Beurs no Musk, Pows at no Suman Shrine, Seeks neither Place nor Spplanse: She only Ssks a Hearing.

VOL. XXX

JOHN C. BUNDY, EDITOR AND | PUBLISHER.

CHICAGO, MAY 21, 1881.

1 \$2.50 In Advance. 1 Strole Copies Pive Cents.

NO. 12

CONTENTS.

First Page. - Editorial Correspondence-Worcester, Scientific Institute, Spiritual Facts, To Fawtucket. Periheli-

SECOND PAGE.—Passing Events, The New York Tribune on Raster, Are We Progressing? The Message Department of the Banner of Light, The Last Ditch. Do the Dying Suffer Pain? Letter from England.

THIRD PAGE.-Woman and the Household. Marriage, Sincerity, Equality. Is Andrew Jackson Davis a Materialist? Magazines for May not before Mentioned. Miscellaneous Advertisements

OURTH PAGE.-Notice to Subscribers. Investigation and Discussion, Free and Fair. Somnambulism. The Obscenist Again Lying. The Czar and ithe Garter. Cheering. The Oracles of God. Free Thinkers. Laborers to the Spiritualistic Vineyard and Other Items of In

FIFTH PAGE.—Brooklyn (N. Y.) Spiritual Fraternity, Letter from Sydney. Sells Brothers' Millionaire Confederation of Stupendous Railroad Shows. Business No-

SIXTH PAGE.—Threnody. Remarkable Pest in the Civil War. English Church-Going Smaller. How Some Spiritualists are Deceived. A Clairvoyant Interviewed. Secret Drinking "at Home." Dreams Remarkably Fulfilled. George Eliot's Religion. Is the Creed or Church to Blame? Dobson, Buswell, etc. Notes and Extracts.

SEVENTE PAGE.-List of Prominent Books for sale at the office of the Religio-Philosophical Journal, Miscellancons

EIGHTH PAGE.-Personal Experiences of F. W. King, M. D. Miscellaneous Advertisements.

EDITORIAL CORRESPONDENCE.

Worcester—Scientific Institute—Spiritual Facts-To Pawtucket.

The grim advice of Cromwell to his Puritan soldiers of the "Ironside" brigade, "Trust in God, but keep your powder dry," has more sound philosophy than we think | E. Weston, a medium, was with them. Mr. of in hearing it, for it implies care for this Osgood Plummer, a skeptic, came to see world's concerns, inspired by confidence in her with Mr. J. Sawyer, to try the paraffine a higher power, and in a larger life to which this is but the opening.

New England has ever been deeply religious, and full of careful thrift in its outer | the floor at one end and near the floor at life, and this unity of piety and thrift is good and wise. While there is no doubt large shawl (which I saw) laid over it reachthat the trials of poverty are sometimes | ing to the carpet on the sides and at one helps to sanctity, as a rule, beggarly want | end of the table. Mr. Plummer pinned the is not the pathway to heaven. A decent shawl and comforter to the carpet, all working man, toiling for wife and babies, and putting by something for future support and ease, is far more truly religious than an ignorant sluggard or a lazy and dirty monk. Thrift, labor, skill-all that | closed within the pinned shawl and comhelps to make this life more fair and rich. is what we want. In this country we need of the table, Mrs. Sibley opposite, and the skilled labor, not only as a material help, two men on either side. A light shawl was but as a spiritual help lifting our life up to higher levels. Naturally enough, in this | laid on the table, but a hand of the medium city of skilled mechanics, and of men of was held by each of the gentlemen, and wealth more intelligent and dutiful than each kept a foot on one foot of the medium. the average, we find steps taken toward a higher skill. We have visited the Worcester Free Institute of Industrial Science, a large stone building with a brick mechanics | skeptical he was, but aiming simply to keep workshop adjoining, on a commanding hilltop a mile from the city.

In 1865 John Boynton, of Templeton, left one hundred thousand dollars by will, "for the instruction of youth in those branches essential and best adapted to train the young for practical life," desirous to "devote a portion of the property, which in the good providence of God has fallen to my lot, to promote the welfare and happiness of my fellow men," as this good man said he was; and Stephen Saulsbury, of Worcester, added two hundred thousand dollars to this bequest.

Lads of sixteen or over, with a good English education, are students; a certain number free, others with a tuition fee. Mathematics, modern languages, chemistry, mechanical and civil engineering, drawing and physics are taught, and practiced. The apparatus is thoroughly scientific, lectures are given, and the students go into the workshop and use the best tools for working up wood, iron and steel into fine forms and beautiful machines, with their own hands, so that they become practical experts in these departments. Their work. to the value of \$20,000; was readily sold last year and is in demand.

Minety young men are now at this valuable school, over two hundred have graduated from it, and over nine-tenths of these graduates are now filling responsible positions in manufacturing establishments and as engineers, and our country is reaping the benefits of their educated and trained faculties. To see these young men, to meet some of their able teachers, and to see the products of their skill in mechanical drawings and in fine enginery and mechanism, were interesting indeed.

SHORT MEMORY OF CLERGYMEN.

Turning from this to another matter we found in the papers here resolutions of the Worcester County Association of Orthodox Preachers cordially commending Rev. Elnathan Davis, a venerable clergyman who has just passed away, as a good man, outspoken and unflinching in his advocacy of anti-slavery, peace, temperance and other "Christian movements," yet kind and gentle in spirit and faithful in life. All this is true of this good man, but is in odd contrast to the treatment he met with some thirty years ago from most of his clerical brethren. We knew him then as a radical and outspoken abolitionist, persecuted and misused, branded as heretic and infidel for his auti-slavery opinions, held as "a troubler in Israel' for the same acts and words that are now lauded as Christian! Doubtless there are members of this clerical association to-day who voted to praise the memory of this Christian brother, who helped brand him as infidel in those days not long past.

The growth of conscience and the red hand of war have freed the slave, antislavery is popular now, and these pious time-servers forget how they defended slavery from the "infallible and holy Bible" and abused the abolitionist. Such poor memories are very convenient-for such poor men!

FACTS OF SPIRIT-PRESENCE.

At the home of our friends, L. W. Sibley and wife, well-known residents here, we learn from Mrs. Sibley a fact worthy of record. Some five years ago Mrs. Emma experiment. A four-toot table, with leaves down, was put in the middle of the light room in daytime, a comforter, reaching to the sides, was laid over the table, and a around, the pins being put close together. Before this was done a pail of hot paraffine and a pail of cold water were put under the table, and, of course, were securely enforter. The medium then sat at one end thrown over all their hands, which they all They sat nearly an hour talking of different topics humorously and pleasantly. Mr. Plummer not telling Mrs. Weston how her in a quiet and hopeful mood. At last she was entranced and said: "We've got a paw"-an Indian boy who often came in this way purporting to speak through her. Being asked: "Are you sure?" the answer was: "Yes; sure as God." She regained her normal condition and passed into the next room, as did all save Mr. Plummer who stopped to unpin the shawl and look at the apparatus beneath. Before doing this he said to Mrs. Sibley: "Do you suppose there's a hand there?" and she said: "Yes, I know there is," having strong confidence, from experience, in the message given. He replied: "I don't believe there is," and kept on in his task, soon drawing out the waterpail with the perfect and beautiful paraffine hand of a child of ten or twelve years old in it, and turning pale at the unexpect-

ed sight. At the home of Mrs. Kate R. Stiles (she and her husband well and favorably known here) we saw the message on a slate, written last month at the rooms of A. W. Phillips in New York, while the slate, covered by another and both clean, laid on the table in full sight of Mrs. Stiles and no one touching it, the message being signed E. V. Wilson.

Years ago a father purported to come through Mrs. Stiles, at her home here, to his daughter—a total stranger sitting by her side—and introduced Mrs. S., who was conscious, to that daughter, giving his name and hers correctly, as she, though very skeptical, admitted. This is but one of many interesting cases of this lady's mediumship, and her work seems enlarging quietly and effectively.

Mrs. Sibley tells us of a scance in her

as medium, seated in a closet behind a curtain, and a lady sitting beside her and holding her hands. While in this position, and her person partly visible, hands came out through the upper part of the curtain and gave a message, by the deaf and dumb alphabet of signs and motions of hands and fingers, to a lady present who had been a teacher in a deaf and dumb asylum. She was not a Spiritualist, but frankly admitted the genuineness of the message and that it must be a spirit intelligence.

CRUELTY TO WOMAN EMPLOYES. Even here barbarism is not all gone. Having an errand in a large millinery store we learned that none of the fourteen young women employed at the counters were allowed to sit down during business hoursa piece of needless and wanton cruelty, compounded of physiological ignorance and blind selfishness and to be strongly condemned.

TO PAWTUCKET.

Monday morning, May 8th. Met again at the hall yesterday two good audiences. and in an hour start for two hours of railroad ride down the Blackstone river. It was a familiar route in past years—the swift river with dams and water-power every two or three miles, the great factories for woollens and cotton goods and tools, the ancient farm houses and the newer mansions of men of substance, the hills and meadows now dressed in living green, the orchards, now budding out with the promise of leaf and blossom. It is forty miles exhibit of the fruits of energy and industry, of factory and farr. At Pawtucket we reach the site of the first cotton mill built by Samuel Slater, the parent of a mighty race it was, and the busy town of 20,000 people is now a hive of workers, with the larger city of Providence near by.

Perihelion Prophecies.

BY HUDSON TUTTLE.

Mrs. Richmond is a pleasing and at times eloquent speaker, and as long as she keeps in the field of philosophical speculation, where it is impossible to refute her assertions with facts, she soars unimpeded to the delight of her audiences; but when she touches science, she is a pitiable and disgraceful failure. Prof. Denton, Coleman and others have written sharp criticisms, but they have never half expressed the utter puerility and verbose nothingness of her scientific utterances, and in no speech of hers has she more completely failed in her statements of scientific facts than the one recently delivered on the above title. It is filled with the blood and thunder prophecies which have been in circulation for the past two or three years, of the awful events to happen when the planets come in perihelion in 1881. Liberal use was made of the archpretenders, Zadkiel and Raphael, who keep alive the bygone nonsense of astrology, and scattered through all is a smatter of science such as one would suppose an ignorant person might give who had listened to a lecture he did not comprehend. Let us first examine one of her preliminary statements. She

says:
"While it is true that the absence of any planet at any given place in the solar or other stellar system would not be discovered, so far as the missing rays of light are concerned, until after the time that would be required for the absence of that light to be noticed; and that, as light only travels at a certain rate, it would be a long period be-fore the light from any one of the planets in perihelion could visibly affect your earth. et it is true that in all forms of organic life there is no kind of sympathy beside that which is caused by time and space. For instance, in the human organism there is a simultaneous pulsation throughout the whole body, which must not be because the globules of blood pass rapidly from one portion of the body to another, but that simultaneous pulsation denotes that the life current is equally active at certain prominent points in the physical body. There is in the life of all animals, and even in some kinds of vege tables, this singular kind of pulsation of sympathy; and it is quite true that if a poisonous substance touch the exposed inert membrane of any portion of the physical body, instantly death ensues. It is not caus-ed by the blood taking up the poison; it is not caused by the poison entering into the physical organism, but it is caused by that particular sympathy to which we refer. The endosmose and exosmose action of organic substances, notably bodies that have sensation, is an expression of this sympathy."

