fruit which it ought to gather.

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 sharp strings, by which as many distinct musical sounds are transmitted to the consciousness, while the savage has only a hundred.

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.

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.

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 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.

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 lies 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 make with any reflection as to fitness.

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.

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 as the "inspirational school."

The proof is characteristic 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.

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 obedience to all the laws of heredity—is an argument in favor of that most pernicious and destructive social heresy—free love.

So runs a man's sense away, when, with mere human preparation, he undertakes the herculean job of reconciling—not only science and theology, but even science and poetry. Mr. Cook also says that a superior race, united with an inferior one lowers itself without raising the other.

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 it disappeared with the gratification of a last wish.

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.

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

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

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 plains. This time it was occasioned by the advent of the world-renowned Dr. Slade, who came unheralded and quietly into our midst, and for a modest little advertisement in the morning papers, it would scarcely have been known at all.

The Doctor has expressed himself as much pleased with his reception here. He has been treated courteously 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.

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 photographs of a slate on which he received communications in Italian, Greek and Latin.

Dr. Slade returned to this city from Georgetown, where he 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.

Dr. Slade said that he had been impressed as to the mode of procedure in the séance, 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.

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. A., who is a practiced 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.

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.

"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.

"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 opened and Bishop S. entered the room and advanced to the foot of my bed, 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."

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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 slate was found covered with dots and marks as on the day previous.

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.

From a well known citizen of Chicago. CHICAGO, Ill., Jan. 1, 1880. Dr. H. Warner & Co., Rochester, N. Y. I have used Warner's Safe Kidney and Liver Cure with the greatest satisfaction. It is the only remedy I have ever used that I can recommend to my friends, as it has cured me of Bright's Disease of long standing, after having visited the White Sulphur Springs of Virginia, and trying innumerable so-called "remedies" of the day. Having resided here for forty-seven years, my friends will be glad to see this statement. The discoverer is, indeed, a public benefactor. WILLIAM H. PATTERSON. 1401 Washburn avenue, near Twenty-ninth street. D. 35 6

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To Florida! Tourists!! COLEMAN HOUSE WALDO FLORIDA. First-class in every respect; the comfort of guests a special feature. The house is charmingly situated in the heart of the orange grove, near the great Santa Fe Lake, and is a thriving establishment. W. E. COLEMAN (Mrs. Wm. E. Coleman). 27 827

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