Ernth Genre no Mash, Bows at, no Buman Shrine, Seche neither Place nor Applause: She only Aske a Bearing.

VOL. XXVIII.

JOHN C. BUNDY, BUITOR AND

CHICAGO, APRIL 3, 1880.

NO. 5

CONTENTS.

FIRST PACE .-- Birth Versus Breeding-A Lecture Delivered by John W. Els, Esq.; before the Chicago Philosophical Society, March 20th.

SECONS PAGE - Panthelem Athelem and Thelem, being a Reply to my Critics. A Wonderful Mesmerizer. 12fe with the Spirits. A Spirit Plagiarist. Spiritualistic

Cufup Page - Woman and the Household Among the Spiritualists of New Orleans New Books, Magazines for April Just Received.

FOURTH PAGE.-A Defense of W. E. Stedman. Message from Mr. S. S. Jones. What Shall the Harvest Be? Phonomens Wanted. Laborers in the Spiritualistic Vineyard, and Other Items of Internal.

FIFTH PAGE .- Mrs Theyer, the Flower Medium Mediums and Materialized Forms. Pusiness Notices Obstuaries.

SIRTH PAGE - It is on'y the Sanset of Life. The Close Cor poration. A Generous Gen. Rolling Stone Cathers Errors, Brooklyn (N. Y.) Spiritual Fraternly. The Will of Dr. Mush. The Planet Mars. Items from the Pacific Coast. Agent Hextvals. Wanted. The labors of A. J. Fishback. Notes and Extracts.

SEVENTER PAGE .- List of Prominent Books for sale at the office of the Religio Patiosophical Journal, Miscellaneous

Eleurn Page - Continuation of Lecture by J. W. Els. Esq. Constitution of the Free Religious Aread atton. Experimenta with Dr. Slade-A Strange Appearance of a Spirit.

### BIRTH VERSUS BREEDING.

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

The mystery of the age is heredity. Old as it is, it is only just beginning to be scientifically questioned. Somebody in every 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

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 to observe, however, that as progress is being made towards intellectual freedom, this influence has gradually weak ened; and, at the same time, the disposition to question its phenomena and scientifically trace their causes, is just awakening. There is probably no subject where the demand for scientific investigation and analysis is

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

We have dosed the social invalid as if social diseases were individually sporadic, instead of hereditarily epidemic. We seem to be just waking to the consciousness that, perhaps, individuality may have a history, and a philosophy of history, as well as na-tionality; that individuals are but links in a chain, one end of which is in a remote past, and the other dangling into a very in-distinct 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 dazzled. There seems to be a tendency just now to hang up causes, and, along with them, responsibility, on convenient hooks in the ancestral tree; a social convenience which is eminently safe for the generation at hand, but somewhat ungrate-ful 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 emplications.

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 roughness of the barnyard clown. Rich, honored, titled, he berray his race. By this one mark—he's awkward in his face."

It is undoubtedly true, also, that there is a survival of useless and ridiculous habits and superstitions in many people of wide intelligence, and for which, it 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 Sfael, when asked if she be-lieved 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 hu-man 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 espacity they can measure and grade off, like an apothecary's graduating glass; or, if his surfaces are a little opaque they can get the schedule by shaking him up with a mechanical examination, as you would shake a black bottle at your ear to find how full it is. Between these extremes there are a a good man) intelligent people, watching the development of this interesting light 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 keredify (psychological). The most pretentious work on this subject is that of Ribot. As I have had occasion to say be ore to this so-ciety, I think Ribot has calmed 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 meagra 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 se son like father, and daughter like mother, Cr crosswise.

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

more remote.
3. Contateral heredity; resemblance of the child to an uncless some other relative

not in the direct line. Pre-marital heredity; resemblance of a child by a second husband to the first husband.

To these Mr. Cook claims to add three other laws, namely: 5. Co-equal heredity; the law by which, in the large average, the members of the two sexes are preserved in substantial

6. Pre-natal heredity; when influences which have affected the mother, as such, have affected the life of the off-spring.

Initial heredity; the influence on the 7. Initial neredity; so moods of the pagents when they become such. There is nothing original, however, in

these added "laws" of Mr. Cook. if bot dis-cusses all those phases of heredity, without, however, dignifying them with the name

Mr. Francis Galton, in his book, Heredtary 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 late literature on this subject, mostly, however, mere narration of instances of hereditary descent.

In disease, it is stated by Dr. Maudsley and other distinguished medical writers, that not only are many forms of disease hereditary, in all ways, direct and col-lateral, mentioned in the laws of Ribot, but that unsound mental conditions descend in the same ways; and that nervous diseases in the ancestors become insanity 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 ap-parent heredity of the criminal habit. He found 50 familles represented by 109/members in one prison.

As to paupers, it is claimed also that the pauper habit, the habit of begging and subsisting on charity, is hereditary. The case of Margret Jukes, the New York pauper, who, according to the investigations of Dr. Dugsdale was the fountain head of a 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 he disease. There is a pauper class." Pauperism is an hereditary That the influence of heredity over human

life is enormous, masst be admitted possible that when its dara are Classified there will be found only a small margin of mental or physical activity wholly outside its grasp. As far as yet observed, Lowever I believe there is an influence, into the methods of which we have much more insight, and over which we have much more control-which dominates heredity-viz.: education; in which term I include not alone school education, but all the controllable influences after birth. And in the first place, this matter of heredity is almost wholly undeveloped. Not a single law of its action is yet ascertained. What are these laws which 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 grandfatter, may be produced? The combination of ancestors which will produce a given@sult 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

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

generations. There is one important point in connection with the instances of inherited talent cited by the advocates of heredity, which they do not seem to regard, viz: the su-perior training to which the children of talented parents are almost universally subjected. The results in these cases—if fav-orable—are il attributed to inherited tal-ents. No doubt a large proportion of them (who knows that it is not the largest proportion!) are due to the training. consideration is especially applicable to Mr. Galton's experiments. Although he says the largest proportion of his correspondents had "innate" hereditary aptitudes—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 ob-vious. The English as well as American curriculum has been classical and literary,

rather than scientific. Mr. Galton says, in another connection that when the present leading men of science were boys, education was conducted in the interests of the clergy, and was strongly opposed to science. Put one of the links in the illustrious chain of Adamses on to a small frontier farm in his early youth, and run a generation or two of the stock through the ordinary education of that life, and then compare results with the old records 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 case, carefully separated from the joint influence of heredity. There is much evidence, however, of the influence of education, of the nature of Mr. Thwing, in a book recently published on "American Colleges," gives some statistics (not for that purpose, however), which

of mere school education. He says that the prevalent opinion that ment of high scholarship in the echools do not obtain distinc-tion in professional life is not true. He says a large majority of the men, who have become distinguished in this country, and who were graduates, were scholars of high rank in college. Four lifths of the gradu ates of Harvard during the first-half of this century, who have gained renown, ranked in the first quarter of their class; and two lifths 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 Vale, nine-tenths of all the graduates between 1819 and 1850 who afterwards became distinguished were firsh or among the first scholars of the class to which they belonged. At Amberst the twenty five most distinguished med who graduated between 1822 and 1850, were, with one or two exceptions, excellent sthok-The records of Dartmouth and Boware to the same off att. 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, essay-ists and poets had first gained honors as scholars—"Sancroft, Palfrey, Everett, Em-

seem to bear on this question; in the matter

erson, Longfellow, Ripley and Holmes. Among distinguished dergymen who had won distinction as scholars, are named Phillips Brooks, Frothingham, Dictors Storrs, Huntington, Buildington, Bellows and O. good. Beecher was an exception. Among the lawyers mentioned in the same connection are, Choate (one of three in a hundred years who graduated at Durtmouth with a pertect mark). Webster, Chase, Cushing, Sumner, Dana, the Hoars, Hillard, Winthrop, Devens,

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

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

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

A good deal has been said on both sides of this question. I do not propose to stop to discuss it here. I will simply say, it seems to me unquestionable that the direct tendency of the accumulation of knowledge of the results of human experience, and of persistent mental discipline, is to prevent the individual from committing crime-There are many facts also to prove that the 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 itrecords 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 1670 there were 17,000 children under 1' years of age in English prisons and jails. No opportunities whatever for any sort of education were afforded these children-ex cept 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 Engiand 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 Mandsley 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-what makes people pick pockets and steal. Whether it is the testamentarydeviltry of a deal ancestor, or something fresher and more tangible. She went into the prisons in England, ascertained the former residences of the prisoners, and then made house-to-house visit, obtaining the life history of each prisoner. She found that in a vast majority of cases they had been sys-tematically educated to committhe crimes for which they were convicted. That their. homes, so called, were schools from which only criminals could legically staduate.

There is no doubt on That discation has

influence extains adult crimifials towards the prevention of crime. So long as prisons continue criminal schools-as they are on the old congregate plan-of course, the education will all be in the wrong direction; and Lord Chief Justice Cockburn's remark, that after one or two commitments a prisoner never reforms, will be true. When we get the reform prism system (who h is the educational system) you will see what edu-cation can do when it fights against both inherited and acquired criminal habits. The loudest fact I know of on this question is, that in eleven years after the adoption of the reform system in the trish prisons, commiltinents to prisons were reduced one-half and to day under same system the ratio of crime to the population to Irel: nd, with all its poverty; is smaller than in Massachusetts. That industrial education has even in reeffect on pauperism than on crime is apparent. There is a confirmed habit of begging. It must be replaced with a habit of working. The absence of discipline through 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 put on 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 auman life. In every department of labor, physical and intellectual, special discipline 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 civil Mation 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 testa-mentary 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

Whatever may be the character of our legacy-whether benificent or diabolic-we hold the key to the situation in our own hands; we may change it, dissipate it, or double it. When these accumulations are wholly vicious, and it is necessary to wipe them out, utterly—then, behold the great moral and intellectual condicts of this 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 stress itself up in this way. Here are two influences which

next generation.

divide between themselves the absolute command of human life. In the majority of cases one dominates the other; but it those it slowly and with great expenditure of time and force.

Why not yoke and direct the two? As to the first, the feasibility is generally admitted, and some of the best educational work is being done by carefully ascertaining the inherited tendency and harmonizing the discipline with it. Ribot says, however, "We restrict education, as we think, within its limit limits when we say that its nower is just himits when we say that its power is never absolute, and that it exerts no efficaclous action except upon medicere na-tures." And many people think that genius is damaged by discipline. I do not believe

The rule is very nearly universal that athing 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 Killich Page.

# RELIGIO PHILOSOPHICAL JOURNAL.

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 Freeloveism." 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. Under-wood and Dr. C. D. Grings, with a shorter one from J. Wilmshurst-all appearing in separate issues of the RELIGIO-PHILOSOPHICAL JOUR-MAL. Though the criticisms of these gentlemen have, for the most part, been pervaded by a kindly spirit, and have, upon the whole, been as fair as could have been reasonably expected, I have hitherto declined to answer them for various reasons which I need not here recount. On the appearance of Dr. Grimes's article in the JOURNAL of February 21st, however, containing an appeal so much like that of one who earnestly desired to know the truth, I felt it my imperative duty to answer his queries as clearly, scientifically and cogently as possible in such an amount of labor as can now afford, and for which I thought it likely that Mr. Bundy might be willing to assign me room in his columns; and so without

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

1st. Dr. Grimes disputes my proposition that "law is not of itself an intelligent moral entity, but only a rule or method of action by which an intelligent moral entity executes its purpose,"-and challenges me to "define the difference between the law the method and the entity." By this and by other expressions I understand him to mean, with other part theists, that God is wand that law is God and that the two are dentical. 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 Doraries, and if the printed laws ahould be burned, Congress would be burned -annihilated. Am I still asked to define the difference between the entity or law-maker, and the law?

2d. Again, says Dr. Grimes, in a definition which from its essential difference from the first, contradicts it:-As the actions of man constitute man, so the actions of Deity con-stitute 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 quietly piled up in the navy yard, is not a cannon pall! Then the simple rolling of the locomotive over the track is the locomotive; but when there is no rolling, but entire rest, there is no locomotive! Is it a revolution in language such as will throw Noah Webster into the shade, that friend Grimes is aiming at when he insists that the action is the actor, and ignores all difference between them?

3d. Again, as if in strange forgetfulness of all this, Dr. Grimes says:

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

Here we are presented with several things as subjects of thought: 'lst, 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" sunk, engulfed, overwhelmed in matter so as to lose apparently its deific qualities," that it may gradually work out results presumably such as were aimed at by the source "from" which the "germ" was derived. "Germ," base, "matter," "all existences,"—all differing from each other by discrete degrees, and barring out the idea of concreteness. If this is what Dr. Grimes means, we think he is this time pretty near the truth, and we will hold this as a silken cord to draw our "lost lamb" into the fold.

But, alas! what, again, means the statement here following!—

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 farthest into the secrets of nature, understand best the movements, attributes and laws of the subtile and omnipotent forces that work out the problem of existence, can form the most correct conceptions of that power that is felt and recognized as higher and better than all."

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

moral beatings.

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

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 flager 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 interngeine combat. Behold them, and you shall see the spectacle of "God" belaboring "God" with grape and cannister, and "God" scattering the brains and bones of God over the ground! I take up a morning's paper and read of a burglar entering a gentleman's a burglar entering a gentleman's house, and as he was helping himself to the silver spoons, the proprietor entered the room and shot him dead. "God" in the act of stealing from "God," and "God" driving a bullet through "God's" heart! In another column I read of a rakish fellow indecently insulting a young lady, when the brother of the latter, informed of the fact, drew a rawhide on the rascal and thoroughly chastized him God " offering lustful indignities to "God," "God" in wrathful ,fury against "God," ad ministers to "God" a sound thrashing! All equally from God-equally the acts of Godequally divine! But enough of the reductio ad absurdum. For one I say, " Down with such a 'God,' and let us clevate 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.

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 (or 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, 2 Tonfess, without amazement. How the conception could have ever entered the rational mind, that an infinite and eternal being, with infinite perfections, can ever "progress" in the way of becoming nore infinite, either in being or perfections, I am at a loss to conceive. But while I cannot conceive this, I can conceive of something like a progression in an opposite way; that is, in the eternally continuous descent of God into finites, or into "ultimates" as my grand old brother Swedenborg would say; and that, too, without ever depleting the Fountain of his infinitude by so much as one infinitesimal degree. And just here we begin to get a slimpse 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 re view set forth any philosophy on this subject that is really deserving the name of a philos ophy? 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 proofless affirmations, floats in the incon-stant 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 have 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, mustmust progress. The universe itself, say these philosophers, has arisen from primordial conditions to its present status solely by the force of an inherent law of progression, and by the same law it must inevitably go on progressing forever. And so some persons, considering progression as their creator and savior, seem to think that they have only to rest themselves quietly upon the bosom of this omnipotent tide, and they will surely float on to everlasting glory whether they will or not. I do not deny progression. Considered in a certain point of view, I believe it, because I see and feel it. But now I demand a division of labor with my opponents in getting at the exact truth of this matter, and in getting at a final division of the controversy pending between pantheists and atheists on the one hand, and theists on the other.

What-I demand of my opponents, then, is this: That they show me, in all this universe, and in all the cycles of time, one solitary instance in which any individual, being or thing, from molecule to world, from 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 impregnating potencies of that higher stage of existence. I am aware that in throwing out this broad challenge before the whole world, I run the risk of exploding around my ears a whole magazine of dialectic cavils, perversions, prevarications and sophistical declamations, but I cannot permit myself to believe that my present honorable opponents will attempt this mode of false argumentation, or to perver my words into meanings which are obviously not intended. And I suggest that perhaps they had better commence the work here required of them near at home, by pointing out some in stance of a man lifting himself by his own waistbands, even by so much as the millionth part of an inch.