What does she mean by "It would be a long period before the light from any one of the planets in perihelion could visibly affect your earth," etc. As light travels, according to Roemer, at the rate of 19,000 miles in a second, when Mars is on one side of the Sun and the Earth on the other, it would require about twenty minutes for the light of Mars to reach the Earth, but when they are on the Mrs. Sibley tells us of a seance in her same side of the Sun, it requires about four parlors a few years ago, with Mrs. Huntoon minutes. Is that a "long period?" Here the

"spirit" has mixed up the school book facts of the long period of time required by light to come from the fixed stars with its conceptions of the planets which are so near each other comparatively that light is only a few minutes in traveling from one to the

Again: "There is in the life of all animals and even some plants, this singular kind of pulsation of sympathy." She, of course, does not mean "in the life," but in the animals or plants themselves, yet what does she mean by a "pulsation of sympathy?" Can she tell? What is a "pulsation of sympathy," as existing in animals or plants?

Again: "It is quite true that if a poisonous substance touch the exposed inert membrane of any portion of the physical body, instant death ensues." Now, this is not "quite true," nor true in any sense of the word. "A poisonous substance" means any poisonous substance, arsenic, strychnine, corrosive sublimate, prussic acid, etc. There is very little "inert membrane" on or in the body. The hair and nails may be so considered. Hence, according to this lofty prophet-spirit, if the end of a single hair touch any of these, death instantly ensues! a man may put his hand in arsenic indefinitely without discomfort. Mrs. Richmond had read that a drop of prussic acid on the tongue would cause death, or if sufficiently strong spread on the bare skin would produce that result. Hence she generalized and says all poisons so placed in contact will cause instant death. At length she defines. by way of example, saying: "The endosmose and exosmose action of organic substances, notably bodies that have sensation, is an expression of this sympathy." These are large and unfamiliar ferms and have a learned sound. What do they mean? Just this: that fluids of different density divided by a porous membrane will pass through this membrane and mingle. This membrane may be animal or vegetable, or it may be a thin layer of any porous mineral substance. When it is a layer of plaster of Paris, which is often used in experiments, where is the "sympathy?" The fact is that the exosmose and endosmose are purely physical effects, and have been always so interpreted by those who have made them a

"Now, throughout the visible universe aside from the attraction and pulsation of light, there is a finer pulsation which is electric, and a still finer pulsation, which has no name, but which we will call spiritual; so that if the sun were at this moment to be blotted out, although thousands of miles intervene, and you would not miss at once the absence of the rays of light, there would still be an instaneous effect upon the whole solar system. It would not require length of time, nor duration of years, nor cycles, for the effect to the earth or the outermost planet in the solar system. That is what we mean. Then, by the effect of the perihelion, no ray of light that pertains to the planets under perihelion will reach your earth for a long peri od, but another pulsation, which is not light and does not require time for its transmission, is reaching you now, reaches you continually and expresses nearer than anything else the pulsation of the spirit of the solar system. Under the dominion, therefore, of that spiritual law which astronomy does not yet recognize, but which ancient science and modern philosophy do, there is a law which affects your earth in reference to the planets now in perihelion, and that law is the inverse of what affects those planets. Receiving more than their usual strength and light from the sun, being in a position to magnetically and electrically absorb a greater proportion of vitality and life-giving force, the earth suffers correspondingly depletion, and you are in the ebb-tide, of which those planets are now receiving the flood-tide, of spiritual as well as material

The "prophet spirit" evidently thinks that the planets in perihelion receive a great deal more light than at any other time, and that they rob the earth of her due portion, The earth "suffers correspondingly a depletion." What are the facts? that as light is inversely as the square of the dis tance, as long as a planet remains at the same distance from the sun, it must receive the same amount of light. The orbit of the earth has not changed, and, therefore, it must receive the same amount of light and heat. Undoubtedly if the sun was blotted out there would be an "effect," but it is not true that this effect would come before we ceased to receive the light of the sun. Here the confounding of planets with stars again appears. The sun is 95,000,000 miles from the earth, and it requires eight minutes for light to pass that distance. How well the prophet spirit" expresses the distance as thousands of miles." Pursuing the same train of thought, she says:
"There is this wonderful law, that in the

balance of the solar system as of the whole universe, where one portion is in darkness another portion is in light. When it is night here in your city, it is day in China. When it is winter here, it is spring time elsewhere, in Australia and in the western islands. So when you are under the shadow of this great and wonderful wave that is sweeping over the solar system, they are in the heights of its light, its glory and its blessing. Some time the earth will be there also; some time in the time of its revolutions there will arise an hour when politically, spiritually, socially and physically the worl i will be redeemed. What time the sun sheds its greatest light upon you and the spiritual splenders also pour forth their wonders, what time also the ancient famine of death has had her

fill, and all the terrors have departed from theologies and tombs and sepulchres of human thought, there shall be a resurrection greater than that which Christianity celebrates to day in the midst of human shame and crime; greater than that which was the symbol of all human hope when Christ rose from the tomb; and it will be the hour when the earth rises under some day and year of ceribelion.

This whole statement is absurd as untrue. The perihelion side of the solar system is no lighter than the opposite. The light of the sun goes out in a continuous flood in every direction exactly alike, and wherever there is a planet to receive, it takes all that falls on its surface. The earth would lose nothing by way of light if the whole light of the opposite surface of the sun should be absorbed. It takes all that falls on its surface, and under no circumstance can it take more. The same holds true of all forces, magnetic, electric or "spiritual."

The planets at perihelion are at nearly the same distance from the sun as they are at all other times, and the force of attraction or gravitation is hence unvarying. Suppose, as during the present year, several of them are in line on the same side of the sun, exerting their attraction all together, it has never been ascertained by astronomical mathematicians that the least effect has ever been or will be excited. On the contrary, the combined mass of all the planets is so small when compared with the sun's, that it is insignificant. The earth is to the sun as 1 to 320,000; Mars as 1 to 3.000,000; Saturn as 1 to 3,502; and the combined planets and satellites, to the sun as 1 to 800 (Olmstead). What nonsense, then, to suppose any marked effect from such a cause beyond the con-

stant force of gravitation.
It has never been proven or even made probable that the stars or planets have the least influence on the world or its inhabitants. If they had, why should not this perihelion be for good instead of narm? Why is evit and evit only prophesica? Just this is the reason: there is no way of gaining notoriety more cheaply than by sitting up as a prophet of evil. Although there is vastly more good than evil in the world, an hour of misfortune blots out a half century of happiness, and every one is looking forward to an evil hour, or imagine it has come. Denunciation or ambiguous words that may mean anything, and are terrible because of their vagueness, at once gain an attentive audience. It is wicked and most reprehensible to put forward such wild prophecies, even for a mountebank astrologer whose stock in trade is cunning and duplicity; but for a spirit to do so, claiming to be supported by science, when every uttered word shows an ignorance of science, which it would be an insult to refer to the most ignorant boor, is still more reprehensible. Mrs. Richmond, as pythoness, cries: "Earthquakes, tornadoes and epidemics are upon you." This year is to be a marked year for its calamities! Statistics show beyond the possibility of refutation that the number and kind of calamities, earthquakes, suicides, tornadoes, deaths, births, robberies and murders, scarcely varies from year to year, let the planets be where they may. The present year will have its own, and as every one occurs, the believers in such horrible prophesies will cry: "I told you so," forget-ting the months and months of sunshine, the golden harvest, the blessings of health.

We do not believe a good and wise spirit would make such prophesies, to frighten, the people, for no other purpose than to gain notoriety for the medium. Nor is Mrs. Richmond more certain in the political field; she says of the czar:

"Notably that his assassination, deplorable as assassinations are, but always when political the result of preceding political crimes —notably this puts an end to imperialism in Europe, and for the first time all of the people of Europe can look forward to a day of freedom. When any kind of constitutional government intervenes between the monarch and the subjects there is an end to absolute despotism. So that absolute despotism does not now exist in any nation of Europe.

"Notably" the assassination of the czar produced no such result. "Notably" there is just as absolute despotism now in Europe as before. A kind, good man, who was obedient to his inspirations, and an ardent believer in Spiritualism, who had restored to liberty the serfs, and set them on the high-way of progress, and whose political diffi-culties were the result of his desire to move the sluggish masses of his unwieldy empire, was struck down, and in his place a man with the untamed Tartar blood in his veins, a despot by nature, has taken the reins of government with iron hand. Revolution may come, but never had Russia a sterner and more despotic ruler. She says the death of the czar has so opened the way that for the first time "all the people of Europe can look forward to a day of freedom." They looked forward in the great days of 1848, and have been not only "looking" but moving ever since, and the death of the czar is

ing ever since, and the death of the czar is a cloud over their sun, rather than its rising. Again she oracularly says, and the oracle is equally faulty:

"There is no other domain for politics to enter now excepting that which concerns the vital interests of the people. Slavery is abolished, and is no longer a matter of speculation; unfortunately, this being so, caused its prolongation; unfortunately, this being so, led to the necessity of war for its abolition, and if there is any other kind of life tion, and if there is any other kind of life that will do service for mammon instead of

Continued on Eighth Page.

Passing Events-The New York Tribune on Easter-Are We Progressing?

To the Editor of the Religio Philosophical Journal: For several years past I have been suffering from ill health which came near, on several

occasions, a dissolution of the physical and the spiritual. Especially was this the case during last summer when the physical was reduced to a very attenuated condition. But, thanks to our good spiritual friends among whom I fully and clearly recognize the great teacher of Judea to the Infinite Spirit, the good Father of all, I have improved in health in a wonderful warner during the line. in a wonderful manner during the past five months, so that my general health is now

nearly as good as it over has been. Those who knew me last July, August and september when my weight was 116, 118 to 120 lbs., and who know me now when it is about 160 lbs., naturally ask how it has come about. Did I take medicine? Was I treated by some magnetic healer? Neither. I don't believe much in medicine, and my faith in the magnetic healers is not so great nor active as it used to be. I was promised by one who said he was "our guide," (guide to my wife and myself), that my health should be restored and it began almost immediately after to improve and continued to improve until the present time when it is about as good as it has ever been in my whole life. I have taken no medicine in the five months of improving health, except on two or three occasions, when according to spirit direction. I took a single pellet of potophylyn at night on going to bed. Neither have I received a single treatment from a magnetic healer during that time, but those simple followed as a real as I am. but have simply followed, as well as I could, the directions of "our guide," and submitted to his influence.

"But who is our guide?" may be asked. "He claims to be Jesus of Nazareth." "Do you believe this to be so?"

