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ROMANCE AND GENERAL REFORM.

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

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CONTENTS.

- FIRST PAGE.—Birth Versus Breeding—A Lecture Delivered by John W. Eia, Esq. before the Chicago Philosophical Society, March 20th.
- SECOND PAGE.—Panthelism, Athelism and Thelism, being a Reply to my Critics. A Wonderful Memorizer. Life with the Spirits. A Spirit Plagiarist. Spiritualistic Violation.
- THIRD PAGE.—Women and the Household. Among the Spiritualists of New Orleans. New Books, Magazines for April Just Received.
- FOURTH PAGE.—A Defense of W. E. Steadman. Message from Mr. S. S. Jones. What Shall the Harvest be? Phenomena Wanted. Laborers in the Spiritualistic Vineyard, and Other Items of Interest.
- FIFTH PAGE.—Mrs. Thayer, the Flower Medium. Mediums and Materialized Forms. Pastimes, Soliloquies, Utterances. Miscellaneous Advertisements.
- SIXTH PAGE.—Hilou's Dearest of Life. The Close Corporation. A Generous Gift. Holding Stone. Others Errors. Brooklyn (N. Y.) Spiritual Fraternity. The Will of Dr. Nichol. The Planet Mars. Items from the Pacific Coast. Agent Revivals. Wanted. The Laborer of A. J. Washburn. Notices and Extracts.
- SEVENTH PAGE.—List of Prominent Books for sale at the office of the Religio-Philosophical Journal. Miscellaneous Advertisements.
- EIGHTH PAGE.—Continuation of Lecture by J. W. Eia, Esq. Constitution of the Free Religions Association. Experiments with Dr. Blaise—A Strange Appearance of a Spirit. Miscellaneous.

BIRTH VERSUS BREEDING.

A Lecture Delivered by John W. Eia, 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 apothecary. These riddles have constituted the history and literature of heredity, up to the last few years.

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

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

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

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

"Not all the promise of the polished town Can smooth the roughness of the barnyard clown. Rich, honored, titled, he betrays his race. By this one mark—he's awkward in his face."

It is undoubtedly true, also, that there is a survival of useless and ridiculous habits and superstitions in many people of wide intelligence, and for which, if called to account, they can give no reason; as reptiles now living on land carry about with them the remnants of organs once used by their ancestors in aquatic life.

Madam De Sfael, when asked if she believed in ghosts, said: "Not but I am afraid of them."

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

In the first place I will glance briefly at the present phase of the doctrine of heredity (psychological). The most pretentious work on this subject is that of Ribot. As I have had occasion to say before to this society, I think Ribot has done too much for heredity in this book. He claims for it an influence which dominates all others, and assumes broad rules to be established on meagre bases.

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

1. Direct heredity; the resemblance of children to their parents. It makes subclasses under this head, viz.: a child may resemble both parents, or only one; again, the resemblance may be in the same sex, son like father, and daughter like mother, or crosswise.
2. Reversional heredity, or atavism; a hiatus in the direct descent; resemblance of the child to a grand parent, or ancestor more remote.
3. Conateral heredity; resemblance of the child to an uncle, or some other relative not in the direct line.
4. Pre-marital heredity; resemblance of a child by a second husband to the first husband.

To these Mr. Cook claims to add three other laws, namely:

5. Co-equal heredity; the law by which, in the large average, the members of the two sexes are preserved in substantial equality.
6. Pre-natal heredity; when influences which have affected the mother, as such, have affected the life of the off-spring.
7. Initial heredity; the influence on the off-spring of temporary moods of the parents when they become such.

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

Mr. Francis Galton, in his book, Hereditary Genius, tabulates and analyzes the biographies of most of the illustrious men of England—about 1,000. His conclusion is, substantially, that a majority of them have had illustrious kinsmen, and that it is more probable than otherwise that illustrious men will have illustrious descendants. There is considerable literature on this subject, mostly, however, mere narration of instances of hereditary descent.