But if this work cannot be done, then I shall claim the logical right to affirm as an irrefutable, undeniable and eternally established TRUTH, that there is outside of all things, over all things, beyond all things and superior to all things mundane, whether in mass or in particulars, a supreme self-existent, ever-present and eternal Power which, acting mediately and immediately, is the origin and cause of all formation, reformation, generation, regeneration and progression, whether in the coamical 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 plessed supposititiously to call himself—hopins to bring him in as the type of an innumerable herd of "lost lambs" that will hereafter return to the feld 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 Got," 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"), desending into finites—into ultimates, there to work out the ends of use. Let us now illustrates.

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

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

Now, unproved and unprovable religious dogmatism aside, there is no use in denying that the human mind is so constituted as to necessitate, for the solution of the mystery of creation, the conception of an active and passice principle, these both being uncreated, self-existent, infinite and eternal. Of these two distinctive principles, I hold that one is dynamic and the other static; one is positive and the other negative; one is masculine and the other feminine; one is living and 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 alv aneak o lies at the base or all material formations." or of "God" descending into finites or ulti-mates, and impregnating them with his own potencies; and we may understand the gen-eration (a better word than "creation" as now used) of the universe from these two eternal opposite but complementary hypostases, as well as we can understand the generation of a child from a masculine and feminine parent. And then, taking into account the necessarily deflecting, perverting, rebounding and some-times even inverting influence of the necessary reaction of the static or material, against the dynamic or Deific principle which acts upon it (action and reaction being equal), we are furnished, for the Arst time in the history of the human mind, with a complete solution of the old problem of the origin of evil. And then, again, following up, from this basis, the order of successive divine generations, from that of atoms upwards in discrete degrees, through nebulous masses, suns, worlds, living forms, natural men, spiritual men, angels, heavens,—each complete series of degrees corresponding to all other complete series—we are furnished everywere with the sure guide boards to the science, philosophy, religion and sociology of THE NEW AGE

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

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

# A Wonderful Mesmerizer.

Strange stories come from India of the feats performed by a native mesmerizer named Buni, whose magnetic power would appear to be found quite irresistible by the lower animais, upon which he exclusively exercises it. He gives seances, 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, inclessed 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, gestly waving his hand over the sarpent's head. In less than a minute the snake stretched itself out, stiffened, and lay apparently dead. Buni took 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 flerce 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.]

In my last paper, I gave a sketch of my experience with the mediumship of Mrs. W. R. Hayden. Of the other reliable and interesting mediums with whom I was brought into contact during my Harmony.

MEDIUMSHIP OF MRS. ADAMS.

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 forement.

Mrs. Adams's mediumship was of the semi-trance and vision-seeing description, a phase which has always especially interested me, for I feel deeply impressed that all attempts at a mere word description of the objects and occupations of the 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 mindto ald 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, intul-tive mind in the mortal form can, I think obtain as correct and clear ideas concerning the life of the hereafter as it is possible for us to get whilst still on this side of the

death-river. But Mrs. Adams was a good writing medium also, and some of the best com-munications I have ever received were written through her hand. Her visions though generally of high spiritual significance were yet sometimes of a decidedly amusing character, though still by no means without pointed moral significance. For instance, on one occasion when she was in her 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 amuse-ment, she said, Why, I see a full grown man all doubled up and tucked into a cra-dle; 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 representa-tion, I think, of a regular "old fogy" conser-

vative.

It was through Mr. Adams's mediumship that Dr. A. B. Child received material for two of his published volumes, "The Lily 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 aurpassed in interest that of any of the others. There was a peculiar beauty and an exalted expressiveness in her imagery and in her features whilst under the inspiring influence, that bound one as with a spell whilst thus listening to her graphic descriptions. Indeed the beauty and refinement of some of her symbolic presentations of scenes and thoughts from the spirit-life, have never been surpassed in all the range of my experience. Her perception and description of spirit forms were also especially vivid, rendering her capable of giving satisfactory tests of individual spirit presence. Likewise the poetic prevalled 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 dutles, much of her time and atrength were devoted to the spiritual good of individuals who were attracted by the fame of her wonderful gifts. In all such cases, she was ready to impart freely of that which she received, "without money and without price," so that a large part of the vigor of her life, for many years, was devoted to the advancement of spiritual truth without pecuniary compensation.

# MRS. HELEN LEEDS

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

in the spirit life. At length he was ledprobably through the influence of the spirit mother-to make a special and earnest effort for the conversion of the daughter, and thus to save her from the sad destiny to which she was about to devote herself. Having become acquainted with the chayacter and special excellence of Mrs. Leeds's acter and special excellence of Mrs. Leeds's mediumship, and being impressed that she was the right one for his purpose, he concluded to invite her to New York, estensibly 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 aphere of Ludge Edmonds's within the aphere of Judge Edmonds's home—even whilst ascending the steps to his mansion—than she was deeply entranced and became under the complete control of the wife and mother, who was once at the head of that happy household. The medium was now made to act the part of the mother of Laura with a completeness so perfect that it was not long before she was utterly astonished and overcome with emotion; and begged for a respite until she should have time to regain her self-possession. The control was then seen removed; but during a large part of Mrs. Leeds's visit—night and day, for the two occupied the same room—she was under the infuence 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 hence-forth had his daughter with him in that which was the greatest joy of his life.

To be Continued.

### A Spirit Plagiarist.

To the Editor of the Religio Philosophical Journal:

In your issue of the 6th inst., I find an article by "Layman," entitled, "An Excellent Medium in Detroit." There is one thing in the communication to which I would call attention and at the same time I would in no wise cast any suspicion upon the integrity of the medium. Are not spirits like mortals, and if Dr. Lorimer will plagiarize, will not aimilar spirits also? I wish simply to note the fact. The explanation here as in all science 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." 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 Russel Lowell's, "A Glance Behind the Curtain;" but the lines are broken from the original and here do not form blank verse, but are perfect in the poem. The last six lines of the communication have been a little changed, thus I give both, that of the spirit and of the author:

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

Lowell wrote it thus:

At last a spirit meet to be the womb

From which it might be born to bless mankind—
Not to the soul of Newton ripe with all
The hoarded thoughtfulness of carnest 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 1843. Shall we not, by criticising, demand the same courtesy and honesty from a spirit as from a mortal?

Willimantic, Conn., March 10th, 1880.

# Spiritualistic Visitations.

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

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

The first of these attacks occurred on the 1st of November last. During their continuance Mr. Denmark was unconscious of surrounding objects. In whatever position he was placed he would remain so; 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 from 7:30 o'clock P. M. until 11:45 o'clock the next forenoon. It is pertinent to say that his life was considered in very great danger, because of cerebro spinal and other symptomatic conditions.

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

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

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

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

# Woman and the Mousehold.

BY BEST & M. POOLE. [Metuchen, New Jersey.]

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

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

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

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

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

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

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

NEW YORK CITY NOTES.

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

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

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

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

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

Among the Spiritualists of New Orleans.

(Southern Times and Journal of Commerce, New Or leans, Feb. 28th, 1880.1

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

Mrs. Talbot, of Galveston, Texas, has been lecturing on Spiritualism for the past month, in "Minerva, Hall" in this city. She is a trance lecturer and speaks always under control. She prefers her subjects to be given by the audience, when her control answers questions and selects one or two subjects to speak upon. Now who listen to her can object to the religion she teaches, and the beauty and sublimity of thought, the eloquent language and the Christ spirit of her teachings what leads all who listen to eachings can but lead all who listen, to feel better for having heard her, and deter-mined to lead purer, ribbler lives. We are gratified to learn that Mrs.) Talbot remains with us another month, lecturing every Sunday, morning and evening, at Minerva

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

pencil was found in the glass of water instead of under it.

But the flower test was the most beautiful exhibition of spirit power I have ever seen. A gentleman, of immense proportions and physical-power, but unspiritual in appearance, a stranger to the medium, was requested by her to sit at the table with her. The slate and goblet were placed in the same position as before, the slate resting upon the palm of the medium's right hand which was tightly clasped by the gentleman, who, also, held her left hand in a vice-like grasp. The persons hearest the table were requested to take a light, raise the cloth and see if any thing was in the goblet, the top of which was pressed against the under side of the table. Several gentlemen did as requested and replied "there was nothing in it." In a few moments the same request was again made, the cloth was raised, the medium's hands were still held by the stranger and a wild field flower, freshly cut, with its rank foliage and unpretentious blossom was found in the goblet. At first Mrs. G., the hostess, thought her garden had been despoiled of its only flower, but upon looking, she found here safe er, but upon looking, she found hers safe

upon the bush, and, on comparing the two, founds hem very different.

Under such test conditions, surrounded by fifty persons, in a bright light, the medium's hands held by a strong man—fione

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

M. B. F.

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

New Books.

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

Spring Catalogue of New and Rare Plants for 1880-Grown and for Sale by A. B. French, Clyde, Ohio.

Magazines for April, Just Received.

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

The Eclectic. (E. R. Pelton, New York.) Contents: The Reign of Queen Anne; On the Pedigree of Man; Paganism in Paris; What is Jupiter doing? An Arcadian Revenge; Dirge; White Wings; Alpine Flowers and Birds; Henry Thomas Buckle; ers and Birds; Henry Thomas Buckie; Jemmy Blinker; Mademoiselle de Mersac; A White Rajab; My Sournal in the Holy Land; A Treasury of English Sonnets; A Night Watch; Professor Simon Newcomb; Literary Notices; Foreign Literary Notes; Science and Art; Varieties. This number is embellished by a tine, steel plate engraving of Prof. Newcomb. plate engraving of Prof. Newcomb.

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

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

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

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

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

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

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

SOUL AND BODY;

THE SPIRITUAL SCIENCE OF HEALTH AND DISEASE.

Author of "Mental Cure," and "Mental Medicine."

It is a book of deep and genuine inspiration. Disease traced tests Seminal-Spiritual Principle. Spiritual Principle Spiritual Principle Spiritual Principle Spiritual Principle of the Cures woodst by Mesa, and have welcaned the same. The Indusenes of the Spiritual World on Healthand Disease. The Philosophy of Spirit Intercourse. How any the may Converse with Spirits and Angels. The Psychology of Patth and Prayer.

Cloth, \$1:00, postage, 6 cents.

\*. For sale, wholesde and retail, by the Ralisio-Philoopurcal Pralishing Rouse, Chicago.

\$777 A YEAR and expenses to agents. Outfit Free Address P. O. VICKERY, Augusta, Major.

\$66 Address H. Hallett & Co., Portand, Malne, \$72 A WEER. \$12a day at home easily made. Coatly Out-

\$5 to \$20 per day at home. Samples worth its free Address STINGON & Co., Portland, Maine.

FRANK BARESL S. W. OSGOOD, NOTABY PUBLIC BAKER & OSGOOD,

ATTORNEYS AND COUNSELORS, mooms 15 and 18,

TIMES BUILDING, CHICAGO

rowders. Hose: one traspoonful to everywhere, or sent by mail for eight I. S. JOHNSON & CO., Bangor, Mc. letter stamps 26 20 25 19

#### THE GREAT CHURCH LIGHT PRINK'S PATENT REPLECTORS

Give, the most passerful, the system, casepra and Parlors, Light known, for Caurches, Stores, Show windows, Parlors, Banks, Offices, Pictife-dialeries, Halls, Deputs, etc. New and elegant devices. Femiliate or room, the circular and estimate. A liberal discount to churches and the trade.

I. P. FRINK, Mi Prant, St., New York. the most precent, the extest cherpest and the best

### CENTS WANTED-Beat Hok-Most Money THECOMPLETEHOME

How to Keep House, Cook, Dress, Care for range Chridren, Trust Acadeute, Entertain t say, and make House Beautital and Happy. Lant of the there, behaviorand the first through an inger what "Elect Dr. WYLIE." J. C. McCURDY & CO., Chicago, Ill.

# PIANOS AND ORCANS

PIANON 5150 TO 5 too such stool. Cover and Book?

—All strictly First-class and sold at Wholesale fact for prices. These Piace made one of the diest displays at the Cemennial Kabinitoo, and were unanimous, scook tain Mathushek's new patent Duplex Overstrain Scook tain Mathushek's new patent Duplex Overstrain Scook tain Mathushek's new patent Duplex Overstrain Scook. The Spreader improvement is the history of Plano making. The Derights are the finitest in America. Catalogue of the pages—mailed free.

Decigns are the interest in the world. An stop page -mailed free.

JUHILEE ORGANS, the best in the world. An stop organ only \$63, it atops, \$91-with all the latest had best improvements, posessing power, depthy brilliancy and sympaction. Solid Walnut cases, of beautiful design and elemant interest. Circular free. All Planus and trygans sent on Indian Data and Circular free. All Planus and trygans sent on Indian Data and Circular free. All Planus and trygans sent on Indian Data and Circular free of unsattlefactory. Thou't fall to write unbefore before. Positively we offer the both baryains. Patterny and Warerossans, 37th St. and 10th Ave. SATERT MUNIC at 15 price. Catalogue of 3,000 choice before and to 36, 45me. Advised.

MENDELSSOHN PIANO CO., Box 2058, N. Y.



Illustrated Catalogue free Please give name of paper in which you read this. 27-25 28-5eow KIDNEY WORT

The Only Remedy THAT ACTS AT THE SAME TIME ON THE LIVER. THE BOWELS, and the KIDNEYS. This combined action gives it won-derful power to cure all diseases.

Why Are We Sick? Because we allow these great organs to become cligged or torpid, and poisonous humors are therefore forced into the blood that should be expelled

KIDWORWILLURE
MINIOUSNESS, PILES, CONSTIPATION,
NUMET COMPILITYS, URINABY
DISEASES, PENALE WEAK,
NESSES, PENALE WE

by causing free action of these organ and restoring their power to throw of

Why Suffer Billong palms and aches I
Why formented with Eiles, Constitution I
Why frightened over disordered Kidneys I
Why endure nervous or sick headaches!
Why have sleepless nights I
Use KIDNEY WORT and rejoice in

health. It is a dry, regetable compound and. One package will make six uts of Medicine. Get it of your Druggist, he will order it
for you. Price, \$1.00.
WELLG, RICHARDOON & CO., Preprietors,
(Will and put joint.) Burtington, Vi.

The "Chicago Progressive Lyceum" holds its sessions regularly each Sunday, at half-past twelve o'clock, at the Third Unitarian Church, corner Mource and Lafin streets. , 'are invited,

# EXETER HALL

A Theological Romance The most Startling and Interesting Work of the Bay.

Every Christian, every Spiritualist, every skeptic and every preacher should read it. Every ruler and statesman, every teacher and reformer, and every woman in the land, should have a copy of this extraordinary book. Astounding incidents and revelations for all.

Price: Paper, 60 cents, post ee, 5 cents. Cloth, 80 cents, \*.\*For sale, wholesale and retail, by the lizing o Pullo-sornical Publishing House, Chicago.

# PHILOSOPHY OF CREATION,

Unfolding the Laws of the Progressive Develop-ment of Nature, and Embracing the Philoso-phy of Man, Spirit, and the Spirit-world.

BY THOMAS PAINE,
THROUGH THE HAND OF HORACE S, WOOD, MEDICE

This is a very valuable little work, which has had a large discipline, and is deserving of many times as large.

Price, in cloth, 60 cents, postage 5 cents; paper, 35 cents, postage, 4 cents; paper, 35 cents, postage, 4 cents.

For sale, wholecale and retail by the Religio-Philo-Paulical Publishing House, Chicago.