"What evidence have you of this?"
"Clear and positive evidence, confirmed in ways convincing beyond question; confirmed by many spirits whose presence and identity were proven in various ways clearly and be yond doubt, among whom were Horace Gree-ly, the martyr President Lincoln, Franklin, Margaret Fuller, Harriet Martineau, Elizabeth Barrett Browning, and in a most remarkable manner, a well known writer of a few months ago in this Journal, Rev. Cyrus Jeffries, well and favorobly known in this section, and who passed over a year and a half ago or so.. I cannot enter into details now on this most im-

portant matter, as I regard it, interesting as it would no doubt be when properly and fully presented; but must hurry on to a few thoughts on passing events, prominent among which is the 33rd Anniversary of Modern Spiritualism, and the observance of Easter." This somewhat noted town of 20,000 popu-

lation is an anomaly in the way of town. It is a very busy and yet a very dull town—a very professional and yet a very old fogy town, progressive though it be. It is made up of singular admixture of classes and nationalities and is sustained by the industrial interests of the Pennsylvania R. R. Co., which accounts for the rather unique character; of the population. This great corporation has its car shops here and employs in its machine and blacksmith shops, car shops, depot and offices between four and five thousand employes, and pay out \$250,000 to \$300,000 each month. As a result, business of all kinds is quite good, and the churches well sustained, with but little time, room or inclination for new things, fresh thoughts or progress out of the old beaten track. It is not strange, therefore, that after diligent inquiry I have only been able to find two Spiritualists, only one of whom is pronounced and outspoken.

The anniversary of modern Spiritualism, therefore, the greatest event in 1800 years passed by without any notice whatever, and one might as soon hear of an earthquake in the moon as of that Hydesville affair thirtythree years ago, which has caused the earth to quake spiritually wherever human inhabitants dwell. But we were all made very sensible of the 1881st Easter, for the shops all closed on Good Friday, business nearly sus-pended and the taverns did a fine trade! Easter Sunday the churches were all full, listening to the "Old, old Story" of the resurrection, the atonement, a redeemed world and so This is in remembrance of what happened 1800 years ago; the other, in celebration of that which has brought positive proof of man's future existence, which before rested only upon faith and historical evidence.

The one is hedged about with many difficulties and much skepticism, while the other is fresh in the minds of millions of living witnesses, with cumulative evidence all about us open to examination of all, poor as well as the rich, the ignorant and unlearned as well as the intelligent and cultured; and yet strange as it may be, there are those who claim to be leaders and educators of the public mind, who are utterly oblivious of the fact that anything especial has happened in this age, to throw light on the mysteries of life or that gives knowledge in place of belief concerning human destiny and the future lives.

The New York Tribune on the morning of Easter is a case in point. This well known journal in its Easter Sunday edition has an editorial which begins in this way:—

"THE MORNING OF EASTER."

"Why is this feast of Easter kept? Because, first, the rising of Christ from the dead confirmed the claims of this life; and secondly, because, through all the uncounted ages during which the world has lasted. not a single message has been brought back to us from the grave, but one—that which he brought on this day."

There, intelligent reader of the Journal. can you imagine a more stupidly ignorant and unwarrantably false statement than that! And this, too, from the editor of the great New York Tribune. In the long ago I learned from the New York Tribune of the Rochester rappings, or Hydesville rappings as they should be called.

Mr. Greeley, who was then comparatively speaking, a young man and actively interested in all reforms, sent a correspondent to Hydes-ville to learn the truth of the strange manifestations then occurring at the Fox House, and full accounts were published from time to time in his paper. I may add that Mr. Greeley invited the Fox girls to New York, and had them at his own house for the purpose of investigating impartially these important and wonderful manifestations. Mr. Greeley himself wrote and published in his paper a full report of the manifestations as they occurred at his house in the presence of himself and family, and invited guests. In this report he fully endorsed the integrity of the girls and stated explicitly that there was no deception practiced, and that there was no possible chance for deception, the girls being disrobed by a committee of ladies and then redressed and placed on feather beds upon which Mr. Greeley said the manifestations occurred as usual. That Mr. Greeley did not believe in everything labeled Spiritualism, is well known, and who does? But that he was a firm be liever in the supramundane origin of a large portion of the manifestations claiming to be

from spirits through such pioneer mediums

as the Fox girls, Redman, Conklin, Mansfield. Foster and others is well known.

And yetthis modern Solomon with the wisdom of the hooting owl and with about as much gravity stupidly asserts that not a single word has been uttered or brought back from the grave—from the life beyond he means—but one. Just one and no more. But hear him still further. He says:

"Let us look behind the rolling music and the lilies at the thing which is meant itself. Think of it a minute. Each one of all the ancient myriads of men that have been born with every year into the world has disappeared into dumb mystery, belong to what phase of civilization or barbarism he might; whether he was the cave man fighting naked with beasts for his food, the philosophic Greek, or the subtle Asiatic, the Nihilist, or his master; the dainty woman, or the negro slave. No matter how active, or noisy, or powerful he might have been, how full of plans, business, appetites, jokes, love of wife and childrenone day he suddenly fell backward into the yawning, black, vacuum and was gone. That vas the end."

What an end! He fell into a black vacuum. did he? That is the first time the world has been able to learn the color of a vacuum! Well, thank you, Mr. Tribune Editor. This is a progressive age and we are glad to learn. But what a piece of fine writing, aside from the blundering grammatical construction that makes a dainty woman a he. We would like to know by what scientific process he arrives at a knowledge of the color of a vacuum and how he knows they fell in there anyhow. But still further:

"The most unconquerable, the most loved the most valuable man was never able to send back one sound or sign to tell those he had left behind that he was still alive, or that they, going after him, should be anything hereafter but rotting matter."

How do you know this, O sapient editor? Have not the North American Indians always believed in the future life, where they shall again meet their friends who have gone before, and where, under the leadership of some powerful chieftain, they will tread the lofiv plains of the happy hunting grounds? And do they not believe that, under favorable conditions, they hold converse with their departed friends l

And do not the teeming millions of Chinese believe in the future life and that they also, under suitable conditions hold communion with their departed friends? It is truly lamentable that a leader of public opinion, and an editor of a great newspaper should be so inexcusably ignorant of the greatest movement the world has ever known, and the great-

est boon to mankind. This, almost more than anything else, shows the paramount importance at having this great subject of modern Spiritualism more clearly, more fully, more perfectly set forth before the people than it has yet been, that the world may know that there is a true humanitarian religion which is based upon a broad science of man socially, politically, spiritual-

That we are progressing towards this grand ultimate I fully believe, and that out of Spiritualism will come a clean cut, well defined scientific theology that shall accord fully with man's highest reason and a true religion that will meet all the wants of mankind all over the world. Evidences of this grand culmination are apparent. May God hasten its com-

MILTON ALLEN.

The Message Department of the Banner of

Altona, Pa.

To the Editor of the Religio-Philosophical Journal: In an address which I had the honor of making before the New York Spiritual Conference, on the 13th of February last, and which was published in the JOURNAL of the 19th of the following month, I took occasion to give my opinion in a straight forward manner, as I thought, of the Message Department of the Banner of Light. That candid expression of individual opinion seems to have excited the proprietors of that journal to such an extent that they should not be surprised if their extreme sensitiveness on the subject gives rise to the suspicion that they are conscious of something crooked, or at least, essentially weak in the management of that department of the Banner.

They charge me with knowingly libeling them and with making "base insinuations" because I stated for the sake of illustration merely, that I was inclined to believe that if the messages were obtained in the way I mentioned, fully as many of them would be identified as now. Every one who reads the Banner at all knows exactly how these messages are obtained as the "Banner Free Cir cles" are fully advertised in every number of that paper, and are sustained by contributions from Spiritualists all over the country. So there was no room for any insinuation, "base" or otherwise, that the messages were obtained in any other way than through the mediums employed to sit in those circles, nor was there any design to impeach the honesty and integrity either of the persons managing the circles or the mediums employed. I must therefore repel the charges as gratuitous and un-

The question is not so much of their genuineness as spirit communications, as it is of their value to Spiritualism and to the public generally. I gave it as my opinion that, all things considered, they are doing more harm than good and, I still adhere to that belief notwithstanding the formidable array of "identifications" the Banner has given us in its last two issues. When we consider that during the twenty-four years of that paper's existence it has published from twelve to fifteen thousand of these messages (a correspondent in the last issue puts the number at the latter figure), the beggarly number of about thirty partial identifications which, with the help of its correspondents, it has been able to present will appear to be but a very poor showing af

However, I consider it of very little consequence whether many or few of the messages are supposed to have been identified. I know that a worthy lady of this city thought she fully identified her lost daughter in one of the pasteboard faces exhibited at Henry Gordon's sham materializing scances some years since and she derived much comfort from it. But when that particular piece of pasteboard was seized with the rest of his paraphernalia and exhibited to the conference by daylight, she was not so much comforted as she had been Another case in point is that of Mr. Ansel Ed wards, of New Orleans, who obtained from Mrs. Stewart, at Terre Haute, what purported to be spirit pictures of his deceased wife and some other relatives. Although he did not fully identify them he accepted them as genuine, and on his return to New Orleans, showed them to Mrs. E. L. Saxon, who at once recognized them and showed him from a book on her center table the original steel engrayings from which they had been copied! No wonder that the old man was nearly heart broken when the truth dawned upon his con-

sciousness. Now these cases are not isolated ones by any means.

No vender of quack nostrums ever has any difficulty in procuring any number of recommendations of his wares, and usually the number of certificates is in inverse ratio to the value of the stuff recommended.

But it was truly noble in our friend Mr. Kiddle, to come so promptly to the rescue and endorse the genuineness and value of the messages. Perhaps that ought to settle the whole matter, for who ever knew him to endorse a medium or communication that was not genuine? If anything further should be required the messages might be submitted to Dr. Buchanan's psychometric tests and if they proved favorable the evidence would be perfectly approved in a particular and irregistible.

fectly overwhelming and irresistible!
It is true Mr. Kiddle says, "at first I was somewhat repelled from many of these messages by their coarse, materialistic, earthly character," yet he states that he has read them for seven years: and that he "soon learned to see their value."

"Yet seen too oft, familiar with her face, We first endure, then pity, then embracet " But I have seen these messages occasionally for more than three times seven years, and yet I feel less inclined toward the "embrace"

than at first. But the real question is whether the publication of such messages as many of those given in the Banner, has a tendency to elevate the whole subject of modern Spiritualism and commend it to the intelligence of the people, or whether it does not serve to belittle it, create disgust and repel many sensible people from entering upon its investigation. If many of the people whose communications are published were still living in this world and should send such stuff to the Banner for publication it would be rejected with scorn. It drivel any the less obnoxious because it comes from the Spirit world? I think not.

Again, if any of my spirit relatives, or friends have anything to say to me personally, of what interest can that be to the public? It may be of some personal importance to me, while from the nature of the case it could not possibly concern others. Now if this "Message Department" were managed differently, and every communication sent privately to the person for whom it was intended, except such as are addressed to the public and are of some public interest, one of its most objectionable features would be obviated. If such a course required the communicating spirits to be a little more explicit in giving the addresses of their earthly friends a very desirable point would be gained.