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

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

Maudsley, Lucas and others say there is a distinct criminal class in all large cities, composed of whole families, in which the criminality is inherited, and followed as a profession by generation after generation. Dr. Bruce Thompson, in his book on The Hereditary Nature of Crime, has collected a large number of instances of apparent heredity of the criminal habit. He found 50 families represented by 100 members in one prison.

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

seen three generations of paupers (father, son and grandson) with their respective families at their heels, tramping to the overseer every Saturday for their week's allowance." Still another, and later one, says: "In many unions the same family names of paupers continue for a century in the ratebooks. Pauperism is an hereditary disease. There is a pauper class."

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

Whether the next child in a family will be a case of "atavism," or "collateral heredity," or will enact a new "law," is as bare a problem to Ribot or Cook as to you and I. Certainly the most that can be claimed from any data they give, is what Galton claimed. That education, however, has a direct, specific and controlling 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 it a law. True, this alone does not bear directly on the relative strength of heredity and education. The fact that we know education more, and can control it better, does not prove that the yet comparatively secret influence of heredity is not equally as strong. But it does show that, in the present development of both, our practical concern is largely more with education, of whose methods and capabilities we do know something, than with that occult element of which we know, and perhaps can know, absolutely nothing. But farther than this, as powerful as heredity undoubtedly is, there is, I think, ample evidence, that in the great majority of cases it is controlled by education. It is probably true that the education of one generation will not obliterate the results of the combined education and heredity of several preceding generations; but, in the large proportion of cases, substantial and essential change in character—intellectual and moral—may be made, which will become radical in succeeding generations.

There is one important point in connection with the instances of inherited talent cited by the advocates of heredity, which they do not seem to regard, viz.: the superior training to which the children of talented parents are almost universally subjected. The results in these cases—if favorable—are all attributed to inherited talents. No doubt a large proportion of them (who know that it is not the largest proportion) are due to the training. This consideration is especially applicable to Mr. Galton's experiments. Although he says the largest proportion of his correspondents had "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 obvious. The English as well as American curriculum has been classical and literary, rather than scientific.

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

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

Mr. Thwing, in a book recently published on "American Colleges," gives some statistics (not for that purpose, however), which seem to bear on this question; in the matter of mere school education. He says that the prevalent opinion that men of high scholarship in the schools do not obtain distinction in professional life, is not true. He says a large majority of the men, who have become distinguished in this country, and who were graduates, were scholars of high rank in college. Four fifths of the graduates of Harvard during the first half of this century, who have gained renown, ranked in the first quarter of their class; and two fifths in the first sixth or eighth. (The first ten scholars in a class of 50 or 60 usually furnished more men of distinction than the other 40 or 50 of the class.) At Yale, nine-tenths of all the graduates between 1810 and 1850 who afterwards became distinguished were first or among the first scholars of the class to which they belonged. At Amherst the twenty-five most distinguished men who graduated between 1822 and 1850, were, with one or two exceptions, excellent scholars. The records of Dartmouth and Bowdoin are to the same effect. He says that most of our college presidents and distinguished professors were first distinguished as scholars in the schools. In literature, the most celebrated of our historians, essayists and poets had first gained honors as scholars—Bancroft, Palgrave, Everett, Emerson, Longfellow, Ripley and Holmes.

Among distinguished clergymen who had no distinction as scholars, are named Philip Brooks, Frothingham, Doctors Storrs, Huntington, Babbington, Bellows and Osgood. Beecher was an exception. Among the lawyers mentioned in the same connection are, Choate (one of three in a hundred years who graduated at Dartmouth with a perfect mark), Webster, Chase, Cushing, Sumner, Dana, the Hoars, Hillard, Winthrop, Devens, Evarts, Curtis, Fessenden, Marsh.