MRS. J. E. POTTER TRANCE MEDIUM,

136 Castle Street, Boston, Mass.

MRS. FANNIE M. BROWN,

Medical, Business and Test Medius can be consulted daily, except Sunday, from 9 a. m to 15 and from 1 to 5 p. m., Main Street, Williamntle, Co. Disgnosia of Disease by lock of patient's hair, handled by Hent gapy, \$1.00 and two 3 cent stamps. Five questions answered, Sette and two 3 cent stamps. Five questions on busin with solve, \$1.00 and two 3 cent stamps. Patients treas at a distance successfully by lock of bair.

### DR. J. R. NEWTON

URKS all Chronic Diseases by magnetized letter.

By this means the most obstinate diseases yield his great healing power as readily as by personal treatmes. Bequirements are: age, set, and adsexciption of the case, a 2-0. Order for \$3.0 or more, according to means. In macases one letter is sufficient, but if a perfect cure is not effect at once, the treatment will be continued by magnetis letters, at \$1.00 each. Post-office address, Station O/Ne. York City.

The MODERN RETHE DA for sale by Dr. Newton. Pri \$2.00, postage free.

Clairvoyant Healer. DR. D. P. KAYNER,

The Well-Known and Reliable Clairyoyan Eclectic, Magnetic and Electric Physician, in whose practice during the last twenty-even years cured difficult cases have been made in hearly all paris of the Urical States, hashla office at Room 52, on the same floor with the Religio-Philosophical Journal office, and those destriction of the Companies of the Room 52, and the recovery health, that can be relied upon, should not fall to comes the state of the recovery of the state of t

clairyoyant examinations and advice for the recovery -health, that can be relied upon, should not fall to comes him at once.

Letters should be written, if possible, by the patient, givin full name, age and sex, with a small lock of hair handle only by them, and enclosed in a clean piece of paper, FESS:—For Examination and Written instructions. \$3.0 If medicines are furnished an additional few will be charge. Besides treating successfully all other forms of disease is females.

Females. Elastic Trusses, for the cure of Hernia, applied, or funished by mail. Address, Hoom 52 Merchants Building. S. W. Cor. Lasalle and Washington Sts., Calcago, Ill.

# Would You Know Yoursel

CONSULT WITH A. D. SEVERANCE, THE WELL-ENOWS Psychometrist and Clairvoyant.

Come in person, or send by lotter a lock of your hair, of hand-writing. Ox a photograph; he will give you a correct defineation of character giving instructions for self-improvement, by telling what faculties to cultivate and what to not atrain, giving post present physical, mental and spirital condition, giving post present physical, mental and spirital condition, giving post and "shure events, telling what kind of medium you gan develop into, if any. What business or profession you are hest calculated for, to be supposed in information and counsel in business unatters, also advice in reference to marriage; the adaptation of one to buy other, and, whether you are in a proper conclession may be supposed to these that sinks unbanase serving right into and solve the property of the post of the property of DELINEATIONS.

HE ALSO TREATS DISEASES MAGNETICALLY AND OTHERWISE

TERMS:—Brief Delineation, \$1.00. Pull and Complete Delineation, \$2.00. Diagnosis of Disease, \$1.00. Diagnosis and Prescription, \$3.30. End and Complete Delineation with Diagnosis and Prescription, \$0.00. Address A. B. SEYERAROS 219 Grand Ave., Milwauked: Will. C. ANNOUNCEMENT. .

### THE VOICE OF ANGELS A Semi-Monthly Paper.

Devoted to Searching out the Principles Underlying the Spiritual Philosophy

EDITED and MANAGED by SPIRITS Now in its 3rd Vol., Enlarged from 8 to 12 Pages, WILL BE ISSUED AS ABOVE AT

Every-Day Life.

North Weymouth, Massachusetts, PRICE PER THARIN ADVANCE, \$1.65.

Less time in proportion. Letters and matter for the paper must be addressed as above, to the undersigned. Specime copies free. D. C. DENSMORE PUBLISHERS 20-22tf

# Ayer's Ague Cure,

FOR THE SPEEDY RELIEF OF

Fever and Ague, Intermittent Fever, Chill Fever, Remittent Fever, Dumb Ague, Periodical or Billious Fever, de., and indeed all the affections which arise from malarious, marsh, or miasmatic polsons.

Has been widely used during the last twenty-five years, in the treatment of times dis-tressing diseases, and with such unvarying ruccess that it has gained the reputation of being infallible. The shakes, or chills once broken by it, do not return, until the disease is contracted spain. Dis has made it as seperted remedy, and trusted specific, for the Fever and Ague of the West, and

the Chills and Fever of the South.

Ayer's 'Ague Cure eradicates the noxides poison from the hystem, and leaves the patient as well as Dafore the attack. It thoroughly expels the disease, so that no Liver Complaints, Rhematism, Neuralgia, Dyentery or Debility follow the cure. Indeed, where Disorders of the Liver and Bowels have occurred from Missmatic Poleon, it removes the cause of them and they disappear. Not only is it an effectual cure, but, if taken occasionally by patients exposed to malaria, it will ex pel the poison and protect them from attack. Travelers and temporary residents in Fever and Ague localities are thus exabled to dafy the disease. The General Debility which is so apt to ensue from continued gaposure to Malaria and Missm. has no speedler remedy.

For Liver Complaints, it is an excellent remedy.

PREPARED BY DR. J. C. AYER & CO., Lowell, Mass.,

Practical and Analytical Chemists. SOLD'BY ALL DRUGGISTS & DEALERS IN MEDICINE. Liter ceerer nyre iret



Testimonials of the highest order in proof By For the cure of Diabetes, call for War no For the cars of Bright's and the oth incases, call for Warner's State Kidne and Liver Cure.



H.H. WARNER & CO.

Sold in Chicago by all Jobbers.

# Zeligio-Zhilosophical Journal

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

Terms of Subscription in advance. One copy one year,....\$2.50 " \*6 mos.,....\$1.25 Clubs of five, yearly subscribers, sent in at one time, .... \$10.00 Clubs of Ten, Yearly Sub-

scribers, sent in at one time

and an extra copy to the getter up of the Club. ..... \$20.00 As the postage has to be prepaid by the publisher, we have heretofore charged fifteen cents per year extra therefor. Hereafter we shall make no charge to the sub-

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

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

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

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

CHICAGO, ILL., April 3, 1880.

A Defense of W: E. Stedman.

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

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

er tick, blankets and pillows on his back.

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

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.

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

Mr. John Green, the controlling power, then requested us, speaking through the trumpet very distinctly, to join hands and not let go on any account, and that he would bring the instruments into the room where we were sitting. In a moment of time the accordion and bell were sailing over our heads and discoursing beautiful music; the rapped on my hand in time with the music.

I put out my foot, but there was nothing there. A violin was taken out of a gentleman's hand, tuned and thrummed, passed over our heads, touching the ceiling and scraping on the stovepipe, taken through the opening where the medium lay and then handed back, patting the gentleman on the hand at the same time.

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

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

the performance.

Mr. Stedman is also used as a healer; the Indian, 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. His daughter, Winona, comes out of the cabinet at the same time with a light in her hand, the hand plainly to be seen.

I might fill sheet after sheet with things myself and others have seen or witnessed during this same W. E. Stedman's scances

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

as an individual.

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

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

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

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

# Message from Mr. S. S. Jones.

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

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; striving for the best good of all. Merely because the same generous soil grows both weed and flower, it does not follow that we must allow the former to grow undisturbed; and because Spiritualism nourishes the flowers of truth, it is not necessary to let the weeds of fraud, deception and superstition grow, even though we loosen the soil about some of the flowers, for only by intelligent labor and watchful care can we expect to harvest

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

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

# What Shall the Harvest Be?

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

Little does mankind realize the grand problems of life. We know less of the limitless possibilities of the future. Who has everfully 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

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

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

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

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

Every act, word or thought of a human being is a real living, substantial structure projected from the immertal 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 atmosphereover the entire globe. Is it good seed, sown in kindness, going forth on its errand of love to lift the heavy burdens from some sorrowing soul, to furnish the bread of life to a famishing spirit, to point the fallen one to the fruits of a betterlife? Or is it a seed sown by the way side, engenderedof evil passion, charged with the poisonous germs of lust, licentiousness, greed of gain. anvy, hatred and every vile thought, which is calculated to work continuous evil?

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

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

cultivation can be made to grow and shine. We may not be able wholly to overcome in this life the noxious influence of the baneful seed which others have sown, to bring forth their 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

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 ambi-

The far-reaching effect of the sowing of this one woman can never be fully computed in this world. What were, and are, its effects in the Spirit-world, and, reaching back 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 & kingdoms, empires and nations; but, also moulded the emanations of the second sphere through the millions of spirits which by his career were ushered into the world beyond, to such an extent that, for the time, earth and heaven trembled beneath the shock.

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

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

Let men and women understand that they are sowing seed, the fruits of which not 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." They somehow expect Jesus to work a miracle for them, and in the last hour, "through faith and repentance," to change the tares they have sown into a fine crop of wheat ready for the harvest. And so they go on carelessly sowing, expecting the blood of Jesus will wash away all their sins and fit them for the society of God and the holy angels.

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

The seeds we are every one sowing are making our own heaven or our own hell; and we are carrying their fruitage along with us. Of this crop of Dead Sea apples we 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

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 here in this vicinity, each member of which | the policy of the Journal was the only obscure the spark, is there and by proper. 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 unwithing! We want more investigation, more phenomena, a hundred care-ful observers where we now have one. Let us go on and discover the laws which are at the bottom of these things.\_Let us bring order out of confusion, make communications as certain as the telegraph, and we shall see very much more in it than mere proof of a future existence, however important that may be. Let us study the facts gathered from every reliable source and make it a science of Spiritualism. Facts properly handled are of great value. The-orizers and goodie-goodies are well enough, but one Prof. Hare is worth a thousand

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

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

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

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

We all have our spirit friends, eager and anxious to communicate with us. Other things being equal they can communicate throughrourselves, 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 perman-HUDSON TUTTLE

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 aslibrary 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 reonly they must reap in the future of ligious 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

The prayer-gauge has met with a test that would either puzzle or satisfy Tyndall. 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 "Fraternia," having a homestead near Anahelm in Los Angeles county, California, and which numbers among its patrops certain individnals now resident of Chicago. Schlessinger 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 willbe happy—unless he is made to work. A minister of the "New Gospel" is evidently needed at Anaheim, to make crooked things plumb.

Use Sterling Chemical Wick in Jamps and all stores. Green, brilliant, an errit or trimming. 2814 16

100 MEN wanted to trake and sell Fuller's Double foringed Bede: \$200 can be made a vary in any considerate, small splits! repaired; business cas; jearsed. Terfitory for sale. For fur information, address, J. D. BESNETS, 1291.8 Sale St., Catcago.

\$350 A MONTH -AGENTS WANTED-78 Proces Advances Jay Bromann, Detroit, Mich. 276 55

ORGANS 13 Stope 3 set Holden Tongue Roeds, 8 Oct. Plance, blook Gyara Steel & Book, only 804. Neet Liber 50 Cover & Book, only \$143.75. Latest Ellips State Newspaper, sent free. Address, DANIEL F. BEATTY, Washington, N. J.

Mrs. Hollis-Billing has arrived in America and with her daughter is resting after the fatigue incident to her ocean voyage, underthe kind care of Maj. Foster and wife, at Mrs. Helmicks, number 925 Ninth St., N. W. Washington, D. C. A correspondent says: "We have again had the gratification of listening to the voices of the philosophic Nolan and dear old 'Ski,' as he is familiarly called." We understand it to be Mrs. Hollis-Billing's intention to travel westward in a few weeks, visiting her friends in Cincinnati, Chicago, St. Louis and other cities and eventually to visit and perhaps settle permanently in California.

#### Mrs. Thayer, the Flower Medium.

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

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

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

HENRY STEINBERG. 632 G. street, N. W. Washington, D. C.

#### ANOTHER STATEMENT

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

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

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

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

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

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

Washingon, March 22, 1880.

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

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

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

### Mediums and Materialized Forms.

A writer in the London Spiritualist gives the following:

In that curious book "The Dervishes, or Octental Spiritualism," by J. P. Brown (page 403) there is a curious story.

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

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

> Monck in London, in December, 1877. At a scance held in my house, the materialized form called the Mahedi, remained with the circle, and with the medium Dr. Monck. in the same room, with sufficient gaslight to see clearly every thing that took place. Among other carrious phenomena that occurred was this: the Mahedi drank some water out of a glass and the moment after he had done so the water came into Dr. Monck's mouth: he same thing occurred when the Mahediate part of a bisquit, and also the Mahedi went to the fire and took a piece of coal out of it, and in the same monent the coal was found in Dr. Monck's hand.

By what mysterious law takes place this ustantaneous transmission of matter from the form to the medium?

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

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

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

# Business Motices.

HALL's Vegetable Sicilian Hair Renewer removes scurf and all impuri les from the scalp.

MRs. D. Johnston, Artist, 165 Farwell Ave. Milwaukee, Wis. Water Color Portraits aspecialty.

SHALED LETTERS answered by R. W. Flint, 25 R. 14th street, N. Y. Terms: #2 and three 8-beht postage stamps. Money refunded it not an-

KIDNEY COMPLAINTS of all description are reli-ved at once, and speedly cured by Kidney-Wort. It seems latended by nature for the cure of all diseases of the kidn y, caused by weakness and weblity. Its great tone powers are especialdirected to the removal of this class of diseases. fry it to-day.

A FAVORABLE NOTORIETY.—The good reputa-tion of "Brown's Bronchial Troches" for the relief of Coughs, Colds and Throat Diseases has given them a favorable notoriety.

AMERICANS TRAVELING ABROAD WILL find all of Dr Piercu's Family Mediclues on sale in all price-inal drug stores and at the London branch of the inal drug stores and at the London branch of the World's Dispensary, Great Russell Street Buildings. Golden Medical Discovery is a most potent siterative or blood-cleansing clixic. It dispells at humors and cares blotches, pimples, cruptions, king's cril, or serials, enlarged glands, swellings, internal screeness, ulcors, and virulent blood poisons that, unremove, retont the vital machinery. Dr. Pierce's Peliets (little sugar coated piles) are an agreeable and most cleansing cathartic; reamove offensive and acrid accumulations, thereby preventing fevers and kindred affections. World's Date neary Medical Asso, lation, proprietors, Buf-Depring Medical Asso. Intion, proprietors, Bur-alo and London.

CONSUMPTION CURED. - An old physician, ratir. Consumption Current.—An old physician, ratired from practice, having had placed in his halds by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wobderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send tree of charge to all who desire it, this racipe, in German, French, or English, with full directions for praparing and using. Bent by mail by addressing with stamp, naming this paper, W. W. Sürrak, 149 Pheers' Block, Rochester, N. Y. 275.28 belw

THE WONDERFUL HEALER AND CLAIRVOTARE MRS. C. M. MORRISON, M. D.-Thousands acknowledge Mas. Monnison's unparalleled success in giving diagnosis by lock of hair, and thousands have been cured with magnetized remedles prescribed by her Medical Band.

DEAGROSIS BY LETTER.—Encloselock of patient's hair and \$1.00. Give the name, age and sex. Remedies sent by mail to all parts of the United States and Consdas.

of practice, sent free on application.

Address, MRS. M. C. MORRISON, M. D.

26-20ti P. Box 2519, Boston.

of pale, others improved it, and the final result is. Safe Nervine now manufactured only by H. Warner & Co. 28 5 6 H. Warner & Co.