I spoke truly when I said that very few of the messages contained data sufficient for their identification. Of the eleven messages published in the Banner of the 16th of this month not one gives the street and number where the spirit formerly lived, or where the friends to whom the message is addressed, can be found. One says, "I am Willie Harris, and my uncle is James Harris, of Albany." That is a very common name and Albany is a large city. Another reads, "Mary Ann Johnson to Sarah Johnson of Bangor, Maine." Another claims to be the wife of I. W. Lincoln, of Brooklyn, N.Y. I can only say that there is no such name in the Brooklyn Directory. Another is from Richmond, Va., and the rest are just as indefinite.

Some years ago I made an effort to trace out and identify the parties to whom messages were addressed when they were claimed to be in this city. I failed to find them in every instance, and I know of others who have engaged in the same work with like results. It is of very little consequence for a spirit to say, "I am John Smith," or "James Brown, from New York," there are so many here to whom these names apply that such a statement furnishes but a faint clew to the identity of the individual. To the average mind it would seem to be as easy for the spirits to give street and number as to give many other particulars which we find in the messages.

To show that I am not alone in my objections to the message department of the Banner as now conducted, I will state that sometime during the latter part of the life time of our old friend, the late Dr. R. T. Hallock, the Hon. E. D. Culver, an intelligent, learned earnest and sincere Spiritualist came before the conference with a proposition to send a request to the proprietors of the Banner, with the signatures of as many of the Spiritualists of New York as felt inclined to give them, that they suspend the publication of the message department of the paper on the ground that it was a detriment and disgrace to Spiritualism. This proposition was opposed by Dr. Hallock, myself and others as an unwarrant able interference with the private business of the owners of the Banner, as they had an undoubted right to manage the paper in any way they might think most conducive to their own interests. No one of the speakers, so far as I can recollect, dissented from the proposition that the publication of the messages was a detriment and disgrace to Spiritualism.

While I cheerfully accord to every man the right to manage his own business in his own way, I still claim that whatever is given to the public through the medium, of the press is a legitimate subject for criticism by any one who dissents from the views expressed or the positions taken, and I shall still continue to exercise the privilege of expressing my mind freely, especially on all subjects per-taining to the interests of the cause to which I have devoted so much of my time for the last quarter of a century. It is doubtless difficult for a journal that draws its support in some measure from the gullibility and credulity of the people, to take an independent and manly course, and I can readily understand why the Banner sometimes deems it neces sary to cater to the fraudulent element in mediumship, as it notoriously did when it took the responsibility of eliminating certain portions of a communication sent to it by Prof. Payton Spence, describing a séance with Mrs. Simpson, without the consent of the writer. But there is never any good excuse for becoming unduly excited under criticism, calling hard names and making ground less charges.

Personally I owe much to modern Spiritualism, and feel bound to defend it to the best of my poor ability, from what I consider the follies of its professed friends, as well as from the assaults of its open enemies. To Spiritualists I owe nothing except the love and good will due to all men. I have no partisan ends to gain, no personal interest to subserve, no axe to grind. Yet feeling that I am as liable to be in error as others, I have no desire to obtrude my opinions upon any one, but simply to present them for candid consideration, and if others disagree with me it in no degree diminishes my respect for them, nor does it serve in any manner to weaken the tie that shall bind us all in one common

brotherhood. P. E. FARNSWORTH. New York, April 25th, 1881.

The cuttle-fish has three distinct hearts.

Elephants always disturb the water before they drink,

The albatross, the largest of sea birds, flies with a velocity of 100 miles an hour.

The Last Ditch.

To the Editor of the Religio-Philosophical Journal: The last resort of the creedist, when forced back by the overwhelming facts of Spiritual ism is under cover of the question; "Well supposing it is true, what good does it do?" Although this question has been answered over and over again, we have to repeat the answer for a long time to come. The people who resort to this defense are of two classes: The superficial class, who do not carefully study cause and effect, and those who are bigotedly wedded to their old idols, and determined to cling to them at all hazards.

This question always comes from the Christian, whose teachers are always seeking to deter men from evil doing by earnestly im-pressing upon their minds the idea that an intelligent, invisible power is constantly watching their every thought and action. "Thou God seest me!" is their watchward. The idea is a good one, and is founded in truth; but as these Christian teachers can give no tangible proof of their assertion, it finally becomes, to a large extent, a dead letter in the minds of most persons. But if Spiritualism be true we can demonstrate to a certainty that invisible intelligences are constantly with us, who can read our thoughts and see our actions; and if all the young men and young women of our land knew, by their sight, feeling and hearing, that angel loved ones were constantly with them, would it not be a mighty power not possessed by other religions, to deter from wrong doing? And if Spiritualism be true, then this inestimable good can be accomplished. Conditions can be arranged in well-nigh every neighborhood whereby all can have the glorious privi-lege of seeing, hearing and feeling the presence of fond and loving parents, children and friends who have passed over death's river, and have the convincing demonstration that our loved ones "over there," are, some of them, constantly with us, to note our every action. Would not such knowledge accomplish infinitely more in detering mankind from evil doing than can ever be done by trying to produce faith without the least particle of de finite evidence? The man who visited Mrs. Simpson, and was immediately told by her that one of her spirit-guides said he saw you count out that money before you came here, to see if I could tell how much you had in your pocket," was more thoroughly convinced of the truthfulness of the idea "Thou God seest me," than by all the faith-teaching of his previous life.

This then is one of the great benefits of Spiritualism that it substitutes knowledge for faith in the idea that we are surrounded by a "cloud of witnesses," with all the mighty bene fits arising to mankind from such a knowl-

When Prof. Morse succeeded in arranging conditions so that he could get tiny raps on s telegraphic instrument, many people were ready to exclaim, "Well, suppose he can, what good does it do?" But the wisdom of deeper thinkers led them to see in those tiny raps a possibility of instant communion with friends and loved ones even though separated by oceans; and so, if the tiny raps of Spiritualism be true, we have the means of holding communion with friends and loved ones even though the river of death intervene. But more than this: It conspires with the telegraph the lightning express, so that our loved ones can even come back to us, and show us their old familiar faces, and let us hear their well known tones of voice. If there be no good in all this, what is the good of living anyway?

When I hear persons say they don't take any interest in the subject of Spiritualism I pity them, and say to myself, "You poor thing is it possible that all the fountains of ossible that all the your heart have dried up, so that you no more care to see and hear your friends who have gone to a foreign land. Not only out of sight, out of mind, but out of sight beyond all interest in their wellfare, what they are doings, and what their surroundings are." But I cannot believe there are many people so utterly fickle in their friendships. The great happiness of life consists in fellowship with those of a congenial nature, and the idea that we lose all interest in these friends as soon as they are out of sight is beyond my comprehension. If Spiritualism be true you can arrange a line and batteries, whereby constant communication can be had with those dear ones gone to the Spirit-world. It is no longer s "bourne from whence no traveler returns," but a line of communion is established where by we can receive messages from, and see and talk with, the inhabitants of the Spirit-world, find out something of the country, the ways of the people, the laws which govern them, and the best methods to be taken by us while here to insure us a goodly inheritance there.

Since our more perfect and frequent communications with the interior of Africa during the past twenty years, we have been able to correct many erroneous ideas regarding its people, products and internal affairs. And so, f Spiritualism be true, we shall find that we can correct many erroneous ideas that we now have owing to the imperfect means of communication in the past ages, of all pertaining to that world to which we all are going. And to me this is the greatest good of modern Spiritualism. It enables us to correct our charts, and thus gain the harbor of perfect happiness which we are all seeking "in the bosom of God' much sooner. Returning friends report that the old sailing charts are very defective in some important particulars, and following the course laid down on them, does not lead to the desired haven, and they have had to beat about a long time on the other shore before finding the harbor. But the revised chart, marked out by these returning voyagers, agrees in many essential particulars, so that, by following it, one will save himself

much trouble on the other side. To those who have not quite reached the last ditch, but are asking if Spiritualism is true? I would say, look up the facts in the case with a careful earnestness to get at the truth, and you cannot remain long in doubt.

D. Edson Smith.

Community, New York.

Do the Dying Suffer Pain.

People do not like to think of death. It is

in unpleasant subject; but it constantly obtrudes itself, and there has been much specuation as to whether mental or physical pain attend the final act. Observation teaches us that there is little pain of either kind in dying. Experience will come to us all one of these days, but it will come too late to benefit those who remain. It seems to be a kind provision of nature that, as we approach the dreaded event, our terrors diminish, and the coward and hero die alike-fearless, indifferent or resigned. As to physical pain, Dr. Edward H. Clarke, in "Visions," says: "The rule is that unconciousness, not pain, attends the final act. To the subject of it, death is no more painful than birth. Painless we camewhence we know not. Nature kindly provides an ansesthetic for the body when the spirit leaves it. Previous to that moment, and in preparation for it, respiration becomes feeble, generally slow and short, often accomplished by long inspirations and short expirations, so that the blood supply is less and less oxy-genated. At the same time the heart acts with corresponding debility, producing a slow, feeble, and often irregular pulse. As this progress goes on, the blood is not only driven to the head with diminished force and in less quantity, but what flows there is loaded more and more with carbonic acid gas, a powerful anæsthetic, the same as that driven from charcoal. Subject to its influence the nerve centers lose consciousness and sensibility, apparently sleep creeps over the system; then comes stupor and the end."—N. Y. Express.

Letter from England.

To the Editor of the Religio-Philosophical Journal:

I have noticed your request to mediums to forward their portraits, and have much pleasure in enclosing specimens of the work in that line by Bro. Bowman, of Glasgow, who has always been such a good friend to mediums and workers in the cause.

I trust I may be able to visit Chicago when I cross the "herring-pond" among the other centres of the movement in America. I read your Journal with great pleasure and much profit, and although unable to endorse everything I read there, am always interested.

The discussion on Organization which you inaugurated, has claimed my attention and given rise to much thought. We have the same difficulty here. I am sure we could do great good and make more real progress if we could systematically concentrate our energies and unite upon a common ground for work.

We have a message to declare to humanity: a work to do; an aim before us. The message: continued personal existence after death; the work: to make this known and help others to prove it to their own satisfaction by putting them in the way of witnessing the facts, developing mediums and presenting phenomena that appeal at once to the senses and carry conviction because of the indubitable evidence and satisfactory conditions under which the phenomena occur, the aim being to crush materialism by its own weapon, an appeal to phenomena and experience; to enlarge the sphere of knowledge, to sweeten the moral atmosphere of all impurities by demonstrating that "as a man sows so shall he reap;" to prompt to action in the direction of self-culture, self-control, and soul-development until the salvation-seeking propensities of "miserable sinners" who want to "get religion" and a passport to heaven, are lost in the active energetic efforts at reform individually and an abnegation of self-interests for the common good. Hence unless Spiritualism gives us a purpose in life and makes us more earnest, more thoughtful, patient, reverent and active; unless, in fact, it makes us better and purer men and women it is practically of little value to the world.