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

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

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

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

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

The very fact that there is a distinct

criminal class—as pointed out by Doctors Maudsley and Thompson in proof of the heredity of crime—indicates that there is regular and continuous education in crime. The class herd together, and they come up from infancy in the criminal atmosphere and practice. Mary Carpenter has shown—with all the precision of a mathematical demonstration—what makes people pick pockets and steal. Whether it is the testamentary devilry 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 a house-to-house visit, obtaining the life history of each prisoner. She found that in a vast majority of cases they had been systematically educated to commit the crimes for which they were convicted. At their homes, so-called, were schools, from which only criminals could logically graduate.

There is no doubt that this education has influence even on adult criminals, towards the prevention of crime. So long as prisons continue criminal schools—as they are on the old congested plan—of course, the education will all be in the wrong direction; and Lord Chief Justice Cockburn's remark, that after one or two commitments a prisoner never reforms, will be true. When we get the reform prison system (which is the educational system) you will see what education can do when it fights against both inherited and acquired criminal habits.

The lowest fact I know of on this question is, that in seven years after the adoption of the reform system in the Irish prisons, commitments to prisons were reduced one-half and to day under same system the ratio of crime to the population in Ireland, with all its poverty, is smaller than in Massachusetts. That industrial education has even in its effect on pauperism than on crime is apparent. There is a confirmed habit of begging. It must be replaced with a habit of working. The absence of discipline through generations has caused the evil. A few years ago there were between 300,000 and 400,000 children under 17 receiving relief in door and out, in England. These children were receiving no sort of education. Shall we turn our backs while these children are growing up to manhood under these influences, and then pin our spectacles and run up the pedigree after a Margaret Jukes, or some other sufficiently dead and remote cause of all this pauperism? The measures taken by the government in England for the education of pauper children, and the private institutions for the same purpose, are said to have largely thinned out this tattered army.

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

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

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

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

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

Continued on Eighth Page.

PANTHEISM, ATHEISM AND THEISM.

Being a Reply to My Critics.

BY WILLIAM FISHBOUGH.

The RELIGIO-PHILOSOPHICAL JOURNAL of August 2d, 1879, published a lecture delivered by me before the Brooklyn Eastern District Conference, entitled, "Spiritualism not Atheism, Infidelity nor Freeloarism."

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."

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."

2d. Again, says Dr. Grimes, in a definition which from its essential difference from the first, contradicts it:—As the actions of man constitute man, so the actions of Deity constitute Deity.

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 is necessary that it should be sunk, engulfed and overwhelmed in matter so as to apparently lose all its deific qualities," etc.

Here we are presented with several things as subjects of thought: 1st, a "germ," not in itself a primitive existence, but as derived, "from" something antecedent to itself; 2d, a "God" differing from the "germ" in that the "germ" is "from" him; 3d, a "base," which of course must differ from the superstructure as a foundation differs from a house that is built upon it;

4th, a something termed "all existences," (meaning doubtless what is commonly called "the whole system of nature,") of which this "germ" is the "base."

5th, this germ "sunk, engulfed, overwhelmed in matter so as to lose apparently its deific qualities," that it may gradually work out results presumably such as were aimed at by the source "from" which the "germ" was derived.

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."

If the universe, or the concrete All, is God, then wherever there is action in the universe it is, comprehensively speaking, the action of the concrete All determining itself to that point (just as the action of my little finger is the action of the man); and this is true of what is called the moral plane of existence as well as the physical.

These remarks cover, in a general way, the arguments of J. Wilburhust in the JOURNAL of September 13th, 1879, and I need only notice a few special points that are not yet directly met.

To explain the apparent discrepancy about the murderer and robber, as to their acts being divine, is a very knotty subject. The writer admits 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.

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

I have heard something of this idea of the "progression" of God before, but never, I confess, without amazement. How the conception could have ever entered the rational mind, that an infinite and eternal being, with infinite perfections, can ever "progress" in the way of becoming more infinite, either in being or perfections, I am at a loss to conceive.