Reader, the price of my book, The Truths of Spiritualism, 400 pages of startling facts together with my photo, a fine one, is only two dollars. You need the book and photo. We need the money Come and help us in our hour of trial. Remit us two dollars, post office order on Chicago, Ill., and we will mail the book and photo at puce. Digratto me, box 64, Lombard, Dupage county, Ills.

E. V. Wilson.

Dr. D. P. Kayner, the oldest Medical Seer now in the field, can be consulted daily for Clairvoyant examinations and prescriptions, from 9 to 11 and 2 to 4, at Room 53, Merchant's Building, N. W. cor. La Salle and Washington Sts., Chicago, Examinations made in person or by a lock of the patient's hair. Magnetic, Electric, Medicinal or Surgical treatment directed and applied as the case demands. See advertisement in another column.

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR.-Dr. Butterfield will write you a. clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address

E. F. Butterfield, M. D., Syracuse, N. Y. CURES EVERY CASE OF PILES.

Low PRICES FOR BUTTER. - The New York Tri-Low Prices for Butter.—The New York Tri-buns in his market report, explained why some butter is sold for such low prices. In speaking of butter it said, "Light-colored goods are very hard to dispose of and several lots were thought well sold at 8 to 10 cents." If butter makers what deget the top price, they should use the Perfected But-ter Coher, made by Wells, Richardson & Co., Burl-ington, Vt. It gives a pure dandellon color and never turns red or rancil, but tends to in prove and preserve the butter. and preserve the butter.

Brooklyn (N.Y ) Spiritual Fraternity, Down-Ing Hall, Cor. Fulton and Clermonf Aves.

These meetings are held every Saturday evening, at half-past seven. The themes April 34.—"Materialization." Prof. S. B.

Brittan. April 10th .- "Evolutions in Religions and

Governments, and their Prophecies for the Future." Dr. Wm. Fishbough, April 17th .- An Experience Meeting.

April 24th.-"The Religions of the East." Mrs. Imogen C. Fales, 7 May 1st. - Giles It Sjebbins, of Detroit,

May 8th.-Col. Wm. Hemstreet.

May 15th - Mediumship and Mediukis. Henry Kublle.

S. B. Nichols, President.

News Agents, for the Sale of the Religio-Philosophical Journal.

WHOLESALE AGENTS.

THE CINCINNATI NEWS CO., 181 Race St., Cincinnati, Ohio. THE AMERICAN NEWS Co., 39 and 41 Chamb-

ers St., New York City. WESTERN NEWS Co., 47 Randolph St., Chicago, Ill. DR. J. H. RRODES, 440 No. 9th street, Phila-

delphia Penu. RETAIL AGENTS. W. S. BARNARD, 71 Horatio St., New York

S. M. HOWARD, 51-E-12th St., New York CHAP R. MILLER, East New York, Kings County, 1. I. Rosensтоск, Fulton S', opposite car sta-

bles, Brooklyn, N. Y. H. Snow, Box 117, San Francisco, Cal. W. A. & C. S. HOUGHTON, 75 J. St., Sacramento, Cal.

THE LIBERAL NEWS CO., 620 No. 5th St., St. Louis Mo.

A. WARB, Salt Lake City, Utah.
M. W. WAITT & Co., Victoria, B. C.
EVANS, VAN EPPS & Co., Cleveland, Obio. F. A. ROGERS, 16 Woodland Ave., Cleveland,

DANIEL REESE, P.O. News Stand, Philadelphia, Penn. THE CENTRAL NEWS STAND 205 Chestnut

St., Philadelphia Penn. Z. S. Moore, Jackson, Michikan. G. W. BALDWIN, Houston, Texas.

J. D. SAWYER & Co., Galveston, Texas. THOS. LERS, 195 Crosse St., Cleveland, Ohio. FOREIGN NEWS AGENTS.

JAMES BURNS, 15 Southampton (Rox, Nigh-Holburn, Loadon, W. C. England W. H. HARRISON, 38 Great Bussell St., Lon-

don, England. J. J. Morse, 22 Palatine Road, Stoke Newington, London, N , England.

THOS. J. BLYTON, 53 Sigdon Road, Hackney Downs, London E., England, W. H. TERRY 84 Russell St., Melbourne, Australia.

# Lassel to Spirit-Life.

Mn Lenarus Cunris, of Cinro, Wist, passed to spirit-life the 11th of March, 1880, in his 79 year. He was honest and upright, in his dealings with all, and much respected.

Spiritualist's and Medium's Meeting.

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

Ohio Spiritual Meeting.

There will be a spiritual meeting in the M. E. Church, in Ottokee, Fulson Co., Ohie, Sunday April 11th, Smalers: Hudson and Etems furth, Spenkingst 10: 0 o'clork, a. M., and at Zeylock F. M. All are corolady invited to Stiend.

Wisconsin Spiritual Conference.

The Northerr Wisconsin Spiritual Conference will hold a three days' meeting in Spiritual Hail, Oinro, April 18 in, 17th and 18 in, 18-0. E. V. Wissor, the man who has given more public tests of spirit communicant than say other living menium, is engaged as according. He will give one of his seanews on Saturday evening and one Sanday F. M. at 2 o'clock, in which he will give incidents in people is lives, describe april friends and many other interesting things to investigators, Admission to seases, 25 cents. Other speakers invited, and expected to participate. The meeting will be called to order at sharp 10 o'clock Friday a. M. The Omro friends will co-tertain five to the extent of their bility. Usual rates at butch. Let there be a grand raily?

CORA, R. PHILLIPS, Sec.

CORA. B. PHULLIPS, Sec. WM. B. LO. KWOOD, Prest. Omro, March 16th, 1980. New Advertisements.

B Books at to to so ner own discount. All kinds of

# TAPE WORM

INFALLIBLY CURED with two spoons of medicine in two or three hours. For particulars address with shadp, H. RICKHORN NO. T. Bt. Mark's Place, N. 7. p. H. For min, wholesale and retail, by the RELIGIO-PHILO-

### MRS BREED. Telegraphic Medium,

870 Mission Street.

WANTED AGENTS for the Life and Bible: Readings of Geo. F. Pentreont. The Spurgeon of America. Introduction by Joseph Co. E. edited by Huantay Hallfe from his birth in Kerlucky b like a romanos. The rich new and swe these of the B.blc are in his reacings. Joseph Cook rath him "the only a at who can fill the gap in Mr. Meorly a absence." Canvas-tog books how ready. Circulars Iree.

J. H. EAHLE, Boston, Mass.

# WANTED.

A young man of "typer-of agetrying to climinar the evil in his nature and learn to cultivate right freelings and good will towards his fellow man, and also treplane his intel ectual cape by, and who he follows has activen contentially or repends arone and enacting constitution may seems a place of quietude and where would influence of evalt, where he have no set time for improvement. He can not endure has a write, the lancel to partening, and hearding the members heat, and any sind to like a work. On the root in do not not manufacture, any one secting such acrives please address. the first children in common branches guid drawing from bature. Any one feelum beane adde to. P. O. Box 25, Millbrook Mecosts, Co., Mich.

OUR SPECIAL LOW-PRICED LIST

35 Cortlandt St., New-York.

PETER HENDERSON & CO.



# THEHOLMAN

# Liver and Stomach Pad.

"NATURE'S" GREAT TONIC AND BLOOD PURIFIER.

#### THE BEST LIVER, STOMACH AND KIDSEY DOCTORINTHE WORLD.



THADE-MARK.

IT is a certain cure for every species of Liver and · Stomach troubles, the reat of most all'diseases. It eradicates every

particle of bloodpoiso n-billous. malarial, or medicinal-and leaves the wearer in PERFECT

BEALTH. Is a sure preventive of Diphtheria and

Scarlet Fever.

A cettain cure for Fever and Afric, Ethous Disorders, liver Complaints, international Fever, Periodic Restaches, 1987 Complaints, International Fever, Periodic Restaches, 1989-981, Ague Cake, Diamb Ague, Jampi et Realaches, 1989-981, Fermate West, 1989, Jampi et Realaches, Ridges, Toolsles, Irregular Action of the Heart, Rheumer, 1989

Medical Absorptive Body and Font; Plasters, 50 cents I haurpass d. feet ge, on receipt of price. For fear by math, friend posture, on receipt of price. For factor wanted to sell these goods in the clienty. Send for terms.

BATES & HANLEY, Western Managers, 134 Madison Street, Chicago, Ill.

# SEVEN HOUR

System of Grammar.

br Prov. D P HOWE.

The author has demonstrated repeatedly that a person of average chinty can learn to read and write correctly after usewell a correctly enter to the true book. Thousands have been each, and they always give satisfaction.

Price, in paper covers, 50 cents.

Por sale, wholesale and retail, by the Ruthoro Parissornicki Publishiso House, Chicago.

#### THE CLERCY A SOURCE OF DANGER TO THE

AMERICAN REPUBLIC. By W. F. JAMIESON.

This work is written in the vigorous, iconoclastic veta, which is so characteristic of its author, quoting largely from the utterances and writings of cleraty must be stated by the position. It exphrises a mass of facts in takend to the attempts of the Christian movement to coptrol the government to be found nowhere else. Price \$1.50. Postage \$ fents, f.

Folkale, wholesale and retail, by the Heligio-Philosophical Publishing House, Carcago.

#### THE Religion of Spiritualism. BY EUGENE CROWELL, M. D.,

"The Identity of Primitive Christianity and Modern Spulluation," etc., etc. Among the prime points of consideration in this work may

be mentioned: What is Religion? Spiritualism is a Religion; The Religion of Spiritualism identical with the Religion of The following excerns from its pages will give earnest of the

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

"Spirit-communion is the besis of Soiritualism. Through it a fixture life is demonstrated; while the nature and requirements of that life, and our duty to others and ourselves, are slike made clear to every earnest, intelligent soul. By it the itemands of the heart and the intellect are alike satisfied. If the teachings of Spiritualism conflict with certain dogmas of Orthodox religion, they, on the other hand, confirm all its cardinal and generally acknowledged truths. God, immortality, accountability, the necessaty of good works, pure living, and charity, are as cardinal to Spiritualism as to modern Christianity."

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

PRIUCE, 15 CENTS. POSTAGE. PREE.

PRICE, 15 CENTS. POSTAGE, PREE.

MEDICAL DIAGNOSIS: Send look of pa set and line B. liar. PA 1-appearating under treatment, with be are blood with this Bollar on their first monthly payment D. Grient patients, se pain a better. Hemedies and treatment for one month, by mad. Four ballers. A dress Votel & ALLEN, Lock Box 2082, Kansas City, Mo

# RUPTURES

# CENTS WANTED EVERYWHERE to solve best Pamily Rulling Machine ever twented. With k of a par of storkwith PER, and Take a writers in 16 miont a. Troub a v rocks market should for complar and terms to The multiple control of the complar and terms to The

PERFECTLY RESTORE THE HEARING Gir Bone Fix DRUM CO. CINCINNATI, O.

Garmore's Artificial Ear Drums

# SOUL-READING,

Or Psychometric Delineation of Chasmarrage and hipts to the 11 to the change never of selepta-tion to limit resear d bushings of the class to the poster the true-dees for the mental, make and physical marse ment of

chloren

EF Special attention given to medical examinations and
prescriptions. Magnetics paper used in certain cress with
great success.
Over state on years of constant curricyment by the inblic
have established Mrs. beverance as the of the world's most stamps Address, Mr. A. B. (Mars) Severaler, White Water Welwarth Co. Wis.

THE BISTORY OF

### THE ORIGIN OF ALL THINGS, INCLUSING THE

History of Man, from His Creation to His Finality, But Not to His End.

WEITTEN BY GOD'S HOLY SPIRITS, THEOR OR AN EARTHLY CHEBIUM, L. M. AUNGED. Dr. Annie Getchell says: "I would not have laten twenty five deliars for roy copy when I based I could not get sciother Copy.

Frof M Allen says: "My verdict is that it is just what it putports to be a revelation from Josus of Nazareth, through the medicanth part. M Arnoid."

Clorin, pp. 463 Paice \$2400 Postpaid.

Person, wholesacerd retail, by the Religio-Philosophical Publishing House, Cheago.

# ISIS UNVEILED

A Master-Key to the Mysteries of Ancient and Modern Science and Religion.

BY H. P. BRAYATSKY.

The recent revival of interest in Padalogy and Archeology, resulting from the labour of Bunsen, Layard, Huggins, Muelogy, It, Scillerman, and others, has created a great demand for such and fastern such as

for worke on Eastern applied. The author entered is great demand. The author enters lie field well equipped. A native of Ada, her children never lie field well equipped. A native of Ada, her children here children her matterity among Hindus, Cheraler, Tribetans, and Experience, dietatal traditions, innequence. The tenters, stall hydrology have long been her children, and except and excupation. The immense fund of information street is during which excupation. The immense fund of information street is during which have on all lands, such he her to throw more light upon the result of influence by of Festern nations than, bettage, any other who has contributed to the literatory of this import of the first plants.

# WORKS OF J. M. PEEBLES.

THE SEERS OF THE AODS, State Latting, This work treating of ancient seers and Society of spirit salter, in India, Laylet, China, Ferrara, Syria, Greenwand Remain of the Justice Proceedings of the Justice of the Justice of Spirit salter, in India, Laylet, China, Ferrara, Syria, Greenwand Remain of the Justice Proceedings of the Justice of Spirit salter, and complicated the Action of the Section of the Indian Section, and the Indian Section, India Research and State of the Justice of the Section of the Indian Section of the Price Edd, positional of the Section of the Section of the Indian Section of the Section of the Indian Section The parties of the Child Wolll. Dr. or. What is a limited back has a limit a property of the parties of the parties of the parties of the parties. The welfare white parties of the parties of the parties. The welfare white parties of the parties o

cents.

PIRITU ALISM DEFINED AND DEFENDED. Belog in Introductory Lecture delibered in Temperators tiols, Melborries, Australia, Price in Compensator tiols, Melborries, Processor from

THE SPIRITUAL TEACHER AND SUNGSTERS, designed for Congregational Singing Projection on space for DARWINISM VS. 80 HIRT ALLSM or, The Condict between Darwinban and Spartial San, by J. M. Perleis, A patablet of nearly dotty pages. Tending of The Flow Percest The Genesia of Man. The Early Appearance of the First a The Unity of the Daman species: Sexual Scientism: The Eage of Demarration between Paulis and Aprical and between Appearance of the Stewness of Man. Price at sents. Percest The Growth and Species of Man. Price at sents. Percest Free.

# HYCIENE OF THE BRAIN,

#### The Cure of Nervousness, By M. L. HOLBROOK, M. D. PARTI.

The Brain: The Spinal Cord: The Cranial and Spinal Nerves: The Sympathetic Nerves: System: How the Nerves Act: Has Nervous Activity any Limit?: Nervous Exhaustiod: How to Dura Nervousness; The Core of Negopiastess (continued): Value of a large Supply of Food in Nervous Disorders; Pitty important Questions answered; What our Thinkey and Scientists say.

PART II.