The great revelation of Spiritualism as I apprehend it, is the fact that order and purpose reign supreme and that man is intelligent and immortal with the divine prerogative of work, that as an individual he is free to act up to his highest sense of right and fulfill his destiny, but this, if carried to an extreme, leads to intense individualism, which prevents all unity or cohesion, therefore we learn of the necessity for mutual forbearance and moderation, sympathy and love, so that we may determine to do the work and help others though we may not always be able to see eye to eye with our fellow. My motto has been "with all and for all," and so long as it is possible to do good, it matters little to me who my yoke fellow may be, if he is aiming

to bless mankind.
We have been having troublous times in
England these last five years, and there has been an undoubted sifting process going on a closing up of the ranks, and many weakkneed ones have forsaken us and fled, while the respectable hold aloof from the uneducated (?) enthusiasts, who alone stand boldly and publicly to their colors at this time when the name of Spiritualist is indeed a term of scorn, ridicule and reproach.

Bigotry is fighting against us ('tis a death struggle), but we shall win, I doubt not; police-court prosecutions have done much to advertise Spiritualism, though at the same time they have turned many away in disgust, who affect to be disappointed in finding Spiritualists and mediums ordinary mortal (frail humans like themselves) and not demigods as they had foolishly supposed; perhaps we may learn the lesson some day to sympathize with, support and assist mediums, surround them with genial influence, kind but true; sympathetic but moral; pitiful but strictly just and helpful. Mediums are pretty much what they are made; wisely used and sustained, good and reliable, but if puffed up with adulation, flattery and foolish praise, ambitious, vain and untrustworthy. Oh! when shall we understand that we get what we make conditions for? When will Spiritualists be just and considerate to their mediums and protect them from themselves, their friends and ignorant enthusiastic investigators?

Not until we take to heart the lesson that A. I. Davis tries so earnestly to teach us, to be thinkers, students and philosophers, profiting by the services of mediums and spirits, but bowing to no authority but truth; not until we mediums are anxious to read the message of Spiritualism aright and meet honest skeptics half way, remembering that we, perhaps, were doubters once, only convinced by clear and demonstrative evidence and so sympathize with their difficulties and help them to stand where we do. I feel sure that this thirty-third anniversary inaugurates a new era for us of more carnest, sincere and consistent efforts to establish our truths and to live them in our lives. To profit by past experience, sink minor differences and unite heart and hand in constructive Spiritualism which will admit the broadest personal liberty and will recognize that all who are on the track for practical goodness, are with us, whether they know it or not.

Across the waters I shake hands with you and give greeting to your readers, and hope I may be spared to meet and co-operate with many of them in the good work ere the thirty-fourth anniversary is celebrated by us.

E. W. WALLIS.

18th Lake street, Forest Side, Nottingham, England.

"If I punish you," said mamma to her little girl, "you don't suppose I do so for my pleasure, do you?" "Then whose pleasure is it for, dear mamma?"

The Western Light, at St, Louis, will receive congratulations being six months old, hale and hearty with promise of a long life of usefulness before it.

If a man empties his purse into his head, no man can take it away from him. An investment in knowledge always pays the best interest—Franklin.

At Elton College, England, there are 964 noblemen and gentlemen now being educated. The list includes an Indian prince, a duke, 21 lords, 3 counts, 5 baronets and 42 honorables.

Woman and the Household.

BY HESTER M. POOLE. [Metuchen, New Jersey.]

There is many a rest on the road of life if we would only stop to take it: And many a tone from the better land, If the querulous heart would wake it. To the sunny soul that is full of hope.

And whose beautiful trust n'er faileth, The grass is green and the flowers are bright, Though the wintry storm prevaileth. Better to hope, though the clouds hang low,

And to keep the eyes still lifted;
For the sweet blue sky will soon peep through
When the ominous clouds are shifted.
There was never a night without a day, Nor an evening without a morning; And the darker hour, the proverb goes, Is the hour before the dawning.

Better to weave in the web of life A bright and golden filling,
And to do God's will with a ready heart
And hands that are swift and willing, Than to snap the delicate silver threads Of our curious lives asunder, And then Heaven blame for the tangled ends,

And to sit and grieve and wonder.

Mrs. Lakey, a well-known artist, of New York, recently held an exhibition of her paintings which represent her winter's work, pre-paratory to her going abroad. The papers have highly commended these pictures, and many critics agree that she takes rank as the leading cattle painter in this country. Our native women artists excite surprise by their rapid increase in numbers and merit.

Mrs. Arnold, the wife of the author of the "Light of Asia," is a daughter of Wm. H. Channing, and an architect of distinction. She is superintending the making of a memorial window to the memory of Dr. Channing.

Mrs. Sara Andrews Spencer has organized a Social Science Association at Washington, D. C. Mrs. Spencer is assisted in various works. having for their object the elevation of women, by an able and earnest band.

The recent passing away of the widow of Theodore Parker from her home in Boston, has revived varied and pleasant memories of their happy household life. A gentle, affectionate woman, she merged herself in her great souled husband, and was willing to give up her individuality to his. She was devoted to housekeeping, was benevolent and hospitable, and cared as little for intellectual culture as the veriest hater of strong-minded women could desire.

Mrs. Sarah Little is the name of the Superintendent of the Wisconsin Blind Asylum, which was burned and rebuilt a few years since. Her husband, who was then at its head, died soon after, leaving a family of little children. As his successor Mrs. Little has managed everything so satisfactorily and economically,—superintending meantime, the construction of the new building,—that the asylum is pointed out as the best conducted public institution of the State.

Mrs. Oswald Ottendorfer is the proprietor of the New York Staats Zeitung, the leading German newspaper in this country. It was left her by her first husband, and mainly through her daily oversight and business energy it has grown in her hands, to the value of over half a million dollars. Mrs. Ottendorfer has recently given \$35 000 for the promotion of the German school system in memory of a departed son.

Equally able to meet practical life is Miss Schoonmaker, of Kerhonosen, N. Y., a teachwho at the age of twenty-four became one of the inheritors of a large, but heavily mortgaged farm, with five helpless persons dependent on her management. She continued to teach, but directed all farming operations early and late, so well, that the land is freed from debt and has become an extensive and prosperous stock-farm.

Miss Robinson, a young lady of great energy and ability, has been the only woman student in the Law Department of Boston Uni versity, yet she met with no annoyance in her anomalous position. During her studies she had a good income from her letters to journals in western cities, and at the close of the term was elected to one of the class honors. A few days ago, for the first time in Massachusetts, steps were taken by a woman (Miss Robinson) to become an attorney at law. The hoard of examiners refusing to allow her to appear before them, the matter was brought before the Chief Justice of the State, who construes the law relating to attorneys as not in-cluding women. The old Bay State is far behind her younger Western sisters in this re-

A clever young Englishwoman, Lady Florence Dixie, accompanied by her husband, has gone to the Transvaal as war correspondent for a leading London paper. On a late occasion when she ventured to appear at the English Court without wearing the usual feathers and lappets, she was solemnly rebuked by the Chamberlain, and requested to come again in proper attire. Not so the eccentric Lady Florence; she flies the conventional and hies away to pastures new. Her recent book, "Across Patagonia," is a lively book upon that strange country, written without any pretension to scientific knowledge, but abound-ing in piquant descriptions. The author is ing in piquant descriptions. an excellent marksman and rider.

In these latter days women seem to excel in books of travel. Miss Bird's Japan, the Patagonia above mentioned, and the new work on Arabia by Lady Annie Blunt,—grand-daughter of Byron,—all treat of unexplored countries in a capitally fresh and entertaining manner. Lady Annie and Miss Bird had each written a previous volume of travel, which was well received. Woman seems to have the faculty of observing quickly and narrating easily. Her intuition enables her to get at many things and guess others, with marvellous celerity. Miss Bird who has just been married, is described as a frail little body, young, sensitive and refined; just about the last person whom one would suspect of writing charming descriptions of jaunts among the Rocky Mountains, or explorations among unknown provinces of Japan. But, it is the unexpected which often happens.

"Ploughed Under" is remarkable as a story of an Indian chief told by himself, with a sprightly introduction by Inshta Theamba, "Bright Eyes," the Ponca maiden, who has lectured upon the conditions surrounding her race, through the East. The book is a simple, pathetic tale, abounding in Indian imagery, and will serve to excite still further discussion of the Indian problem.

Helen Hunt Jackson pleads their cause in her glowing words, yet with the style of a partisan, in her "Century of Dishonor," though she tells a talkof humiliation and pain, such as brings disgrace on a self-styled Christian

The Great West has three papers established and owned by women, the youngest of which is The Western Light, edited by Annie T. Anderson, St. Louis, Mo. It is devoted to I which this may come. Beauty will always be I

"Universal Liberty and Scientific Spiritualism," and is a good-looking sheet of eight pages, containing matter of general interest to progressive persons. Mrs. Churchill's Antelope, of Denver, Col., exhibits a vivacity and originality which random it unique, reading originality which renders it unique reading. Mrs. Duniway's New Northwest, of Portland, Or., shows every sign of vigorous and healthy

In the platform of the lively going Antelope, the editor declares that her journal is always open to the cause of persecuted women. "When woman wrongs man," she says, "there are seven thousand masculine papers run in the interest of the wronged man; but to whom shall woman go when the unjust judge refuses to be wearied with her importunity, unless the Woman's Paper shall defend her." And she finishes by espousing the cause of the persecuted Mother in Law.

They who plaintively assert that education will destroy woman's love of beauty and of home, and deaden all those little delicate tastes which add so much charm and grace to life, need not fear. Here is the description of a visitor at Girton College, at examination

"'Suppose we come to look at some of the rooms, suggested my friend; 'you know they are all on view to night.' So we wended our way up the stone staircase, and down the long corridor, looking into every room as we passed. All were lighted up, some with rose colored shaded lamps, and others with green ones; a cheerful fire was burning on the hearth of each. Delightfully comfortable low chairs invited one to lounge luxuriously, and dainty tea equipages suggested the idea of the cosiest little parties over the fire in the gloam-'Froude's Reminiscences of Carlyle' looked tempting in one room y in another my friend exclaimed, with much the same delight that he might have recognized a rare plant (he is a great botanist): 'Hillo! Here are some novels!' But they proved on examination to be only an especially gay edition of Tennyson's 'Idylls of the King.' Tennyson, Browning, Carlyle—these authors I noticed in almost every room. Portraits of Carlyle, too, were not uncommon; engravings after Durer, Marc Antonio, and Burne Jones, copies of Fra Angelico's and Giotto's paintings, and in one or two rooms exquisite old china. Elegant little feminine knick-nacks in the way of the quaintest animals and extravagance in china were on every mantelpiece; in many rooms beautiful flowers were growing. Peacock feathers were largely used in decoration, especially in one beautiful room, where a great portiere was entirely composed of them. I do not remember one room which could be called other than tasteful; they were most of them more or less artistically furnished; there was a slight sameness, perhaps, about them, but in all an atmosphere of comfort and homeliness, pleasant in the extreme. A great many of the rooms we looked into were occupied by ladies and gentlemen in more or less earnest conversation. At regular intervals all along the corridors were pumps and appliances in case of fire, and I am told that the Girton girls are regularly organized into a fire brigade, which turns out once a week and extinguishes an imaginary fire; so that in the event of a real one each girl would be at her post in a moment, knowing wherein she could make herself most useful, and doing it immediately without fuss or excitement. Suppers were laid out in various of the lecturerooms, and between half-past ten and eleven the two hundred and odd guests had taken their departure, and the college was once again wrapped in its usual stillness.