But while I cannot conceive this, I can conceive of something like a progression in an opposite way; that is, in the eternally continuous descent of God into finites, or into "ultimates" as my grand old brother Swedenborg would say; and that, too, without ever depleting the Fountain of his infinitude by so much as one infinitesimal degree.

We hear much in our day about "progression," and the "law" of progression as it is called. Everything, we are told, whether in heaven, earth or the nether regions, must progress. The universe itself, say these philosophers, has arisen from primordial conditions to its present status solely by the force of an inherent law of progression, and by the same law it must inevitably go on progressing forever.

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 ameba 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.

But if this work cannot be done, then I shall claim the logical right to affirm as an irrefutable, undeniable and eternally established TRUTH, that there is outside of all things, over all things, beyond all things and superior to all things mundane, whether in mass or in particulars, a supreme self-existent, ever-present and eternal Power which, acting mediately and immediately, is the origin and cause of all formation, reformation, generation, regeneration and progression, whether in the cosmic universe, in the moral, spiritual or social sphere of humanity, or in the heaven of angels above.

And now we must go after our "lost lamb," as Brother Grimes was pleased superlatively to call himself—hoping to bring him in as the type of an innumerable herd of "lost lambs" that will hereafter return to the fold through

the same path. Recollect, Bro. G., you spoke, "believingly," notwithstanding the seeming contradictions contained in your other statements, of the "germ" which was "from God," as "lying at the base of all existences," and as being "buried in matter" in order that it might, in time, work out divine results.

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.

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.

Now, unproved and unprovable religious dogmatism aside, there is no use in denying that the human mind is so constituted as to necessitate, for the solution of the mystery of creation, the conception of an active and passive principle, these both being uncreated, self-existent, infinite and eternal.

So admitting the truth of this view, we ourselves may fully understand what we mean when we instinctively speak of the "germ that lies at the base or all material formations," or of "God" descending into finites or ultimates, and impregnating them with his own potencies; and we may understand the generation (a better word than "creation" as now used) of the universe from these two eternal opposite but complementary hypostases, as well as we can understand the generation of a child from a masculine and feminine parent.

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

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

A Wonderful Mesmerizer.

Strange stories come from India of the feats performed by a native mesmerizer named Buni, whose magnetic power would appear to be found quite irresistible by the lower animals, upon which he exclusively exercises it.

restored it to its former angry activity. Subsequently a savage dog, held in a leash by its owner, was brought in, and, at Buni's command, let loose upon him. As it was rushing toward him, bristling with fury, he raised his hand, and in a second the fierce brute dropped upon its belly as though stricken by lightning.

LIFE WITH THE SPIRITS.

By Ex-Clericus.

(Continued from last Number.)

MEDIUMSHIP OF MRS. ADAMS.

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

Mrs. Adams' mediumship was of the semi-trance and vision-seeing description, a phase which has always especially interested me, for I feel deeply impressed that all attempts at a mere word description of the objects and occupations of the Spirit-world must result in a wide departure from the reality.

But Mrs. Adams was a good writing medium also, and some of the best communications I have ever received were written through her hand. Her visions though generally of high spiritual significance were yet sometimes of a decidedly amusing character, though still by no means without pointed moral significance.

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

MRS. NEWTON'S MEDIUMSHIP.

Similar, in its general features, to the above, was the mediumship of Mrs. Sarah J., wife of A. E. Newton, so well known as one of our most able writers and active workers. But in some respects, I think that Mrs. Newton's mediumship surpassed in interest that of any of the others.

Mrs. Newton was in no received sense a public medium, yet notwithstanding her large family and multiplicity of home duties, much of her time and strength were devoted to the spiritual good of individuals who were attracted by the fame of her wonderful gifts.

MRS. HELEN LEEDS

was another important and interesting medium of my Harmony Hall days in Boston. She, however, was more of the full trance description of mediumship, and was of superior excellence in this way of imparting light from the Spirit-world.