Contains Letters describing the Physical and Intellectual Habits of the following Men and Women, written by themselver Ol B. Frothingham—Physical and Intellectual Habits of, Trancis W. Newman—Physical and Intellectual Habits of Mighthurse, Joseph Ri odes Buchanan, M. D.—Interesting Engressions ob Mental Health; Gerrit Spith—His Physical and Mental Health; Norton S. Townsend, M. D.—Mental Hygiene for Parmers; Edward Baltzer—Habits of the German Redical; William Loyd Garrison—Interesting Hints (poin; A. Bronson Alcott—An Interesting Letter from; S. O. Glesson, M. D.—A Plea for hunting for Over worked Brains; William E. Dodge—Buggestions for hunting for Over worked Brains; William E. Dodge—Buggestions for Parmer Perkins—His Advice to his Namesaks; Prederic Bascher Perkins—Suggestions for Brain Workers Jouge Spinuel A. Foot—His Habits of Study and Work (aged 18); Mark Hopkins—A few Suggestions to Students; William Culen Brysns—How be Conducted his Physical and Mental Life; William Howit, the English Poot, and his Habits from Boysood to Old Age, Hev. John Todd—His Workshop as a Measse of Recreation; Bev. Chas. Cleavisand—How he lived to nearly 100 years; W. A. M. D.—How to Banish Bad Feelings by Force, Sarah J. Bals—A letter written when she was fit Horses and Mary Mann—Most valuable hints from; Julis E. Emith—At St. and how ash she alver with the writers. No near the Brain.

These letters are all from, and full of most valuable respections from men and women who have achieved fame; and to read them is next to sixting and talking with the writers. Ref once of the electers but is worth the price of the book. Fet Once of the electers but is worth the price of the book. Texture of the Brain of them. PART II.

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

"It is only the Sunset of Life.".

BY ALICE LAWE RODY.

[To my ffiend M. C. Vandercook.]

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

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

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

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

The Close Corporation.

BY MATTHEW CUDDLEPUG, ESQ.

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

What! dare to call this consecrated ground-This sullen, silent waste of seifish 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 beened 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 crecied for ages on all fours.

And, now, though broad the tide of knowledge

Throughout the world, the eyes of age and youth, You still keep peeping through your gimlet

To eatch the light of God's eternal Truth!

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

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

# A Generous Gift.

The Philadelphia Chronicle-Herald says: "The city of Rochester is to have a grand improvement in the erection of a complete and extensive Observatory in that city. Its estimated cost, exclusive of instruments, is \$25,000, the quadrants, sextants and octants; transit, equatoral, parallactic and circular instruments, achromatic and reflecting telescopy night and day telescopes, chronometers, ect., will be an additional expense, and will cost somewhere near \$12,000. This entire sum, \$38,000, as well as other expenses necessars to make the as well as other expenses necessary to make the building and apparatus complete, will be gener-ously donated by H. H. Warner, of the firm H. H.

"In compliment to the liberal donor it will be called 'Warner's Observatory.' The building is to combine the observatory proper and the observer's dwelling, and will be a 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 stelescope (a refractor) will have a clear aperture of sixteen inches, and is to be provided with all the appliances which the refinement of modern astronomy demands. But two telescopes in the

United States will surpass It in size, viz.: those at Washington and Chicago.

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

# "Rolling Stone" Gathers Errors.

To the Editor of the Religio-Philosophical Journal:

I notice in a recent number of the Journal, a letter by a correspondent, "Rolling Stone," who vas traveling overland to California, interviewed on board the cars by a Mormon travel-ing 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 bave agents on board the cars that capture (innocents abroad) and pour into their ears their stale yarns about the Gentiles wanting to rob them of their homes and such like The truth is that the Mormon priesthe are losing their grip on their poor dupes, and the influence of outsiders is being felt both in build-ing 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 heocratic 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 correct in morals.

OBSERVER.

Salt Lake City, Utah.

T. G. Poynton writes: The RELIGIO-PHILO-T. G. Poynton writes: The RELIGIO-PHILO-BOPHICAL JOURNAL is published at less than half its value comparatively speaking. It is about the first and best medium in America, where mind meets mind upon free congenial soil, and thus instructs the weak and doubtful investigator. The many distinguished sind 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 E. S. Holbrook and a few others whose pames I do not now recollect, may continue to pames I do not now recollect, may continue to give the beautiful philosophy of spirit and matter, thereby showing that the death of the material can not affect the vital energy of the life giving

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

Brooklyn (N. Y.) Spiritual Fraternity.

Our hall was well filled last Saturday evening, with many people standing, to hear Andrew Jack-son Davis speak upon "The supplemental phases of Christianity." The following synopsis of Mr. Davis's 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 the intimation that they could leave as soon as they

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

President at the conclusion of the singing, "Saint Andrew and Saint Mary, but Saint Mary (Mrs. Ilavis) could not come, though Saint Andrew did. Mr. Davis has the floor."

MR. DAVIS'S ADDRESS. Mr. Davis being thus introduced, said: Spirit-ualists should be perfectly loyal to what they as-certain to be the fixed will of mother nature. It will be necessary for us to evolve the Kingdom Heaven in order to bring it to earth. It is like drawing water from a well rather than getting it from the clouds. It is necessary for us to be faithful to the eternal principles of truth. Christianity is all things to all men. The Bible is a spiritual production—a book of books, not the book of books. Many of its books do not barmonize 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 condition it gives you back the state that you reflect into it. If you want to be a Shaker, read the Bible, and it will make you a Shaker through and through. If you would be a Catholic, read it sincerely, and it will furnish you with that which you have already ac-cepted. You can adopt entirely different things from it. The reason is that there is so much of human nature in it that it comes, with sincerity, right into human nature again. It is for such faith as we get from the Bible that men will die for. They will not die for intellectual convictions. You may have intellectual convictions and be without the faith that makes the martyr. Now the supplemental phase of christianity will not be at all clear unless we understand christianity as something comprehensible. It is a system of doc-trines. If it differs from Buddhism its difference is in its departure in radical features—on problems differently answered. It says that buman nature began perfect, erred and fell, and may be resur-rected. Resurrection is to come through supernatural means. People will say they see in christianity a principle of love. Others see in it a spirtianity a principle of love. Others see in it a spiritual experience and others spiritual culture. The Universalists think it was a plan of the Divine Being to manifest His love, so that the doctrine of revenge would be obliterated. The Presbyterian thinks different, but is no less sincere. 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. Chrismust be solved through the affections. Christianity is not what the Bible makes it, but what human nature makes it. The history of christianity is a history of its modifications. The Bible will benefit you just as the water that you draw, if you are susceptible to its teachings it will do you good. If you are out of order the glory of the heavens themselves will annoy you, and it is so with christianity. It is a system not of love or Spiritualism, but a system of doctrine in regard to the fall and redemption of man. You know that christianity, or human nature, has had a wonderful history. In the past the Rible was wonderful history. In the past the Bible was considered to be enough for man to know. Em-pires rose and fell upon the affirmation of that proposition. Christianity set itself on the highest planacle of human interest. It declared that there should be no graven images, no sculpturing; 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 worshiped. Theodesius struck the final blow which threw down what was called paganism. Just think of what you are. The christians who go to meeting to-morrow call you pagans. They say that you must not listen to the unknown sources. TOU MUST NOT LISTEN TO THE SYBYL,

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 friend here (the President) calls me Saint. Blasphemy. The saints suppressed those who stood up and taught in the light of science and philosophy. A great mobile to the president of science and philosophy. light of science and philosophy. A great mob was gathered in Alexandria to treat Hypatia in a manner that transcends imagination. The temple she taught in was destroyed, its beauties obliterated and replaced by christian temples. You have only to step from Hypatia to the fathers of the church at the time of the Reformation. But the know how, at last, a time came when art united with science to bring the people to higher thought. Christianity changed with every changing condiconfistiantly changed with every changing condi-tion. It is no longer, as it was, a church of the State; it is confined fully to the action of the hu-man mind religiously. The time for the actual enforcement of its doctrines seems to have gone by. But I think that is a mistake. I think they will be more positive in their impressment than they ever were before. That will be not because of enforcement by the State, but because of misapprehensions. The advocates of progress are hiding under the church; they are saying four more words for christianity than they do for gress. Our own friends say that we must have christianly. Our Universalist friends are coquetchristianity. Our Universalist friends are coqueting with Spiritpalism. Joseph Cook is booked as
having seen inexplicable things, but he does not
condescend to yield to Spiritualism; he describes
his experiences as psychic. He will say that Spiritualism is true as a negative demonstration of
the orthodox system of christianity. Mr. Kiddle
and others have organized a movement in which I
am not invited to varieticate because I am not 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;

EVERTHING CAN BE FOUND THERE which should regulate spiritual manifestations

It will be held to contain all that is worth know-ing spiritually. The good time is coming when woman shall be man a equal. [Applause.] We have a contract on hand as reformers. The second have a contract on hand as reformers. The second phase of christianity will be the affirmation that the Bible is sufficient for spiritual purposes. The newspapers dare not give a full ventilation to this proposition, because their constituents would desert them. Society is against us; the sity is under the wing of christianity. Lucy Stone and Susan B. Anthony fought sgainst long dresses, 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 Spiritualiam acceptable. 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 Talmage the tailor, no, Talmage the minister, and listen to his offensively sacreligious 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 we have no well defined purpose. Now let the supplemental phase of christianity be that the Bible is sufficient for the spiritual cultivation of the world. The Golden Rule is not a practicable rule. It is a mere maxim of religion. You ble rule. It is a mere maxim of religion. You can not do to another as you would have him do to you. You would want a man to give you a house for nothing if you were homeless, but you

can't live up to what the Golden Rule would have you do, and you sell him the house. Affirm your own principles, do right because it is right, become harmonial men and women, and all the rest shall be added unto you.—Brooklyn Daily Eagle.

Mr. Davis was listened to with deep attention by the audience and frequently applauded. Mrs. Mary A. Gridley and Judge Wm. Colt followed Bro. Davis. Among others present were Mrs. 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 "magle staft" ever with him. May his future days be cast in sunny places and down by the green pastures and the still waters. and the still waters.

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

#### The Will of Dr. Rush.

About eleven years ago Dr. James Rush died in Philadelphia at the age of eighty-three. He was a son of Dr. Benjamin Rush, one of the signers of the Declaration of Independence. In early life he was a physician, but in time gave up his practice to devote himself to scientific and literary 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 sub 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 pubfished "every ten years, and earlier and oftener if
called for." The heirs of Dr. Rush moved to set
aside this will. They claim that any library that
accepted the bequest was bound to receive works
against religion, sound morals, and the public
welfare. They alleged the works of Dr. Rush to
be athelstical, 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 prevall, 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 af firmed the validity of the will. The court concedes that "the law, white tolerating the freest discus-sion, will never lend its hand for the protection and support of immorality; that in a land where and sound morals are recognized as the foundation atones of government, no trust can ex-lst 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 either to be admitted to, or excluded from, the libsary. He had merely expressed a preference. The words "I wish," in the clause above quoted, are in this case not mandatory, but merely directory. They were not legally binding on the executor or the legatee, and might be wholly discovered for the legatee, and might be wholly discovered for the legatee, and might be wholly discovered for the legatee. regarded 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 stand point. He is best armed to defend christianity who is familiar with the arguments against it." As to Dr. Rush's writings, the court says that if As to Dr. Rush's writings, the court says that it they are athelatical their publication can not be enforced at law. But even if this provision of the will be illegal, it can not defeat the trust, for the reason that the primary intent of the testator was to sid "a purely public charity" and that the devise to the library was for a lawful purpose and had vested.—Exchange. It would seem to be an inference from the deci-

sion, of the Supreme Court of Pennsylvania in the will case of Dr. James Rush, that,

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

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

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

# 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 misfaid in making a change of residence. The occultation of Mars which was announced to occur on the 17th of March (last month) at thirty minutes past six in the evening, is said to be something worth remembering for a life time; and the announcement has recalled the subject. The Herald says:

"Poets seem to take special interest in the plan-et Mars, regarded as a miniature world. Tennyson ong since sang of

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

The snows that glittered on the disk of Mars Have melted, and the planet's flery orb

Rolls in the crimson summer of its year." "Albeit science has not been very prone to 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; yet the planet is as ruchy as we could expect it to be if both hemispheres were covered with rosy vegetation. It might be interesting to inquire where Charles Reade learned that (as hetells us in 'The Coming Man') Mars is rosy at tells us in 'The Coming Man') Mars is rosy at certain months, and that 'It is (not 'it might possibly be') pink vegetation which gives that color at fixed periods.' Astronomy knows nothing about these certain months and fixed periods though as the transmers have observed so much as this, that the tronomers have observed so much as this, that the in other words, the clearer the Martian sky the ruddler the planet looks, irrespective altogether

A lady in Cleveland; a medium, noticed in your list, who is also a spirit artist, has a painting of Mara, with the clock vegetation" mentioned, insects, birds, animals and higher inhabitants. The inhabitants resemble our race of so-called human seings; the former are curiously unlike similar

creatures upon earth.

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

L. O. one setting, the other a crescent in the sky.

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

Items from the Pacific Coast.

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

well, and if she did not cover the whole ground she left an impression for good.

After the close of the lecture, Mrs. Foye gave notice of the new spiritualistic book store at 11 O'Farrell street, where the various spiritual publications of the day, including the Religion-Philosophical Journal, may be found. This gives Spiritualists an abundant supply of their literature, the Ban 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 scance by Mrs. Crindle, at Social Hall. The time was occupied in short speeches, recitations and readings of poetry; original and otherwise, after which the ballot tests were given by Mrs. Crindle, and in two or three instances, letters previously received by persons in the audience were copied by the control, though the letters themselves were

by the control, though the letters themselves were not present in the room, a phase of medlumship entirely new to us and very convincing to skeptice, of an intellectual power outside and beyond the

sudience or the medium.

From a portion of the speeches made, I gathered the impression that a rivalry exists between the friends of Mrs. Foye and of Mrs. Crindle, and the friends of Mrs. Foye and of Mrs. Crindle, and that the latter believe the former justly charge-able with the appearance of statements derogatery to the mediumship and integrity of Mrs. Crindle. This seems a gity; here are two ladies, whose medial 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 of materialization should be sought to be developed in connection with any other.

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

unanimous in its requirement.

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

ROLLING STONE.

# Anent Hevivals.

We have been taken to task by the temperance exhorter of the Messenger for intimating that temperance revivals are, in common with revivals of every kind, ephemeral in their nature. We are told that no "great revival has ever taken place since the formation of human society but what much good was the result," and this assertion he proves by rambling allusions to a book called the Bible. This is not logic, and if the Reverend editor of the Messenger thinks it incumbent upon himself to overthrow our resulting the should be incumbed. self-to overthrow our position he should bring something better than stale aphorisms and Bible quotations to the water "Young man," he con-tinues, "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 review lipterchangably shows that you know the meaning of neither. There is no room here to srgue 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 ephemeral; that the effect in one case is subjecephemeral; that the enect in one case is subjective and in the other objective. Reformations, whether in individuals or masses, are a gradual enlightenment from within, while revivals are invariably manufactured to order. All the great reformations of the world have proceeded slowly, like the movement of an Alpine glacier; their great strength lies in the fact that the reason of a people has been awakened by subjective action to a new condition of thought. Revivals, on the contrary, are like hot house mushrooms, and have the same lease of life. Reformations have ever figured in history; revivals find there no place; and that revivals produces and that revivals produces. and that revivals produce no lasting good we can adduce the evidence of Buckle's "History of Civ. adduce the evidence of Buckles "History of Civ-ilization" and Draper's "Intellectual Development of Europe," which certainly should be recognized as sufficient authorities. A familiarity with the science of psychology will show up the true in-wardness of these manufactured nevivals, and inwardness of these manuscured as the law of philosophy, which says that action and reaction are equal, are false, then this hot-house convert-having been affected only on the surface—will relapse into his former condition just so soon as the natural effect of that mental stimulus has been expended. But just at this point is where the great evil of re-vivals comes in. Having professed a conversion while in this condition of mental intoxication, he too often has not the moral courage to-fall back into his true position, but keeps up a pretense of conversion perhaps ever after. Now, we boldly make the statement that nearly every one of the make the statement that hearly every one of the backsliders and hypocrities in churches and temperance organizations are those who were garnered into the fold under the preaching of some Mcody 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 to be cast into the ery lowest depths of that gulf bridged by Al Birat.—Entern Illinoism.