Marriage-Sincerity-Equality.

(From sermon of Robert Collyer, New York.) Is it not possible for a man and woman when they marry to make sure they are to be true husband and wife at the risk of the usual pains and penalties that ought not to be deemed unreasonable. Is it not possible to make this beautiful law of our life, the true and safe law, that for the man there is a woman and for the woman a man, who will be true counterparts, and that they shall know this in some true way, or else they shall not marry; because without such fitness of each for the other the license and the minister's blessing will be a mere farce, if it be not a very dark tragedy? I cannot but believe that there is such a safeguard; a true light about this as there is about justice and honor and honesty, and that we can hardly go wrong, if we ourselves are honest and honorable and fair about this most essential step in our whole human life. When marriage brings misery, as a rule, we can trust it is not by God's providence, but by our own improvidence. I mention this as the first reason why troubles come which never can be fairly met, and worthy young men and women get so badly mismated that the whole habit of young people towards each other before they marry is one of summary deception. They set themselves to deceive the very elect when they are in each other's company by putting on an appearance which is no more true to their real nature than the noble uncle we see in the old comedies was true, who flingshis thousands about as if his banker's balance were a splendid joke (as it is) We rise in life, and move from the farm to the city, exchange the kitchen for the drawing room, linsey woolsey for silks and blue jean for broadcloth. The young gentleman comes in his Sunday best and takes the young lady to the concert or the opera; walks home with her from church and stays to tea, admires her on the piano and her opinion of the last new poem or story, and she admires his fine manners, his speaking eyes and the way he parts his hair in the middle, his lamblike temper—the curly, innocend lamb. God forgive them. It is a game of cards, in which it is of the first importance to both not to reveal their hands, but the revelation comes when it is too late, that it was all a sad mistake. Now, of all things needed to make a true marriage, it seems to me that honesty and reality and a certain sweet and simple intimacy stand among the first. Young women make nets instead of cages, Dean Swift said, and he ought to have said young men also, It is all well enough that we should appear at our best in those days, just as in the spring a lovelier iris changes the burnished dome; but this mask we wear is not our best. Our best is the good, honest average. I hold steadily and steadily say that the good matches are those

in which we have been honest and sincere. WEDLOCK AND DEADLOCK.

Great trouble comes again out of the mistake which has always been made—and, I suppose, which always will be—that the attraction which ends in wedlock may be an outer rather than an inner fitness; so that an attractive face and form, though there be no answering soul, shall count for more than the finest graces of mind and soul. So one, it may be, marries a doll and the other a dolt, to find in no long time they have made a mistake a lifetime cannot unmake, and that wedlock rhymes very sadly with deadlock. So you shall take this for an axiom, true as the stars, that there is no intimate and ultimate fitness in a fancy man and woman to make them husband and wife, except a certain fitness of mind, heart and character or the loving longing out of

a primal attraction, and it always should be for God has made beauty to be a blessing. Yes, and somewhere in this world for the heau-ty that is merely in form and feature there are those who will rejoice with a great joy and never repent, and great beauty may go with great worth. But in this most serious step two human beings cantake, all these questions are swept uside and wait for that of intimate fitness to be settled first. Are you counterparts, not of dark or blonde, and the under line to the over line in stature, but of thought and feeling, of habit and tendency of life and soul? Because we can no more alter these things as a rule than we can alter animals. Nor need the man be either the better or the greater half. I know of a very happy marriage, in which the husband and wife are both public speakers, and the wife told me once how she had been to speak in a town where they gave her a fine fee and asked her to come again, and a week after her husband went to the same place, and they gave him half as much and did not ask him to come again, and he seemed to enjoy the story as much as his wife did. Then, again, I will venture to say that, as a rule we can trust, the truest wedded life can only come out of the truest unwedded life, and it is too much of a risk for a woman who has had half a dozen serious affairs of the heart to wed with a man who has done little else than sow his wild oats, and then feel sure they are going to make a happy match out of the weaving of such motley. Who shall ascend into the hill of the Lord, who shall abide in His holy place? He that hath clean hands and a pure heart, who hath not lifted up his soul with vanity nor sworn deceitfully. You say that means religion. I say it means misfitness for a true wedding as sure as it means anything under heaven.

EQUALS IN ALL THINGS.

I can enter into no particulars. I can only say to the young man that what he calls seeing life may very often be called seeing death rather. and the building a closet to keep a skeleton in the Holy of Holies. Purity and truth toward each other from the day you plight your troth to the day you die are also the sure foundations on which a true marriage rests. I touch no impassable mountain peak of purity when I tell you this, and I touch no slime of indelicacy. I only say that a true love is as pure and delicate always as it is when the heart is first smitten with the sweet pang, in which we find this is the man and this the woman we have been looking for, and as the good Bishop Hugo used to say, though he did live in what we call the Dark Ages, the true wife and mother with the true husband and father always stand in their original purity before God and the angels. Then there is one more question which touches us with its unrest and always will make trouble, as it should. The woman is still placed by law and custom on the footstool while the man is on the throne, while they should "sit side by side full summed in all their powers." That day will come, and until it does come we must keep its warning star shining through our own windows. They are the great races who give a great place to the mother and wife. And when we do this the woman is the rare exception who does not prove worthy the place. No man can begin to solve the problems of life by himself alone outdoors, even, let alone indoors. When Joseph Fry proposed to Elizabeth Gurney and sherejected him he got a good old Quaker to speak a good word for him, and after he had spoken it he said, "What message shall I carry now from thee to Joseph? Is there any hope?" "Only in this," Elizabeth said, "that a woman always holds herself free to change her mind." "Then thee will have him," her ancient friend concluded, "and I will tell him to come right along." He came and she became Elizabeth Fry, and that was the last of changing her mind. She grew to be a great woman because her husband gave her a great space and would not be content that she should not fill it. Every man, we used to say in the "Dales," has to ask his wife whether he shall get along, and our friend Mrs. Payser used to say that she saved one quarter of the living and earned another quarter, and I say it would be a grand factor in this agreement between the man and woman that they should stand on perfectly equal ground down to the drawing up of the will and sharing the estate.

Is Andrew Jackson Davis a Materialist? BY WM. EMMETTE COLEMAN.

In my reply to Mr. Peebles' queries to Mr. Fishbough relative to Mr. Davis's remarks on the Nicene Council, it will be remembered that I expressed the opinion that the tenor of Mr. Peebles's criticism seemed to indicate the existence of a feeling of spite against Mr. Davis. Why this spite should exist, if it does, I am at a loss to determine. Confirmatory evidence of the presence of this spiteful feeling towards the mild and genial "Seer of Poughkeepsie' is found in Dr. Peebles's latest work "Immortality, and Our Employments Hereafter, pages 264-6. Note the following:

"From the conclusion of pseudo-scientists who, ignoring God, see in matter and molecular forces the origin of motion, sensation, intelligence, all that is—and all return to matter, and consequently chaos, again—from these I utterly dissent. Here follow some of their

teachings." Mr. Peebles then gives some of the most ultra-materialistic sentiments found in the writings of Bucchner, Carl Vogt, Moleschott, Hæckel, Oken, Friederich, Huxley, Spencer and Atkinson, concluding with a few sentences from A. J. Davis! Dr. Peebles here classes Mr. Davis with such extreme material ists as Buechner, Vogt, and Moleschott, and such quasi materialists as Spencer and Hux-ley. Is Davis a "pseudo scientist?" Does Davis "ignore God?" Does Davis "see in matter and molecular forces [independent of the Divine immanence] the origin of motion, sensation and intelligence, all that is?" Is there any resemblance between the views of Buechner and Vogt, or even of Spencer and Huxley, concerning matter and its forces, and those of Mr. Davis? To all of these queries Mr. Peebles's work implies an affirmative answer, while as every well-informed person knows that a negative answer is the true re sponse. Davis's writings are all strongly theistic; he never ignores God. When he refers to the potencies of matter as in the quotations from him given by Mr. Peebles, as above, he does not refer to godless, inert, dead matter, but matter vitalized and permeated by the Divine Spirit, the • Great Positive Mind" of the Universe; and no one knows this any better than Dr. Peebles What is the foundation-stone in the temple of Mr. Davis's philosophy? Is it not the eternal union of Father God and Mother Nature? Through this nuptial union, says Mr. Davis, all forms and forces have birth. When Mr. Davis alludes to the wonderful functions of matter, the term "matter" is synonymous with "Mother Nature," which we know, according to Mr. Davis,never acts save in conjugal union with "Father God." The most pronounced theists, even those believing religiously in spe cial creation and that matter is a direct creation of God,often speak of the wonderful forces and powers of nature and her marvelous creations, often in phraseology identical with that of materialists in a similar connection; but all

sensible persons know that in so speaking they are not ignoring God or the spiritual potencies immanent in the material universe. Precisely thesame obtains in case of Mr. Davis. How unjust then is it to hunt for detached sentences in Mr. Davis's voluminous writings in which reference is made to the marvelous attributes of matter, and publish them as proof that Mr. Davis is a pseudo-scientist, who ignores God and recognizes matter as the sole cause of "all that is." Is there anything honest, or just, or manly in such misrepresentation, garbling and distortion of Mr. Davis's philosophy? Dr. Peebles knows that Mr. Davis is not what he endeavors to make him out to be; what motive, then, prompts him to such misrepresentation? If not personal spite, what is it?

To make the indictment against Mr. Davis stronger, Mr. Peebles, immediately following the quotations from Davis, and the other (?) materialists, continues as follows: "Contrasted with inductive thinkers who make matter. and force the summum-bonum of all things, we turn with delight to Plato and Socrates, Proclus and Jesus, Swedenborg and Selden J. Finney-great inspired souls, who saw a universe ablaze with God, affame with essential spirit, and a guiding, moulding intelligence.

Mr. Peebles here contrasts Davis, the materialist (?) with Swedenborg. Finney and other Spiritualists. He contrasts Davis who "makes matter and force the summum bonum of all things," with the thinkers recognizing God and essential spirit. Can anything be more unjust than this? It is untruthful in the extreme. Mr. Davis does not make matter and force the summum bonum of all things, and like Swedenborg and Finney,he is a "great inspired soul," and he does see "a universe ablaze with God, aflame with essential spirit, and a guiding, moulding intelligence." Is Mr. Davis an atheist, as Mr. Peebles tries to make oue? According to Peebles, Davis is not a great inspired soul; he does not recognize God in the universe; he does not believe in essential spirit, and he ignores a guiding moulding intelligence. And all this in the face of the fact, that every person who ever read a sin gle one of Mr. Davis's works knows thatthere is no truth in these affirmations of Mr. Peebles. Again I inquire, what motive could there be for Mr. Peebles to place Mr. Davis in his collection of atheists and materialists, instead of among the Spiritualists where he belongs, except the gratification of feelings o personal resentment against Mr. Davis?

Presidio of San Francisco, Cal.