Mrs. Leeds was the medium through whom Judge Edmonds' daughter Laura was converted to Spiritualism; and it is for this reason that I make special mention of her in this connection. I will now try to recall the particulars of this conversion, as I received them from Mrs. Leeds herself.

in the spirit-life. At length he was led—probably through the influence of the spirit mother—to make a special and earnest effort for the conversion of the daughter, and thus to save her from the sad destiny to which she was about to devote herself.

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."

"Layman" says: "Once in a while a communication like the subjoined, thrown into the form of blank verse, is dashed off. He then gives the communication signed, 'W. W.'"

"To find at last the spirit is the womb Whence cometh all good to bless mankind; Aye, not alone to Newton's master mind, Rippe with full hoarded thoughts of earnest years—

Lowell wrote it thus:

"And had found At last a spirit meet to be the womb From which it might be born to bless mankind— Not to the soul of Newton's master mind, The hoarded thoughtfulness of earnest years, And waiting but one ray of sunlight more To blossom fully!"

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

H. H. BROWN, Willimantic, Conn., March 10th, 1880.

Spiritualistic Visitation.

A case of unusual importance to physicalists, 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 similar character, and that some years ago in England.

The first of these attacks occurred on the 1st of November last. During their continuance Mr. Denmark was unconscious of surrounding objects. In whatever position he was placed he would remain so; for instance, if a finger, an arm or a leg was bent in any particular shape there it would remain until straightened by attendants. The gentleman had between thirty and forty of these attacks of greater or less duration, the longest lasting 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 letter.

We would add that Mr. Denmark, his parents and the attending physician are among our most respected citizens, and that all bear testimony to the truth of the foregoing statement. Mr. Denmark is now able to be on the streets. He assures us that he is not, and never was a believer in Spiritualism, but that he is convinced that he did indeed see and converse with his mother during his illness; a belief strengthened by his statements which were verified during his sickness—Willboro (Pa.) Gazette.

Religio-Philosophical Journal

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

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A Defense of W. E. Stedman.

To the Editor of the Religio-Philosophical Journal:

I am positive you have done an irreparable wrong to an innocent person, by publishing "Pass Him Around," an article from the pen of one Geer, who, according to all accounts, should look within before passing judgment upon others.

I will now state to you what I and others have witnessed through Mr. Stedman's mediumship. The first seance I attended was at Mr. E. Wilson's, of 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.

Mr. Brown then proceeded to tack a piece of black cloth over the door, leaving an opening about a foot square near the top in the usual way. We were then requested to join hands. There were about twenty persons present, nearly all skeptics.

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 bell) dropped into the room where we were sitting.

Mr. John Green, the controlling power, then requested us, speaking through the trumpet very distinctly, to join hands and not let go on any account, and that he would bring the instruments into the room where we were sitting. In a moment of time the accordion and bell were sailing over our heads and discoursing beautiful music; the fans came out and fanned the company and 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 seance at the same place, the medium was tied by a sea captain, a skeptic. After he got through, he laid the end of the rope across his foot in a way that if he stirred, it would fall off. There was a similar performance, with some difference. One gentleman had his boot taken off; others were patted on the head and hand. There was also talking through the trumpet.

At another place, a large two story building where he was holding a seance, shook as though there was an earthquake. At a seance 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, Wautonska, 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 seances here in this vicinity, each member of which

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

I hope you will do justice to the accused.

MRS. H. 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 ourselves often dealt with him and received at different times genuine currency from his hands—that would you think of such logic? You would be justified in making a very forcible and possibly severe criticism. Yet this supposititious case is paralleled by your letter as above printed. But we do not propose to criticize your argument otherwise than kindly and dispassionately. Your line of defense is not new and you are not responsible for it; it is the same that has for years done service in the hands of those who lack your honesty of heart and purpose, and who know that such special pleading is wholly without merit and can have weight only with those whose judgment is biased by their prejudices. You in your honest zeal to defend one whom you feel assured has medial power, allow your emotions to cloud your reason and naturally you follow the line of defense you have so often seen used by those who hold themselves out as exponents of the truths of Spiritualism, but who are daily being repudiated by a large majority of Spiritualists.