# Wanted.

The address of the gentleman who had the con-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 at the supper table. Please address M. A. Waugh, Clipter Blaumold Co. Lowe. per, Ringgold Co., Iowa.

But a few years since, the churches were fight. ing Mesmerism as persistently as they are now opposing Spiritualism, and yet they are short, aighted 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 fall to see a ray of, it, and have no real belief in the existence of the spirit after it drops the visible form.

The Labors of A. J. Fishback.

To the Editor of the Religio-Philosophical Journal: I wish to inform you that the old saying is true, "That the world surely moves," and it has been fully demonstrated by the people of Milton and Time, villages only four miles apart: Brother A. 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 inmy life saw such a change in the minds of the people with reference to Spiritualism, particularly with our Mathedist friends, who seemed to rejoice that Brother Fishback had been sent into our midst; and why should they not, as it is but one short step upward for them to become Spiritualists? I am ratisfied 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 cloquent 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

a friend of humanity; has a good word to say for everybody and seems only to see the beautiful in every thing. We are now ripe for a test medium, and hope one will soon come this way. He would be welcome and well paid.

A. L. FOREMAN.

Milton, III.

Sarah E. Somerby, M. D., of New York, writes: I have read in a late number of your paper, the letter of W. W. Currier, of Haverhill, Mass, in regard to the manifestations occurring through Harry Powell. I hope your readers will not be mislead by Mr. Currier's letter. -We have here in New York, investigated Mr. Powell's mediumship thoroughly. I say "we;" I mean by that many of our most prominent Spiritualists as well as the most investrate skottles, never in any well as the most investrate skottles, never in any well as the most inveterate skeptics; never in any instance has fraud been detected. I have had repeatedly my finger taken by Mr. Powell and made to write out names and sentences. Mrs. Spence will testify to the same thing; sometimes there has been a chalky matter form upon the end of the finger, as as to be server by these present; this has been seen by a dozen by those present; this has been seen by a dozen persons in the full glare of gaslight. It may be possible that pleces of pencils have been made; if so, then they were made by invisible power. Let us be careful in our exposure of fraud that we do not jump too hardly to conclude a and thereby in the formal our exposure of the second of the s hastly to conclusions, and thereby injure innocent mediums, especially those whose lives at the best are far from being happy ones.

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

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

C. R. Sylvester writes: I can not do with, out the Journal, for it is meat and drink to our

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

# Notes and Extracts.

Love, faith, patience—the three essentials of a

Pressure comes through toll and not by selfindulgence or indolence.

It your God is really high enough to be a pure ideal, it will draw you up.

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

Find earth where grows no weed and you may

and a heart where no error grows. Drunkenness places man as much below the level of the brute as reason elevates him above

Every good picture is the best of sermons and ctures. The sense informs the soul. Whatever you have, have beauty.

Nothing is so wholesome, nothing does so much for people's looks, as a little interchange of the small coin of benevolence.

The beautiful is a manifestation of the secret aws of nature, which, but for this appearance, had

been forever concealed from us. The powers of mind, when they are unbound and expanded by the sunshine of felicity, more frequently luxuriste into follies than blossom into

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

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

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

star in heaven. The object of spiritual revelations is to invite the soul from the alluring acenes of morbid af-fection, to prepare the mind for nobler loves, for higher joys and more enduring pleasures, than can be found in the fading, puerile and airy phan-toms of earth reverses.

toms of earth scenes and sensuous enjoymen As the rich stores of artistic beauty adorn the world; as literature embodies though but faintlysomewhat of mind and spirit potency; as music lends her subtle charm to life and rounds its angles and allays it's strife, may we look to the In-finite Soul, and view Him shining out through

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

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

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

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

### Sexual Physiology.

A Scientific and Popular Exposition of the Fundamental Problems of Sociology.

By R. T. TRALL, M. D. 12mo., 304 pages, Blustrated, Price, \$1.00;

Postage, 10 Cents.

This justly possilar work, conveying suchs large amount of valuable innermalion, has aircealy passed through thirty chitions, and is having an extensive sale. For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

### The Psycho-Physiological-Sciences, and their Assailants.

Being a response by Alfred R. Wallace, of, England, Prof. J. R. Buchanan, of New York; Darius Lyman, of Washington; Epes Sargent, of Boston; to the attacks of Prof. W. B. Carpenter, of England, and others. Pp. 216. Paper 50 cts' Postage, 5 cts.

This pamphiet contains unanswerable arguments against the fallactous and dogmatic assertions of Prof. Carpenter and should be read by all who desire to investigate the psycho-physiological sciences. For sale, wholesale and retail, by the Religio-Philosophical Publishing House Chicago

AN EXTRAORDINARY BOOK.

#### THE MODERN BETHESDA; Or, THE GIFT OF HEALING RESTORED.

Or, THE GIFT OF HEALING RESTORED.

Being some account of the L'fe and Labers of Dr. J. R. Newton, Healer, with observations on the Nature and Source of the Healing Power and the Conditions of the fixed Sec. Cise. Notes of valuable Auxiliary Remedica. Realth Maxima, etc. Edited by A. E. Newtons.

The above is the title of a work just issued from the press. The fame of Dr. Newton as a healing of the sick, during the last twenty years and more, has algreed throughout the civilized world; and many thousands of sufferers. "afflicted by almanner of diseases." In this and foreign lands, have borne eager and grateful testimony it the relief, more or less marvelons, that they have received itterally from his hands.

The work as a whole adduces an overwhelming mass of evidence, much of it from living witness es, in favor of the reality of the healing power. A excetch of the early life of Dr. Newton is given in the book.

It is printed on the paper, and contains a likeness of Dr. Newton. Cioth bound octavo, 40 pages. Price \$2.01; postage free. For sale wholessle and retail by the Religio-Philosophical Publishing House, Chicago

#### OLD THEOLOGY TURNED OR.

RIGHTSIDE UPSIDE DOWN: BY A METHODIST MINISTER

Resurrection of the Dead, the Second Coming of hrist; the Last Day of Judgment, showing from the Brand-point of Common Bense, Reason, Brience, Philosophy., and the Bible, the Utter Folly there is in the Doctrine of a Literal Resurrection of the Body, a Literal Coming of Christ at the End of the World, and a Literal Judgment to Follow.

By T. B. TAYLOR, A. M., M. D. Price, paper, \$1.00; postage free. Cloth, \$1.25, postage, Osc.

. For sale wholeshe and retail, by the Publishers, limitate Philosophical Publishers liouse, Chicago.

ROPP'S

Easy Calculator

Is used by thousand of farmers, mechanics and business med, whospeak in the highest terms of its practical stillity and convenience. Its wonderful simplicity enables even the most literate to calculate suith absolute accuracy and appeal; while its original and rapid methods delight and benefit the most scholarly. Its entirely new system of tables shows, also granne, the correct value of all kinds of grain, stock, hay, cost, lumberand merchandise, of any quantity and at any price; the interest on any sun; for any time, at any rate per cent; measurement of lumber, bogs, cisterns, granaries, wagon beds, competity, wages for hours, days, weeks and months, etc. It is well and nearly gotten up, in pocket-book shape; is accompanied by a silicate slate, diary, and pocket for frapers. It is unquestionably the most complete and practical Calculator ever published.

Cloth, \$1.00; Morocco, \$1.50; Russia, gilded, \$2.00.

". For sale, wholesale and retail, by the RELIGIO PHILO Chicago, Chicago, Chicago, Chicago,

# PRE-NATAL CULTURE,

Being Suggestions to Parents relative to Systematic Methods of Moulding the Tendencies of offspring before Birth.

By A. E. NEWTON.

"The best work ever written on the subject. Everybody should own, read, and be guided by its valuable suggestions."

—Mrs. Dr. Winslow, Ediress of The Alpha. "It is well and carefully and conscientiously written, and will be of service to a great many people." - Dr. Helbrook. Editor of Herald of He. 11A. Price, paper, 25 cents.

\*For sale at the office of the Religio-Philosophical Pub-lishing House, Chicago.

# Works of Robt. Dale Owen

THREADING MY WAY: or, Twenty-Seven Years of Annablography. A most interesting volume: a narrative of the first twenty-seven years of the author's life; its adventures, errors, experiences; together eith reminiscences of notes personages whom he met forty or fifty years since. Price, N.50; postage free BYOND THE BREAKERS: A Story of the Present Day. Finely illustrated. This story of village life in the West, is in its narrow and interior meaning, a producedly spiritual story, through and by whose numberless incidents scene, characters and narrations is illustrated the great truth of Spirit-life and communion. Cloth, \$1.50; postage 10 cents. Paper, \$1.00; postage 6 cents.

FOOTF ALLS ON THE BOUNDARY OF ANOTHER WORLD. With narrative illustrations. This is a standard work, without which no library is complete. The author's comprehensive researches are mainly directed to the evidence of spontaneous manifestations from the Spirit World, and to this end ancient and modern times and people are made to continue authorite facts in large numbers. The many-phased phenomena are carefully analyzed and compared, and the general fendency of all, show its demonstrate the reality of a spiritual world in immediate relationship with the material. The spirit and temper of the book are sincere and ground, and the entire, subject is presented with the atmost clearness and felicity. Cloth, \$1.50; postage 12 cents.

DEBATABLE LAND BETWEEN THIS WORLD AND THE NEXT. The mini and temper of the book are sincere and scanning, and the order of the story of the story of conclusive proof, aside from historical evidence, of immortality. It shows that we of to-day have the same evidence on that subject as the apostice head. More than half the volume consists of narratives in proof of this book is to afford conclusive proof, aside from historical evidence of the show has demonstrated to seriously proof, aside from historical evidence of the subject as the apostice head. More than half the volume consists of narratives in proof of this pook is to a

"For sale, wholesale and retail, by the RELIGIO-PHILO-SOPHICAL PUBLISHING HOUSE, Chleago.

# The most Complete and Authentic history of

# THE DEVIL Reduced in Price,

NOW SOLD FOR 35 CENTS,

THE BIOGRAPHY. OF

SATAN:

OR A HISTORICAL EXPOSITION OF THE DEVIL AND BIS FIEBY DOMINIOSS,

. DISCLOSING THE ORIENTAL ORIGIN OF THE SELTEP IN

# A DEVIL

# And Future Endless Punishment:

ALSO, The Pagan Origin of the Scripture, terms, "Bottomless Pit."

"Lake of Fire and Brimstone," "Keys of Hell," "Chain of Darkness," "Casting out Devils," "Everlasting Punishment," "The Worm that never Dieth," etc., etc., all explained. Now going through the Tenth Edition

" Fear hath torment."-John Iv: 18. One hundred and twenty-five pages, printed from new

plates, in large, clear type, paper covers. PRICE, SS CENTS.

FOR sale, wholesale and retail for the RELIGIO-PRILO
ICAL PUBLISHING HOUSE, Chicago.

# NORA RAY,

THE CHILD-MEDIUM.

A Captivating Book. This is a story of remarkable Spiritonlistic power and bean-ty, depicting in glowing language the wonderful events in the life of the child Nora, and the phases of incluments which she manifested. Paper, 170 pages. Price Moents, postage free.

For sale, wholesale and retail, by the RECIGIO-POILO-SOPHICAL PERLISHENG HOUSE CHICAGO. AHE.

# PROOF PALPABLE

IMMORTALITY.

Being an Account of the Materialization Phenomena of Modern Spiritualism, with Re-marks on the Relations of the Facts to Theology, Morals and Religion.

By EPES SARGENT.
Author of 'Planchelte, a History of Modern Spiritualism, "ext.
Price, paper covers, 75 cents, postage free; eleth,
\$1.06, postage free.
'. 'Por sale, wholeade and retail, by the Randon-Pantosouncal Pralisms House, Chicago.

### Tobacco And Its Effects. A PRIZE ESSAY.

Showing that the Use of Tobacco is a Physical, Mental, Moral and Social Evil.

By HENRY GIBBONS, M. D., of San Francisco, Cal., Professor of Materia Medica in Tolland Medical College, and Editor of the Pacific Medical and Surgical Journal.

This is a very thorough, scientific and comprehensive direct of the laws of life, and the therapeutic action of Tobacco upon the numan system, and should be read by everybody. Price, 20 Cents.

\*. \*For sale, wholesale and retail, by the RELIGIO PHILO OPHICAL PUBLISHING HOUSE Chicago.

# Vital Magnetic Cure,

VITAL MAGNETISM

Application to the Treatment of Mental and PHYSICAL DISEASE. BY A MAGNETIC PHYSICIAN.

In this volume of 215 papes the author furnishes the key to much which has here to fore been locked up in injustery. It is a work which should be read by all who desire to understand the laws of the and their relations to others. Price Reduced from \$1.50 to \$1.25; postage 8 cents ". For sale, wholesale and retail, by the RELIGIO-PHILO-SOPHICAL PUBLISHING HOUSE, Chicago.

# HENRY SLADE.

CABINET PHOTOGRAPHS

DISTINGUISHED MEDIUM,

PINISHED IN THE HIGHEST STYLE OF THE ART, FOR SALE AT THE OFFICE OF THIS PAPER.

Price, 50 Cents.

### Sent by all, securely guarded against solling or cracking. ddress Heligio-Philosophical Publishing House, Chicago. LECTURES

COL. ROBERT G. INGERSOLL. "MISTAKES of MOSES," "SKULLS,"

> "GHOSTS," "HEL." ALSO,

COL. INGERSOLL AND HIS CHICAGO CRITICS,

A LECTURE BY REV. JAS. K. APPLEBEE,

Pamphlet Form, Each Five Cents.

\*, 'For asle, wholesale and retail, by the RELIGIO-PULC-soruical Publishing House, Chicago.

### DO YOU WISH TO UNDERSTAND THE

Science of Spiritualism, ITS

PRINCIPLESP READ THE

ARCANA OF SPIRITUALISM; A Manual of Spiritual Science and Philosophy

BY HUDSON TUTTLE.

We have received a supply of the English Edition, containing a fine photograph of Mr. Tuttle. Of this remarkable volume A. J. Davis says, "It is a bright, wholesome, beautiful book, and bears in every line the royal badge of integrity, industry, and inspiration." The seff-evident integrity of motive which breathes out wholesome facts and apt illustrations on every page, pours a sacred authority over the entire production."

Judge Edmunds wrote of it on first appearance; "This work is professedly that of spirit communion. "
Iris—all of it—well worth the perusal." Eugene Crowell, M. D., writes:-"'The Arcana of Nature' is one of the very best philological expositions of Spiritualism that has yet appeared."

"The 'Arcans of Nainra' is a perfect encyclopedia, not only of a spiritual fact, but of the whole nature of man."

-London Human Nature.

PRICE, \$1.50. POSTAGE, TO CENTS. For saie, wholesale and retail, by the RELIGIO-PHILO

# THE WATSEKA WONDER

A STARTLING-AND INSTRUCTIVE PSYCHO-LOGICAL STUDY AND WELL AUTHEN-TICATED INSTANCE OF

Angelia Visitation.

Mary Lurancy Vennum, BY E. W. STEVENS.

BY E. W. STEVENS.

With comments by Joseph Rodes Buchanan, M. D. Professor of Physiology, Anthropology, and Physiologial Institute of Medicine, in the Eclectic Medical College of New York; D. P. Kayner, M. D. Brittan, M. D., and Hudson Tuttie.