Magazines for May not before Mentioned.

St. Louis Illustrated Magazine. (Magazine Co., St. Louis, Mo.) Contents: The Great South-West; Won; Pidgie Brant; The Unattainable; Captain Darnley; By the Wayside; Timely Topics; Matches; Women as Writers; Having a Tooth Pulled; The Grape; Fashions for May; Editorial, Miscellany, Etc.

The Normal Teacher. (J. E. Sherrill, Danville, Ind.) Contents: Editorial; Ideality as an Element of School Life; Correspondence; Notes and Queries; Examination Department Shelley Again; Grammar Department; Department of Theory and Practice; College Department; Publisher's Department.

The Medical Tribune. (Nickies Publishing Co., New York.) Contents: The Use of Anaesthetics and the Forceps in Obstetrics; Micropathy; The Treatment of Psoriasis by Pyrogailie Acid: On the Treatment of Diseased Joints; Hydatids; Latest Wail of the Lost; Salicylic Acid in Diptheria: The Mir-

The Western Magazine. (Henry W. Jameson, St. Louis, Mo.) Contents for May-June: The Raising of Lazarus; Shelley; Jonathan Swift: Sonnet: State Universities of N. W. States; The Student's Room; Francesca Evelyn; Renunciation; Napoleon Bonaparte; Kant's Critic of Pure Reason; Lost; Logic for Life; Deaf-Mutes and their Education; Mirage: The Island of Manisees; Current Notes; Book Reviews.

Golden Days. (James Elverson, Philadelphia, Pa.) This bright juvenile publication has more than fulfilled the promise with which it started. No parent can do his child a greater kindness than to place this beautiful paper in its hands each week. With such contributors as Harry Castlemon, Horatio Alger, Jr., Oliver Optic, Edward S Ellis, Frank H. Converse and others, and with its puzzles, sketches and humorous matter, Golden Days cannot fail to maintain its position as the leading juvenile paper of the country.

The Illustrated Scientific News tor May is before us, looking handsomer, if possible, than any of the preceding issues. Since its change of publishers last January, this magazine has improved with each succeeding number. The present issue of The Illustrated Scientific News is overflowing with handsome engravings and interesting and instructive matter. Every number contains thirty two pages full of engravings of novelties in science and the useful arts. To be had of all news dealers. or by mail of the publishers, Munn & Co., 37 Park Row, New York, at \$1 50 per annum; single copies, 15 cents.

The Pansy. (D. Lothrop & Co., Boston, Mass.) An Illustrated paper for young peo-

Horsford's Acid Phosphate for Dyspep-SIA, MENTAL EXHAUSTION, ETC.—Pamphlet free. Rumford Chemical Works, Providence,

\$66 a week in your own town. Term and \$5 outfit free.
Address H. Hallette Co., Portland, Maine.
29 8 St 2

AGENTS WANTED to sell Dr. CHASE'S 2000 RE-CIPE BOOK. Sells at Sight. You CHASE'S Printing House, Ann Arbor, Mich.

\$72 AWREK. \$12 s day at home easily made. Costing the Address True & Co., Augusta, Maine 29 S si 20 S TPAYS to sell our Rubber Hand Printing Stamps. Circulars free. G. A. HARPER & BRJ., Cleveland, U.

THE MODERN BETHESDA

Life and Labors OF J. R. NEWTON, HEALER.

Edited by A. E. Newton. This important work is for sale by the Newton Pub. Co., 291, Broadway New York. Also by Dr. J. R. Newton, Station G., New York. Sent postpaid on receipt of price, 200.

29 18 89 16 eow

PROOF

It is a first-class paint, with linseed oil, zinc, pure lead, or iron for a base; withou, adulteration. The above combined with chemicals renders wood absolutely proof against the beginnings of fire as started by sparks, cinders, burning shavings, kerosense oil, etc. A house or a block of houses painted in all their parts with this paint would be sate from five within themselves. ManPd golely by the CHICAGO FIRE PROOF PAINT CO., 116 & 118 Franklin St., Chicago, Ills.

MRS. CLARA A. ROBINSON. MAGNETIC PHYSICIAN, 2101 WARASH AVENUE. CHICAGO.

Treets all chronic diseases by direct application to the nerve centro: curing often viewe indicine tails. In especially successful in impacting new viriality to those afflicted with nervous completing. Will treat DVLY Louise and Children and they at their own scalences. Will also disguest disease, send stamp for Chroniar.

Clairvoyant Healer.

DE. D. P. KAYNER,

The Well-Known and Reliable Clairvoyant, Eclectic, Magnetic and Electric Physician. Lelectic, Magnetic and Electric Physician, in whose practice during the last twenty-seven years cures of difficult cases have been made in nearly all parts of the United States, has his office at Room 52, on the same floor with the Religio-Philosophical Journal office, and those desiring clairvoyant examinations and savice for the recovery of health, that can be relied upon, should not fall to consult him at once.

Letters should be written, if possible, by the patient, giving rull name, age and sex, with a small lock of hair handled only by them, and enclosed in a clean place of paper.

FRES:—For Examination and Written Instructions, \$3.00. If medicines are furnished an additional fee will be charged. Besides treating successfully all other forms of disease he makes as specialty of Cancer, Catarrh, Piles and Disease of Females.

remaics.

Elastic Trusses, for the cure of Hernis, applied, or furnished by mail. Address D. P. Kayner, Drawer 184, Chicago, Ill.

Would You Know Yourself CONSULT WITH A. B. SEVERANCE, THE WELL-KNOWN

Psychometrist and Clairvoyant.

Come in person, or send by letter a lock of your hair, or hand-writing, or a photograph; he will give you a correct delineation; of character giving instructions for self-improvement, by telling what faculties to cultivate and what for restrain, giving your present physical, mental and spiritual condition, giving past and future events, telling what kind of a medium you can develop into, if any. What business or profession you are best calculated for, to be successful in life. Advice and counsel in business matters, also, advice in reference to marriage; the adaptation of one to the other, and, whether you are in a proper condition for marriage; hints and advice to those that are in unhappy married relations, how to make their path of life smoother. Further, will give an examination of diseases, and correct disgnosis, with a written prescription and instructions for home treatment, which, if the patients follow, will improve their health and condition every time, if it does not effect a cure.

DELINEATIONS. HE ALSO TREATS DISEASES MAGNETICALLY AND OTREWISH.

TREMS:—Brief Delineation, \$1.05, Full and Complete Delineation, \$2.00. Diagnosis of Disease, \$1.00. Diagnosis and Prescription, \$3.00. Full and Complete Delineation with Disease and Prescription, \$5.00. Address A. B. SEVERANCE. 219 Grand Aye., Milwaukoe, Wis

WILSON MEMORIAL PICTURES. No. 1.—Grand Stand, with memorial decorations and pto-ture of Emma Hardinge-Britten, Mrs. R. Shepard, E. S. Wheeler and other prominent Spiritualists, taken at Lake Pleasant Camp Meeting, August 23rd, 1880, No. 2.—The Stand and decorations, without the people. No. 3.—Wilson's Alast Group, taken with his large feut, a fine picture of Broth-er Wilson and many of his personal friends, taken at Lake Pleasant Camp Meeting, August 1879. Any of the above mailed for 25 cents each, proceeds to be applied for the benefit of the family. Address,

S. B. NICHOLS, Secy., WILSON MEMORIAL ASSOCIATION, 467 Waverly Ave., Brooklyn, N.Y.

FREE CIFT! Acopy of my MedSense Book will be sent to any person affected with Consumption, Bronohitis, Asthma, Sore Throat, or Nasal
Catarrh. It is elegantly printed and illustrated; 144 pages
12mo. 1579. It has been the means of eaving many valuable
lives. Send name and post-office address, with six cents postage for mailing. The book is invaluable to persons suffering
with any disease of the Nose, Throat or Lungs. Address,
Dr. N. B. WOLFE, Cincinnad, Onio.

State the paper in which you saw this advertisement.
21-411.

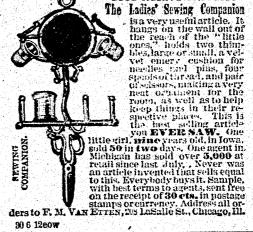
mployment for Ladies. The Queen City pany of Cincinnati are now manufacturing and introducing their new Stocking Supporters for Ladies and Children, and their unequaled Skirt Saspenders for Ladies, and want-reliable lady acents to sell them in every lousshold. Our acents everywhere neer with ready success and make hardsome salaries. Write at once for terms and secure exclusive territory. Address Queen City Suspender Company, Cincinnati, Ohio. 12 Leading Physicians recommend these supporters.

20 10 26eow

PENSIONS Widows, fathers, mothers or children. Thousands yet entitled. Pensions given for loss of finger, toe, eye or rupture, varieces yeins or my Disease. Thousands of ponsioners and relative to INCREASE and BOUNTY.

PATENTS procured for inventors. Soldiers and hoired trulp for courselets at the soldiers and hoired trulp for courselets at each Send a stamps for The Citzen-Soldier, and Pension and Bounty laws, blanks and instructions. We can refer to thousands of Pensioners and Clients, Address N. W. Fitzgerald & Co. Pension & Patent Attys, Lock Bunders, Washington, B. C.





90 6 12eow

KIDNEY-WORT DOES WONDERFUL WI CURES! Because it acts on the LIVER, BOWELS

and KIDNEYS at the same time. Recause it cleanses the system of the poison-

Recause it cleanes the system of the poison-ous humors that develope in Kidney and Uri-nary Discases, Biliousness, Jaundice, Consti-pation, Piles, or in Rheumatism, Neuralgia, Nervous Disorders and Female Complaints. SEE WHAT PEOPLE SAY:

Eugene B. Stork, of Junetion City, Kansas, says, Kidney-Wort-eured him after regular Physicians had been trying for four years.

Mrs. John Arnall, of Washington, Ohio, says her boy was given up to die by four prominent physicians and that he was afterwards cured by Kidney-Wort.

M. B. Goodwin, an editor in Chardon, Ohio, says he was not expected to live, being bloated beyond belief, but Kidney-Wort cured him.

Anna L. Jarrett of South Salem, N. Y., says that seven years suffering from kidney troubles and other complications was ended by the use of Kidney-Wort. Kidney-Wort.

John B. Lawrence of Jackson, Tenn., suffered for years from liver and kidney troubles and after taking "harrels of other medicines," Kidney-Wort made him well.

Michael Coto of Montgomery Center, Vt., suffered eight years with kidney difficulty and was unable to work. Kidney-Wort made him "well as ever."

KIDNEY-WORT PERMANENTLY CURES

KIDNEY DISEASES, LIVER COMPLAINTS, Constipation and Piles.

13 It is put up in Dry Vegetable Form in the cans, one package of which makes bix quarts of medicine. Also in Liquid Form, very Concentrated, for those that cannot readily prevent.

pareit. 137 Itacis with equal efficiency in either form. GET IT ATTHE DRUGGISTS. PRICE, \$1.00 WELLS, RICHARDSON & Co., Prop's, Will send the dry post-paid.) BURIANGTON, VT. 職 大 雅 大 雅

Modern Spiritualism,

REPLY BY REV. A. A. WHEELOCK, UTICA, N. Y., To a sermon on Modern Spiritualism, preached Sanday even-ing, October 20th, 1878, by Rev. C. H. GAEDNER, Rector of Trinity (Episcopal) Church, Utica, N. Y.