Brother Geer made a clear and explicit statement, alleging that a light was struck and the medium found personating the supposed spirit. Now, that statement was either true or false; if true, as it seems to have been, it does not disprove Mr. Stedman's claim to medial power. But it does prove that he did simulate a spirit on that occasion and warrants the presumption that he is in the habit of so doing, and lays the foundation for suspicion as to his integrity; adding one more to the innumerable evidences of the danger and demoralization attending the use of cabinets and dark circles. The history of Mr. Stedman's seances as detailed by yourself and Mr. Geer demonstrates clearly the soundness of the JOURNAL's position—that every seance 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 affirming that any man who submits to their control and assumes familiar relations with them, will deteriorate morally. Our philosophy teaches us that such characters when they enter spirit life are at first no better than when here, and that their progress toward a better life is very, very slow; that if they can find opportunities for continuing their former practices through those still on earth they are prone to do it, if not in exactly the same line, then as near as may be. This case furnishes a text on which a volume might be written, and we trust our good sister will calmly, but earnestly canvass the wide field now that we have opened the gate. We have only the best of feeling for Mr. Stedman, and hope his friends will surround him with such a cordon of loving and pure influences that his character may be preserved from further deterioration and his soul filled with aspiration for a higher, better and wiser class of spirit friends who can not only use his medial power to prove continuous existence beyond the grave, but whose influence on himself and his patrons shall be beneficial and elevating. This can be done, but it is no child's task, and requires patience, perseverance and constant watchfulness, both on the part of the medium and his friends.

Message from Mr. S. S. Jones.

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

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 the truth.

Addressing us directly the spirit continued, saying: "You have encountered severe contests, yet it is only by meeting every obstacle and overcoming it that you can feel the thrill of joy which comes to the victor whose cause is just. I am glad to see the banner of Truth unfurled in 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 JOURNAL goes and some among those whom you have lately visited who are weak and despondent. Your courage and faith in the triumph of truth is well founded and helps to support those who are not so strong. There is no reason for any to feel weakened. True, you have made apparent havoc of the old superstructure, tearing down a wing here, a partition there and turret elsewhere until you have made ready for the new foundation which already is being laid and the new building is growing into a grand and enduring structure before your eyes; you will be surprised to see how rapidly it goes up. After the next six months the worst time will be over, the outlines of the new structure will have assumed shape and you will pronounce the work satisfactory."

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

What Shall the Harvest Be?

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

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

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

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

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

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

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

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

No wonder that the writer in Proverbs should exclaim, "There is a generation that curseth their father and doth not bless their mother." Children born under these conditions, have the odds against them all ways 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 obscure the spark, is there and by proper

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

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

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

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

Although every seed sown by individuals may not of itself bring forth such a harvest of horrors as was the result of the physical and mental activities of 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 only they must reap in the future of the spirit; but also seed which affects their offspring; and which not only defines the course of their children, in degree, but may through them change the destiny of empires and nations, and it would seem they would more fully comprehend their responsibility.

One cause of carelessness is the fact that the harvest has been presented by theologians as so far off. It has been represented as coming only "at the general judgment, at the end of the world, when the tares will be separated from the wheat." 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 understandingly, for we are making a record on our own spirits of all the deeds done in the body, and when our spirit vision shall be opened, and when we stand face to face with the realities of all our works—when the harvest of our thoughts, words and acts is 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 queering our own heaven or our own hell; and we are carrying their fruitage along with us. Of this crop of Dead Sea apples we must eat until they are all destroyed ere we can say to our own souls—soul thou hast nobly outworked the errors of thy earth life and hast earned forgiveness; henceforth live the life of the pure who are blessed in spirit.