To flembers of the various learned professions we especially commend this narrative. We believe the history of the cases as birein tool to be strictly true. The account is given in a modest, unassuming way, with no attempt to exaggerate or enlarge; it could have been made far more thrilling and yet have remained within the bounds of truth, it will be observed there is no chance for the witnesses to have been honestly mistaken and to have thought they heard and saw that which in fact they did not. Either the account is in exact accordance with the instea or the author and witnesses have willfully prevaricated. The evidence which we publish herewith as 40 the credibility of the Roff family, could not be stronger; and the reputation of R. W. Sievens la equality good; the publisher has known him for years and base implicit confidence in his verscity.

The case of Lurancy Vennum, is not by any mean-an isolated one, and there are others which in some respects are even more remarkable. Yet on account of its recent occurrence and the facilities for investigation, we believe this case deserves and demands the careful, candid, unbiased consideration, not only of professional men, but of all who are the terested, either as advocates of a future existence or as disbelievers thereig.

This narrative will prove a most excellent

MISSIONARY MISSIVE. It will attract the attention of thousands who as yet have had no experimental knowledge of the truth of SPIRIT PHENOMENA,
and from its well attested character will force obtriction of
the entire truthfulness, thereby bringing to many a dispond-

Joy Inexpressible.

The pamphlet is in octavo form, printed on good book paper and illustrated with a Portrait of Lurancy Vennum

Price, 15 ets. Per Copy, 10 Copies for \$1.00. Postage Free.

'For sis, wholessle and retail, by the Heligio-Philosophical Publishing House, Chicago.

THE CHICAGO & NORTH-WESTERN RAILWAY

-) IS THE (-Oldest, Best Constructed, Best . . . Equipped,

RAILWAY OF THE GREAT WEST.

It is to-day, and will long remain the Leading Railway of the West and North-West. It embraces under one Management

2,380 MILES OF ROAD and forms the fellowing Trunk Lines. and forms the fellowing Trunk Lines,
"Chicago, Council Bings & California Line,"
"Chicago, Slouk City & Yankton Line,
"Chicago, Clinton, Dubnane & La Crosse Line,
"Chicago, Freeport & Dubnane Line,"
"Chicago, Bt. Paul & Minneapolis Line,"
"Chicago, Bt. Paul & Minneapolis Line,"
"Chicago, Miwankee & Lake Superlor Line,"
"Chicago, Green Bay & Marquette Line,"



Map of the Chicago and Northwestern Railway.

It is the only Road' in the West running the celebrated ullman Hotel Cars between Chicago and Council Bluff.

It is the only Road running the Pullman Palace Sleeping are either way between Chicago and St. Paul, Green Bay, receport, La Crosse, Winons, Dubuque, McGregor, Milwan-

Tickets over this route are sold by all Coupon Ticket Agenta
in the United States and Canadas.

Hemember, you sak for your Tickets vis the Chicago &
North-Western Rallway, and take none other.

MARVIN HUBBITT.
Gen'l Mang'r, Chicago, Ill.

Gen'l Pass- Ag't, Chicago, Ill.

77-18-29-17

### RAIL ROADS .- TIME TABLE.

CHICAGO AND NORTHWESTERN. Ticket Office-61 Clark street, Sherman House, and at depota COUNCIL BLUPPS AND ONAHA LINE. Depot corner Wells and Kinzie streets.

10:30 a m 10:31 a m 10:30 a m 10:30 a m 10:30 a m 10:31	7:00 a m
Pdiman-Hotel Cars are run through, between C Omaha, on the train taxing thicago at 10:30 a. m. road runs these celebrated cars west of Chicago. FREEPORT LINE.	No other
7:30 a m Maywood Passenger 1:30 a m Maywood Passenger 9:15 a m Freeport, Rockford & Dubuque 10:15 p m Freeport, Rockford & Dubuque 12:00 m Elmhurst Passenger 4:30 p m Rockford and Fox River	13 a m 13 p m 13 p m 13 p m 10 5 a m 10 5 a m 10 5 a m
6:15 p m Junction Passenger	*8:15 a m

Norw -On the Galena Division a Sunday passenger train

Returning, will leave Chicago at 1:15 p. m.
HILWAUKEE DIVISION.
<ul> <li>Depot corner Canal and Kinzle streets.</li> </ul>
8:00 a m 'Milwaukee Fast Mail '4:00 p m 8:00 a m 'Milwaukee Special (Buildays). 4:00 p m 10:00 a m 'Milwaukee Kapresa. '7:45 p m 5:30 p m 'Milwaukee Kapresa. '10:20 a m ' 1:00 p m Wilmerka Passenger (daily). 23:40 p m 9:10 p m Milwaukee Night Express (daily). 46:45 a m MILWAUKEE DIV'N LEAVES WELLS ST. DEPOT
11:30 a m*   Lake Forest Passenger   2:30 p m   4:10 p m* Kenosh* Passenger   7:500 a m   5:50 p m* Winnetka Passenger   7:15 p m   5:30 p m* Waukegan Passenger   7:15 p m   6:15 p m* Lake Forest Passenger   7:25 a m   11:50 p m* Highland Park Passenger   11:50 m   11:50 m
Depot corner Canal and Kinzie streets.
\$180 a m "Green Bay Express

4:45 p m \* Fond du Lac Passenger ... \*10:45 a m \*1:50 p m \* Desplaines Passenger ... \*7:50 a m \*1:50 p m \* Barrington Passenger ... \*8:15 a m \*1:50 p m \*1:51. Faul and Minneapolis Express ... \*7:50 a m \*1:50 p m \*1:50. Passenger ... \*4:50 p m \*1:50 p m \*1: \*RECEPT Sunday. +Except Saturday. 1Daily. | Except

CHICAGO, ROCK ISLAND AND PACIFIC. Depot, corner Van Buren and Sherman streets. City ticket office, % Clark street, Sherman House. Leave.
7:50 a m
0:30 a m
f/msha Kipress.
9:30 a m
f/msha Kipress.
9:30 p m
Fers Accommodation
10:30 p m
Sught Express.
BLUE ISLAND ACCOMMODATION.

Saturdays and Thursdays only. CHICAGO, ALTON & ST. LOUIS, AND CHICAGO KANSAS CITY & DENVER SHORT LINE.

Union Depot, West Side, near Madison street bridge, and Twenty-third street. Ticket offices at 50 Clark St., Grand Pacific Hotel, and Palmer House. Leave,
12:30 p m Kansas City and Denver Fast Express,
via Jacksonville, Ill., and Louisians,
Mo.

5:00 a m Springfield; St. Louis and Southern Express, Main Line.

5:00 p m Kansas City Night Express

5:00 a m Motile and New Orleans Express,
9:00 a m Peoria, Burlington and Keckuk Past

Express, via Main Line

5:00 p m Springfield, St. Louis and Texas Fast

Express, via Main Line

5:00 p m Pekin and Peoria Express,
9:00 a m Strator, Wenon, Lacon and Washington Express

5:00 p m Orleand Dwight Accommodation,
J. C. McMulliy General Manager. \*3:40 p m \*3:40 p m

J. C. McMullin General Manager.

James Charlton, General Passenger Agent. REPLANATIONS OF REPERIENCES.—"Daily except Sundays.

\*REcept Saturdays. 1Daily. Except Mondays. | Except Saturdays and Sundays. TExcept Sundays and Mondays.

Sundays only. Fluursdays and Saturdays only. Saturdays only.

# Babbitt's Chart of Health.

Dr. E. D. Babbitt has prepared a large, handsome Chart of Mealth, over a yard long, to be hung up in homes, schools and lecture-rooms. The following are some of its headings: The Laws of Nature; The Law of Power; The Law of Harmony; How to Promote Health; How to Destroy Health; How to Cure Disease; How to Dress; How to Est; What to Eat; How to Sleep; How to Barne, etc., teaching people to be their own doctors on the powerful and yet simple plans of Nature.

Price Scents, postage 10 cents.

"Por sale, wholesale and resall, by the RELIGIO-PHILO-SOPRICAL PUBLISHING HOUSE, CHICAGO.

# RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion.

NOTICES set as reading matter, in Minion type, under the head of "Business," forty cents per line for each insertion.

Agate the measures fourteen lines to the tuch Minion type measures ten lines to the inch. Terms of payment, strictly, cash in advance

as Monday noon, for insertion in next issue, earlies when possible.

# Golden Medical Discovery

Dr. Pierce's Golden Medical Discovery enres all Humors, from the worst Scrofula to a common Blotch, Pimple, or Kruption, Erystpelas, Salt-rheum, Fever Sares, Scaly or Hough Skin, in whort, all diseases caused by ball thood, are conquered by his powerful, purifying, and invigorating medicine.

Especially has it manifestel, its potency in curing Tetter, Rose Rash, Rolls, Tarhuncles, Sore Eyra, Scrofulous Sores and Swellings, White Swellings, Golfre or Thick Neck, and Enlarged Glands.

If you feel stul, drowsy, debilitated, have sallow color of skin, or yellowish-brown spots on face or body, frequent headache or dizziness, bad thate in month, internal heat or chills alternated with bot flushes, irregular appeting and toogus coated, you are suffering from Torpid Liver, or "Billouaness." As a remedy for all such cases Dr. Pierce's Golden Medical Discovery has no equal, as it ebests suffer in the radical cures.

In the cure of Bronchitis, Severe Coughs, Weak Lungs, and early stages of Consumption, it has astonished the medical faculty, and eminent physicians pronounce it the greatest medical discovery of the age. Sold by druggists.

No use of taking the large, repulsive, nauscous pills. These Pelicia (Little Pills) are searcely-larger than mustard seeds.

Being entirely vegetable, no particular care is required while using them. They operate without disturbance to the while using them. They operate without disturbance to the while using them. They operate without disturbance to the while using them. Impure Blood, Pain in the Shoulders, Tightness of Chest, Diziness, Sour Eructations from Stonach, Had Jasté in Houth, Billous attacks, Pain in region of kidneys, Internal Fever, Beated feeling about Stomach, Rush of Blood to Head, take Dr. Pierce's Pleasant Pagative Pellets.

WORLD'S DISPESSABLY MEDICAL ASSOCIATION, Prop'rs, Suffalo, V. Y.

MINNES

# CHICAGO, ROCK ISLAND & PACIFIC R. R.

IS. THE GREAT CONNECTING LINK

Its main line runs from Checago to Council

Biffs, proving through Joliet, Ottawa, La Salle,
themsee, Motine, Bock Island, Davenpert, West
Laberty, Lorac Hy, Marengo, Browlyn, Grinnell,
Bes Moines ether capital of Iowa, Stiaget, Atlantic, and Avoca; with branches from Bareau
Junction to Peorial, Wilton Junction to Muscatine, Washington, Fairfield, Eldon, Belkrap,
Contreville, Princeton, Trenton, Gallatin, Caperon, Leavenworth, Atchison, and Kansas City.
Washington to Sugurney, Oskalowa, and Kansas
tills; Kessink to Parmineton, distantant, Caperon, Leavenworth, Atchison, and Kansas City.
Washington to Sugurney, Oskalowa, and Kansas
tills; Kessink to Parmineton, distance and Kansas
tills; Kessink to Parmineton, distance and
Willerset; Admineto Lewis and Laberty
Hills, Cakablessa, Pella, Monroe, and Des Moines;
Newton to Mearce; Hes Moines to Indiancha and
Willierset; Atlantic to Lewis and Laberty
Hills, Cakablessa, Pella, Monroe, and Des Moines;
Newton to Mearce; Hes Moines to Indiancha and
Willierset; Atlantic to Lewis and Laberty
Have from Chicago into the State of Ransas.

"Through Express Passenger Trains, with Pulman Palace Cars attached, agerun each way daily
between Chicago and Proble, Kansas, City,
Council, Bleffs, Lakavenworth and Archison. Through Express Passenger Trains, with Pulman Palace Cars attached, agerun each way daily
between Chicago and Proble, Kansas, City,
Council, Bleffs, Likavenworth and Archison. Through Express Passenger Trains, with Pulman Palace Cars attached, agerun each way daily
between Chicago and Proble, Kansas City,
Council, Bleffs, Likavenworth and Archiman Palace Cars attached, agerun each way daily
between Chicago and Proble, Kansas

"Through Express Passenger Trains, with Pulman Palace Trains, w IS THE GREAT CONNECTING LINK BETWEEN THE EAST & THE WEST!

PULLMAN PALACE CARS are run through to PEORIA, DES MOINES, COUNCIL BLUFFS, KANSAS CITY, ATCHISON, and LEAVENWORTH.

Tickets via this Line, known as the "Great Rock Island Route," are sold by all Ticket Agents in the United States and Canada.

For information not obtainable at your home ticket office, address, NO CURE!

# 173 South Clark St., Chicago, may be consulted, perof charge, on all clironic or nervous diseases. Dr. J. Krass is the only physician in the city who warrants curse or no pay. Finest illustrated book extant; 536 pages, beautifully bound; prescriptions for all diseases. Price \$1, postpaid. 27 5 29 7

Dr. KEAN,

BEYOND THE VEIL A very attractive work of this fifte has lately been based. Though profoundly phile-soluted, this book is of a very popular character; and illustrateding the grave traths it teaches its pages have been pronounced exciling as a romance—bewitching as a fairy tale. Friends of the chief inspirer, Ranbollen, should, at least, seek to see and read it. Cloth, with steel-plate engraving of Dr. Randouph, price \$1.50. \*.\*For sale, wholesale and retail, by the Baliulo-Pullo-sophical Publishing House, Chicago.

KIDDER'S SECRETS OF BEE-KEEPING.

One of the most reliable REE-Books now in use. It touches on over a hundred points pertaining to Bee-Keeping. It is a guide to the Bee Keeper in every department of the manage-ment. It is gotten up in condensed form, and contains as much matter as many a two-dollar book.

Boards, 75 cents; postage 5 cents.

". "For sale, wholesale and retail, by the RELIGIO-PULO-POPHICAL PUBLISHING HOUSE, Chicago. Incidents in My Life.

SECOND SERIES.

We have in stock several handred copies of this work, By D. D. HOME, the Medium. They are a Jon LOT propured outside of the regular trade, and walntend to give our readers the benefit of our bargain.

DANIEL DOUGLAS HOME, is a name known throughout the world, and everything per-taining to his life and experiences as a medium possesses an interest of an unusual character. The book is a izmo. bound in cloth, and containing 71 pages, printed on heavy paper. The standard price at which it is listed and sold, is \$1.50. We will close out the lot now in stock, to readers of this pa-per, for Seventy-five Cents Per Copy, Postage Free.

### Address Religio-Philosophical Publishing House, Chicago, ORGANIZE! ORGANIZE!

RECORD BOOK WITH FORM OF OR-GANIZATION, BY-LAWS AND BLANKS NOW BEING GENER-ALLY ADOPTED IN FORM-ING SOCIETIES OF SPIRITUALISTS.

ThisRecord Book is just what is needed. At every point where Spiritualists can gather, an organization should be effected, even though the number of members be ever so amail. Buch a society forms a nucleus, which will attract to it with proper management the best minds of every community, and bodities for the investigation of Spiritualism and for obtaining lectures, will seen be all-that can be desired. The Constitution printed in this book is such that every person searching petrystic, can subscribe to it, whatever may be his fedjed. In addition to the printed matter, the book contains two hundred biasis pages to be used in keeping the record.

Price, St.-Co., Postage Free.