Mrs. Thayer, the sower medium, has got into trouble in Washington as will be seen by an account in another column. We shall at present express no opinion on the merits of the case, and our columns are open to Mrs. Thayer to make an explanation.

Phenomena Wanted.

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

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

Another writes:

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

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

To the first friend I reply that so far from discarding the phenomena, I regard them as being the foundation of Spiritualism. 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 Miles, arises the question, Why do not those who have never seen any phenomena, and eagerly desire to do so, unite in circles, and by fulfilling the laws of spirit communion, satisfy themselves? At first they may be disappointed, yet in the end the results will be far more satisfactory than those obtained through a public medium, who may have been procured at great trouble and expense.

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

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

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 a library of 10,000 volumes, rejoices in six students, all told.

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

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

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

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

"Dr." Louis Schlessinger, the somewhat notorious free-lover and deadbeat, has for some time been a member of a queer communistic society known as "Fraternalia," having a homestead near Anahelm in Los Angeles county, California, and which numbers among its patrons certain individuals 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 will be happy—unless he is made to work. A minister of the "New Gospel" is evidently needed at Anahelm, to make crooked things plumb.

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

"It is only the Sunset of Life."

BY ALICE, LANE EDDY. (To my friend M. C. Vandercook.) "It is only the sunset of life," The close of a short summer's day;

In my heart dwells a sorrow, my friend, A sorrow so freighted with pain,

The Close Corporation.

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.

Here lie the rotten ashes of your past, That never yet had entered bud or bloom,

The cycles that you held in your control, Against all progress that their iron doors,

And, now, though broad the tide of knowledge rolls Throughout the world, the eyes of age and youth,

But, see, you boastful, ignorant and proud, The suffering nations clamor for your fall;

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."

"In compliment to the liberal donor it will be called Warner's Observatory." The building is to combine the observatory and the observer's dwelling,

"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,"

T. G. Poynton writes: The RELIGIO-PHILOSOPHICAL JOURNAL is published at less than half its value comparatively speaking.

Capt. J. Billingsley, of McJade, Texas, writes: I have been a reader of spiritual literature for thirty years.

Brooklyn (N. Y.) Spiritual Fraternity.

Our hall was well filled last Saturday evening, with many people standing, to hear Andrew Jackson Davis speak upon "The supplemental phases of Christianity."

Mr. Davis was listened to with deep attention by the audience and frequently applauded.

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.

Items from the Pacific Coast.

One Sunday in San Francisco, we listened to the lecture of Mrs. Emma Hardinge Britton on "The Cause and Cure of Crime and Poverty."

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.

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.

Mr. Davis was listened to with deep attention by the audience and frequently applauded.

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

Pressure comes through toil and not by self-indulgence or indolence.

If 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 find a heart where no error grows.

Drunkenness places man, as much below the level of the brute as reason elevates him above them.

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

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

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

Prof. Mills says that the civilized human ear has, by ages of cultivation, come to have a thousand harp strings, by which as many distinct musical sounds are transmitted, to the consciousness, while the savage has only a hundred.

To realize that education by its discipline, and heredity by its transmission of some portion of the accumulation, have worked together all the way, look back down the historical staircase of any civilization.

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

The dramas of Shakespeare were only appreciated by the theatre-goers of that day for the pleasure of their acting; now they are read by the student of human nature, as the embodiment of universal knowledge.

Every organ develops by use. This fact has been found to apply to the brain. Medical investigation has demonstrated that generally the size of the skull and volume of the brain correspond with the degree of intelligence of the individual or race.

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If "first love" is God's sifting machine in the matter of marriage, it is pretty evident that the meshes of that sifter are much too large. It is time for a fine sieve.

The people who believe that no guidance or selection should be exercised in marriage, but that the indication of "first love" should be blindly waited for, belong to what is known as the "inspirational school."

The proof is characteristic of the proposition; which is tolerable poetry, but absurd science. The idea of ranking a proposition in social science according to the number of verses which have been made about it, or its utility in the matter of rhymes, has certainly the merit of novelty in scientific verification.

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

This doctrine of Mr. Cook's, besides its direct antagonism to the previous portion of his lecture—where he enjoins obedience to all the laws of heredity—is an argument in favor of that most pernicious and destructive social heresy—free love.

So runs a man's sense away, when, with mere human preparation, he undertakes the herculean job of reconciling—not only science and theology, but even science and poetry.

In Balzac's story, the *Peau de Chagrin*, the hero was given a magical wild ass's skin which yielded him the means of gratifying all his wishes; but its surface represented the duration of the owner's life, and for every satisfied desire it shrank in proportion to the intensity of fruition, until at length life and the last hand breadth of the skin disappeared with the gratification of a last wish.

The contrast is—education—intellectual activity—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.

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

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

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 expression in moral and humane deeds.

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

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

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.

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

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

The Doctor has expressed himself as much pleased with his reception here. He has been treated courteously by every one, by skeptics as well as believers. The daily papers have been just a little sorry about giving extended notices, though what they have said has been thus far respectful and fair.

A reporter of the News had a sitting with the Doctor the first week of his stay here, an account of which was given in that journal at some length. A phenomenon took place which has only once or twice before occurred in the history of the Doctor's mediumship, which was the writing of several languages at the same time on the inside of a double slate.

Whether the language is correct or not is of little consequence, since it was all done without contact of human fingers. A prominent physician of this city has had photographed a slate on which he received communications in Italian, Greek and Latin.

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.

Dr. Slade said that he had been impressed as to the mode of procedure in the séance, and when we had gathered around the table, he was about to state the conditions, when he was immediately entranced by his control who gave them in his own language, which were to the effect that the instrument or transmitter should be placed under the table, on the floor, and that we must, as much as possible, divert our attention from it while in operation.

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

The Doctor was again entranced, and his control appointed the following day, the 20th, at 3 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 should write out the telegram on another slate which he (the medium) would hold under the table. This was done. The Doctor then gave the last slate to Mr. B., and the first to Mr. A., who easily read off the message which was found to coincide with the written one held by Mr. B. This is regarded by the Doctor as more wonderful than any form of independent communication that has come through his mediumship, and expresses great satisfaction thereat. To me, everything that takes place in his presence is wonderful, and scarcely any new thing surprises me.

he expressed a great desire for an interview with me, as I learned afterward, but as it was to be concerning business, the attending physician advised against it, fearing that his condition might be aggravated thereby.

"On the night following his death, his body was laid out in his studio which adjoined mine. I told the attendants that there would be no necessity for watchers—to secure the windows and doors and I would do whatever was necessary, being so near by.

"I got out of bed, rubbed my eyes, pinched myself and did everything I could to assure myself that I was in my senses. I went to the washstand and bathed my face and hands in water and said, 'surely I am awake.' I got back into bed and had no more than done so when the door again opened and Bishop S. entered the room and advanced to the foot of my bed as before, and again seemed to make an effort to speak.

"This question brought an answer so mixed that I concluded I would change the subject and spare embarrassment. He told me, however, that a few months afterward he received a letter from some one unknown to himself saying that he (the correspondent) was a medium for communications between the Spirit-world and this, and that a spirit calling himself G. M. S. had come to him requesting an interview with Mr. 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 clergyman I would have been criticised severely had I been discovered consulting with a spiritual medium."

ANOTHER REPORT IN REFERENCE TO DR. SLADE'S MEDIUMSHIP. To the Editor 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.

The telegraphic operator of this city had presented the Doctor with an instrument, such as operators use in the transmission of messages, with the request that an experiment be tried as to whether it would be possible for a spirit operator to make use of it for communicating purposes. The Doctor had signified his willingness to make the attempt, and appointed March 19th, at 2 p. m., as the time for a séance.

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

CHICAGO, Ill., Jan. 1, 1880.

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