\* For mic, wholesale and retail, by the Excisio-Paillo-sofficial, Printigative House, China

DEATH,

E. KT. JOHN, Geb Trt. and Passer Agt., Chicago, III,

in the Light of the Harmonial Philosophy, By MARY P. DAVIS,

A whole volume of Philosophical Truth is condensed into this little pamphlet, Mrs. Davis has developed with rare faithfulness and school, the pure principles of true Spiritualism. The servoral may find consolation in these pages, and the doubtful, a ferm foundation and a clear a school. Price, postage paid, 15c. per copy. Eight copies for \$1. In handsome cloth binding, 30c.

"For sale, wholesale and retail, by the lithioto-Philosophical Publishing House, Chicago.

# SCATTERED LEAVES FROM The Summer-Land,

A POEM: BY B. T YOUNG,

This Poem consists of Four Parts, with an Appendix con-taining a few of the many Scripture texts bearing upon the subjects treated.

Price, 50 cents; postage 3 cents. ". For sale, wholesale and retail, by the Rulisio-Paulo-OPRICAL PUBLISHING HAVES, Chicago.

Leaves From My Life: A Narrative of Personal Experiences in the Career of a Servant of the Spirits; with some account of American Spiritualisms as seen during a tw. lvemonth's Visit to the United States.

By J. J. MORSE.

Illustrated with 1000 Photographs. This work, received from London, furnishes in a succinct manner evidence of the, interest of our friends in Spirit-life in our welfare, illustrates the idealof Spirit Control/and its value when rightly understood and employed in developing the individual powers of injud. 156 pp. Frice Beta, For sale, wholesale and retail, by the Religior Thilosophical Publishing House, Chicago.

The Golden Melodies. A NEW COLLECTION OF Words and Mysic

FOR THE USE OF LYCEUMS, CIRCLES AND CAMP MEETINGS.

By S. W. TUCKER. This book is not a collection of old music ve-published, but the contents are mostly original, and have been prepared to meet a want that has long been fell over the country for a fresh supply of words and music.

ORIGINAL PIECES O RIGHN ALL PIKCES!

Described a Land of Fadeless Resaty: Ob, show me the Spirit's liminorial Abode; fewest Meeting There; Longing for Home: My Arbor of Love; Moying Homeward; Jehall know his Angel Name; Waiting 'mid the Shadows; Beautiful Land of Life; The Willing Worker; Home or Kest; Trust in God; Angel Visitants; Sweet Recolections; Looking Over; Gathered Home; What is Heaven?; Beautiful City; Not Yet; Looking Beyond; Let Men Love One Another; Strike all your Starps; Tenting Nesser Home; Wedcome Them Here; Voices from the Better Land; Chantone to Me; Invocation Chant.

We shall Meet on the Bright Celestial Shore; Angel Care; They'll Welcome us Home; Welcome Angels; Come, Gentle Spirits; Repose; Sweet Hour of Frayer; Chant; Moring Homeward; Come up Hither; Rethan; Only Walding; Evergreen Shore; Gone Before; Chant—Hymn of the Creator; Presedent Progrees; Chant—By-and-By; Shall we Know Each Other There?; Angel Friends; Gentle Words; My Home beyond the River; Just as I Am; Sow in the Mora thy Seed; A Calley, thoughle of Heaven.

Expert Scenale, Vertical Committee of the Seed; A Calley

Hought of Heaven.

Taper 25 conta, postage free; 12 copies, paper, \$2.50; 25 copies, and upwards to one address at the rate of 25 conta part copies, who easily the RELIGIO-PHILO-SOPHICAL PUBLISHER HOUSE, Chicago.

Continued from First Page.

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

There is a good deal of unconscious hum-

bug in the worship of "nature." There is very little in nature which may not be im-

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

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

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

the radical change in the intellectual at-

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

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

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

The introduction of an outside hand into

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

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

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

If "first love" is God's sifting machine in the matter of marriage, it is pretty evident that the meshes of that sifter are much too large. It is time for a fine sieve. This, however, is a part of that sentimental worship of "nature;" out of place in this age, and especially superannuated in discus-sions of this kind. Nature has very few sifters—especially social ones—which are not too coarse for practical use. All methods of education or discipline, physical and mental, are simply adjustments and adaptations of nature, and nature's instruments.

The people who believe that no guidance or selection should be exercised in marriage, but that the indication of "first love" should be blindly waited for, belong to what is known as the "inspirational school." It includes the preachers who refuse to make special preparations for a sermo, and go into the pulpit trusting to be lockly inspired with the word; and the physician who will not be fettered by the study of therapeutics, but believes that each disease has, growing somewhere in the woods, a corresponding weed specially intended for its cure. That Mr. Cook does not belong to this school proves no fault in the classification, but inconsistency in the phenomenon. His main argument in support of this doctrine of first love as a regulator of marriage, is that the best poets have sung about it often-

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

rather than chance the terrible cures.

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

This doctrine of Mr. Cook's, besides its firect 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 detructive social heresy-free love. In fact, it is the main argument used by its advocates. Little matters like civil contracts and secular policy should not stand in the way of a divine indication, and as a large proportion of unions have been formed without any reference either to fitness or divine indications, it results-under the gospel of love according to Cook-that whenever each meets his, or her, true 'affinity" the 'harmonious complement' -the "divinely indicated" - God's purposes must be no longer crossed; the higher union must be accomplished, regardless of mere social luggage, or utilitarian considerations.

So runs a man's sense away, when, with 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 theother. The status of investigation in that matter does not justify such a statement, and Quatrefages and other investigators find the rule to be the other way; that the inferior race is lifted. There is no necessity, however, for such a consideration.

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

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

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

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

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

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

ARTICLE I .- This organization shall be

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

ART. II.—Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations, and nothing in the name or constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief, or as defining the position of the Association, collectively considered, with reference to any such opinion or

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

FREEDOM-CHARACTER-FELLOWSHIP. The general purpose of the Free Religious Association is to liberate religion from bondage to every kind of ecclesiastical authority, in order that it may find more perfect exression in moral and humane deeds. As llustrative of certain special and near objects which we wish to attain, we mention the following:

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

We seek to educate public opinion, by these and other means, to an appreciation of complete liberty of thought and con-

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

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

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

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

The Doctor has expressed 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. They are never averse to devoting a plenty of printer's ink to any supposed expose, and will touch it up with brilliant colors, but the phenomena in presence of Dr. Slade afford no opportunity or a toothsome scandal, and they don't quite Like to publish the whole truth if it in any

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

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

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

# TRANSLATION.

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

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

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

"For a number of years I was intimately associated with Bishop S——, acting as his secretary and cognizant of all his business transactions! He was a great worker as you know, a power in the church and the prime leader in all great enterprises connected with the same. Never was a bishop more beloved by his people or respected by the public generally than Bishop A——, and his sudden and unexpected demise some years since was almost universally mourned and regretted. During his sickness and at the time of his death ered, with reference to any such opinion or belief, or as interfering in any other way with that absolute freedom of thought and expression which is the natural right of every rational being.... The foregoing contains the essence of the

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

"On the night following his death, his body 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 walk in without waiting to be bidden. On the night in question I had retired late, but not to sleep. I had not been long in bed. when a knock came at the door communicating between mine and that of the dead; I knew there was no living soul in that room, and while thinking it might possibly be the matron, the door opened and in walked Bishop with hurried step and came and stood at the foot of my bed, as natural as life, and with anxiety depicted upon his countenance, seemed struggling to speak. I could not believe my eyes and pinched myself to see if I were awake." "Were you frightened !" "No, not a particle. I had always had the most intense desire to see a ghost, and in my life time have stayed in many a so-called haunted house for that express purpose, but in vain. It certainly is the bishop, thought I, and yet how can it be, for the bishop is dead in the other room. As these thoughts flashed through my mind my visitor disappeared.

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

"Who was it then?" \* "This question brought an answer so mixed that I concluded I would change the subject and spare embarrassment. He told me, how-

ever, that a few months afterward he received a letter from some one unknown to himself saying that he (the correspondent), was a meflum for communications between the Spiritworld and this, and that a spirit calling himself G. M. 8 --- had come to him request?

ing an interview with M. R —...
"Did you go for one?" "No, I answered, saying that I knew G. M. S —— very well, and would be willing to receive any communication from him: You see, being a clergy man I would have been criticised severely had I been discovered consulting with a spirit ual medium."

Mr. R ---- has related to me many strange Incidents in his experience, but the above comes the neafest home. Yours very truly, R. A. REYD.

Denver, Colorado.

ANOTHER REPORT IN REFERENCE TO DR. SLADE'S MEDIUMSHIP. To the Eifter of the Religio-Philosophical Journal:

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

A telegraphic operator of this city had pre-

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

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

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

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 practical operator. The experiment had proved a complete success and all were very much pleased.

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

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

The Doctor left here for Leadville on the vening 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's week or ten days and then on to Omaha and Chicago.

[From a well known citizen of Chicago.] CHICAGO, III., Jan. 1, 1880.

Denver Colorado.

H. H. Warner & Co. H. H. Warner & Vo., Rochester, N. Y.:

GENTLEMEN: I have used Warner's Safe Kidney and Liver Cure with the greatest satisfaction. It is the only remedy 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 giad to see this statement. The discoverer is, indeed, a public benefactor.

WILLIAM H. PATTERSON.

1,491 Wabash avenue; near Twenty-ninth street.

1,491 Wabash avenue, near Twenty-ninth street.

# BENSON'S CAPCINE POROUS PLASTER.

Over 2000 Druggists have voluntarily offered their Signatures to the following, which can be seen at our office. Mesers. Seabury & Johnson, PHARMACEUTICAL CHEMISTS.

"For the past few years we have sold various brands of Porous Plasters Paystotane and the Public prefer "Benson's Caprine Porous Paster,"

We consider them one of the very few reliable household remed as worthy of confidence. They are superior to all other forous riasters or medicines for external use.

Price 25 Cents.

50 Elegant Cards. New Chropac, Shells, Gilt Edge, &c., with name, 101. G. A. Spyling, Northford, Ct. 77 2128 21

\$55.66 Agents Profit Per Week. WIII

PIUM HABIT CURED in 10 to 20 days. No pay till careed. DR. J. Strupans, Lebanon, Ohio.

FREE CIFT Vical Common no n. Sense Book will be sent to any person of the truly Consumption, Bronchitta, Asthma. Sore Throat, by Nasal

aumption, Bronchitta, Asthma, Bore Throat, or Nasal Catarria, it is degantly printed and Lilingistics it it baces lime 1879. It has been the means of saving-many variable lives. Send name and poet-office address, with six cents pur-eign for mailing. The book is invaluable to persons suffering with any discount of the Nose, Throat or Lungs. Address, Dr. N. R. WOLFE, Chechmail, thio.

48 State the paper in which you saw this advertisement. 274-tif.

# To Florida! Tourists!!

The attention of tourists visiting the Sfate, and Northern andiles wishing a comfortable home for the winter, is invited to the

COLEMAN HOUSE WALDO, FLORIDA.

First-class in every respect; the comfort of guests a specialy terms reasonable.
Waldo is cuarmingly situated in the heart of the orange cuit near the great Santa Fe Lake, and is a thriving. nit near i (Mrs. Wm. Emmette Coleman.)

LESSONS

For Children About Themselves. BY A. E. NEWTON. A Book for Children's Lycenms, Primary Schools and Pamilles, designed to impure a knowledge of the Human Body and the Conditions of ties th.

Price (in cloth) 50 cts., postage 3 cents. Usual discount to the trade,

\*. For sale, wholesale and retail, by the RELEGIO-PRILC-sorneyal Publishing House Chicago.

# THE HALO:

AN AUTOBIOGRAPHY OF

D. C. DENSMORE.

THIS volume is intended to be a truthful autobiography of the author, so far as pertains to experiences
and thrilling adventures which are believed to be more exceptional than representative. It is designed to like trate spiritual philosophy; or, in other words, to demonstrate the fact that
our friends in spirit-life attend and act upon us while we inbablit material bottes; and that they frequently influence us
for good watch over us in the urs and, downsoftlife here, are
cognizant of every thought, cheer us when desponding, and
give us hopeful words of encouragement when misfortune
assails us.

assaals us.

To the struggling, discouraged men and women of the world, to those bent down with sickness and cares, this you me is respectfully dedicated; and if the perusal of its parts shall gledden it e heart of some way farer, in his gloomy aligninage through the world, with fresh hopes, one great object of the author will be fulfilled.

CONTENTS.

CONTENTS.

Childhood; Precocious Shipbuliding; At School in Providence, and School Teaching; First Voyage Wasiing; Second Voyage Whaling; Third Voyage Whaling; Earning; Porphasing treship in Massasoi, "and Getting Ready for Sea; Fourth Whaling Voyage, in Ship "Massasoit"; Lambering Business at Gardiner, Me; Learning the Shipbuliding Trade, and Ita Rosulta; Incidents on a Voyage to the Told Mines of California, and Return, 189; Shipbuliding at Rockland, Ma.; Healing the Sick by Layling on of Hands, and often without Contact with the Patient; At Home on a Visit; Experiences in New York; Visit to Cincinnati; Gas Regulator, What became of it; Visit to Sty Louis; Work in Shipyard; Briven out of Town by Advance of a Rebel Army; Shay in Paducah, Ky.; Town occupied by Gen. Forrest; Pice to Metropolis City; Steambost-building, etc.; Publishing a Spiritual Newspaper called the "Voice of Angela," edited and managed by Spirita; Howand by whom it was first projected, and why it was gotten in.

12mo., cloth, 360 pages, Price \$1.50.

\*.\*For sale, wholesale and retail, by the RELIGIO-PHILO-SOPHICAL PUBLISHING HOUSE, Chierge.

WORKS OF E. D. BABBITT, D. M.

The Principles of Light and Color.

Contains 578 Royal Octavo pages and over 200 beautiful en-gravings, and colored plates, superbly bound, and stamped in black and gold. Price postpaid, \$4.

"Contains more remarkable discoveries than any other work of modern times ... A new world hitherto naknown to medical u en is here opened up."—Normal Teacher, Ind.
"The graphest book that was ever written by one man."—
O. Wadesoria in the Religio Philasophical Journal. The Wonders of Light and Coolr.

"A beautiful pamphlet with heavy illuminated cover illustrating Harmony of Color, a compend of thromogathy or Color-Realing, a full account of Instrument for color treatment, and answers as an introduction to the large work, he aides giving some of the later practical applications. Price poetpaid, 25 cents.

"Better than gold for each or six departments, is; alone worth the 25 cents charged,"—C. L. Parker, M. D. . The Health Manual.

Devoted to Healing and human upbuilding by nature's High Forces, including the old Health Guide revised and improved, also a Chapter on the Fine Forces, a Brief Oddiere of Chromopathy together with Vital Magnetism the Life Fountiain, being an answer to Dr. Brown—Sequard, etc., Linatrated with beautiful plairs, 21s pages, 12 mio. Cloth, \$1. or pager crowrers 50 cents postpaid, "I like it immensely."—J. M. Peebles W.D. "Dz. B. Britt: Dzan Siz:—I have examined with some care your Health Guide, 'etc., and tannot refrain from expressing to) you my conviction of the inestimable value of these works. They must form the text books, of the new school of Therapeutics, which physical science is sure to explice and should be studied in every family."—A. E. Netz-tos.

The Chart of Health. A beautiful chart with colors, rollers and binding, over

"It ought to be suspended in every dwelling and school-room in the lane, and made the topic of daily lessons until its rules are familiar as household words."—A. E. Nesson. Vital Magnetism the Life Fountain.

Being an answer to Dr. Brown—Sequard, the magnetic theory defended, etc. Price is cents.

N. B. Those buying the Health Mannal will not need th little Volume, as it is incorporated in the former, For said wholesale and retail, by the Religio-Philosophical Publishing House, Chicago, Ill.