In this pamphiet of 38 pp., the objections sgainst Spiritualism and the denunciations hurled against its believers are met and answered. The Rector is defeated, routed and all his strong points captured and his batteries are turned upon himse; 6 it should be generally circulated as a missionary tract. Single copies, 10 cents; 20 copies, \$1.00. For sale, wholesele and retail, by the Religio-Philosophical Publishing House, Chicago.

Zeligio-Philosophical Journal

JOHN O. BUNDY, -	Editor.
J R. FRANCIS.	Associate Editors.
GILES B. STEBBINS,	Y WEEDCIBLO EMINATO

Terms of Subscription in advance. -ms copy one year,.....\$2.50 Clubs of five, yearly subscribers, sent in at one time,....\$10.00 Clubs of Ten, Yearly Subscribers, sent in at one time

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

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

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

Entered at the postoffice at Chicago, Ill. **La se**cond class matter.

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

CHICAGO, ILL., May 21, 1881.

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate many old Subscribers who through neglect or inability do not keep paid in advance, the credit system is continued, but we wish it clearly understood that it is purely as a favor to our patrons as our terms are PAYMENT IN AD VANCE.

Investigation and Discussion—Free and Fair.

Most of our readers are coming to an understanding of our position and idea of the best methods of investigation and discussion. As they understand it they like it, we suppose, or they would not continue to be readers. Indeed, we are not left to supposition, for many messages from our best readers come to us cordially commending our course; some of these are published, more are not. Sometimes our best friends criticise us touching what they deem our mistakes in some cases—and there is no better proof of friendship than a frank and fair criticism. even though it be keen and close. Such criticism our readers sometimes see. To refuse them publication would be to assume infallibility or to confess cowardice, and we are not ready to do either.

Of course there is a limit to the space in our pages, and of the thousand subjects claiming attention we can only look at a few-such as come in the scope of the objects to which the Journal is devoted. What subjects are taken up for investigation and discussion shall have fair hearing, on both and on all sides.

Spiritualism, mediumship, materialism, Christian Spiritualism or Spiritualism with no prefix but inclusive of good in all systems—these and other topics have had, and will have, such space as could be fairly given to each, and such varied and often opposite opinion as fair and thoughtful men and women entertain and express in our columns. This is the only way to reach the truth, which is our annointed savior and redeemer. While giving the facts of Spiritualism, to ignore its follies would show bigotry and cowardice. While gladly recording many beautiful facts and tests of genuine mediumship and angelic inspiration, to shirk or shun the needed task of exposing fraud among those pretended or dishonest mediums who "steal the livery of the court of heaven to serve the devil in," would be treason to duty and practical mischief to true and devoted mediums and to the sacred cause of Spiritualism. Avoiding personalities as much as possible, yet occasions come in which one must say, with brave old John Knox of Scotlaud: "I call a spade a spade and a knave a knave," and whether the knave be Presbyterian, material. ist or Spiritualist, makes no difference. On this whole matter of free thought and free speech, we quote the wise and clear words of one of the world's great reformers, now one of the heroes of history, who wrought nobly for freedom and whose long experience of persecution crowned by success, entitled him to speak:

William Lloyd Garrison said: "A sup. pression of error is no aid to the cause of truth; and to allow only just such views and sentiments to be spoken and circulated as we think are correct, is to combine bigotry and cowardice in equal proportions. If L give my children no other precept—if Lleave them no other example—it shall be a fearless, impertial, thorough investigation of every subject to which their attention may be called, and a hearty adoption of the principles which, to them, seem to be true, whether they agree or conflict with my own, or those of any other person. I will not arbitrarily determine for them what are orthodox or what are heretical sentiments, on any subject. I have no wish, no authority, no right to do so. I desire them to see, hear and weigh both sides of every question. I

holy for examination; to make their own convictions paramount to all human authority; to reject whatever conflicts with their reason, no matter by whom enforced; and to prefer that which is clearly demonstrative to mere theory. I would do this because I am not infallible, and therefore dare not put on the robe of infallibility; because I think free inquiry is essential to the life

of truth among mankind. "It does not follow that a man is in the right because he is ready to engage in a controversy; for he may be devoid of sense, or disgustingly presumptuous, or extremely vain, or annoyingly combative, or incurably perverse. On the other hand, he who forms his opinions from the dictates of enlightened reason, and sincerely desires to be led into all truth, dreads nothing so much as the suppression of free inquiry, calmly listens to the objections of others, and feels no anger or alarm lest his foundation be swept away. Whatever in this great universe is above our reason, with that we need have no controversy, nor any anxiety in regard to it; whatever is contrary to our reason. that let us promptly reject, though a thousand books deemed sacred declare it to be true, or a thousand councils affirm it to be right, and all nations pronounce us guilty of a terrible heresy in rejecting it. If God does not address us as reasonable beings, he cannot address us as accountable beings and we are absolved from all moral obligation. But he has created us in his great and glorious image, and

"In our spirit doth His spirit shine,

As shines the sunbeam in a drop of dew." For twenty-five years this great man was a Spiritualist, and was ever careful yet fair in his investigations. If he found a medium false, he said so; if true, he was a firm friend. His words ring out like the key-note of a bugle-blast, to rally all lovers of truth and liberty. Pay heed to them and we shall find the sweet peace, the blessed inspiration, the heavenly light of the true spiritual life, and so be a little nearer to the angels.

Somnambulism.

The time will come eventually when this wonderful phenomenon, somnambulism, will be more critically examined than it is at the present time. A curious case was that of Sadie Lord, of Clinton, Me., a bright little lady 16 years of age, as narrated in the Augusta Journal. It appears from the account given that Miss Lord is an active young body, and sometimes the events of waking hours so crowd into her dreams that she commits strange freaks in somnambulism. Her father is dead, and she lives with her mother and brother on a farm. A few nights since the mother and daughter went to bed early, and were soon asleep. The young man came in soon afterward, and retired to his chamber over his mother's apartment. About 9:39 Mrs. Lord awoke. She was horrified to find her daughter gone. The mother listened a moment, and then heard some one moving in an adjoining room. She at once proceeded to the spot, and found Sadie putting on her ciothes and fast asleep. She called her name softly, not wishing to rudely awaken the dreamer. The moment her mother spoke the girl grasped a shawl, and, half clothed as she was, ran out doors like a startled deer. Mrs. Lord tried to follow her, and could discern the outlines of her little form hastening toward the railroad track. It was time for the Pullman train from Bangor. The mother could hear the shrill whistle in the distance. What if her darling should be crushed beneath the cruel wheel? She saw the moving lantern of one of the section men, and shouted to him to intercept the fugitive. But he did not hear her. The train came nearer and nearer. The great headlight of the locomotive threw a dazzling path of light adown the track. The giri, unconscious of her danger, crossed right in front of the engine and narrowly escaped from the jaws of death. Heaving a great sigh of relief that her darling was safe from imminent peril, the mother returned to the house and called up her son. He hastily dressed, and continued the search fully an hour, when he aroused the neighborhood to assist him. The church bell was rung and the entire community turned out. A little after midnight the wanderer was found. She had crawled under the barn belonging to Charles Baker, about one-third of a mile from her home. and had nestled beside a great ox-cart, where she was slumbering as peacefully as if she was in her own comfortable bed She was gently awakened and taken home.

Gen. Upton, who committed suicide some time ago, was undoubtedly in a somnambulic condition. Says A. A. G.: "Poor Upton undoubtedly shot himself while asleep, and and although self-destroyed, rests to-day as far removed from suicide in the usual meaning of the term as does he who died by an accident not of his making or guessing. A sleepy grasping of the murderous weapon, and doing something as the phantasmagoria of his brain was doing, a crash and a silence and the brave heart of a man who never spared himself in duty, who never failed in any hazard to live up to his creed, was stilled in death, and the world in its wisdom of making all deeds square with given rules, gives a verdict of 'suicide.' when no idea of suicide ever entered the mind of the victim." Not only have strange adventures, suicides and thefts characterized the somnambulist, but murders also, as in the case of Mr. Click. of Tyro, North Carolina, who dreaming that been attacked by negroes with intention of shall teach them to regard no subject as too I plundering it, got out of his bed, took an I

axe near by and instantly killed his companion, Uriah Phelps, owner of the store with whom he was sleeping. When he awoke he was fleeing down stairs, and gradually regaining his consciousness, he returned to his bed, and saw the horrible deed he had committed. His lamentatious then were sad to hear, as he had killed his best friend on earth. The court being satisfied from the evidence that the prisoner was not accountable, he was acquitted. As an illustration of the extent to which natural somnambulism may affect a person, a case related by Upham, in his work on "Mental Action," is pertinent. A Massachusetts farmer, who had been threshing grain in his barn for some weeks during the winter, having ascertained before finishing his work one night, how many bushels of rye remained unthreshed, determined to finish the work next day. At 2 o'clock in the following morning, he got up in his sleep, opened his barn doors, ascended by a ladder to the floor where the rye was deposited, and began thrashing it. After completing part of this work, he raked off the straw, shoved the rye on one side, and, mounting the ladder, threw down some more rye, continuing this labor until he had threshed five "floorings." On returning from throwing down the sixth and last, he fell off from the haymow over which he was passing. This awoke him, and, thinking he was in his neighbor's barn, he groped vaguely about for a long time, but, realizing at last that he was in his own, found the ladder, descended by it to the floor, closed his barn door, which he had left open, and returned to the house. He then learned, by coming to the light, that his clothes were wet through with perspiration. On going to the barn the next day, he found that he had threshed, during the night five bushels of rye, had raked the straw off in good order, deposited it on the great beams, and carefully shoved the grain to one side of the floor, without the least consciousness of what he was doing until he fell from the hay.

The Obscenist Again Lying.

D. M. Bennett gives in the following editorial clipped from his sheet of April 30th, a very good illustration of his ability in not telling the truth:

JOURNALISTIC CHANGE.

"It is announced that John C. Bundy has retired from the RELIGIO-PHILOSOPHICAL JOURNAL of Chicago. No regrets thereat have been heard in this quarter, and it is thought the journal will not suffer by the change. He has not added any particular luster to journalism, and perhaps he has given another proof to the truth that malice, slander and falsehood to break down a competitor are not to the surest roads to prosperity and respect. By general consent he will be permitted to retire with that other slanderer and maligner, F. E.

"It is said that Giles B. Stebbins assumes very goody-goody sort of a man, who has for some time "dwelt apart," the change of duties may broaden his views and render his services more useful. May the Jour-NAL be a more honorable and useful paper

This man Bennett and a horde of like dirty fellows, would rejoice to see us "retired." but they will not jubilate much if they wait until we do retire. When we have buried a few hundred more as deep in the grave of ignominious oblivion as we have the chronic beggar and obscene letterwriter of the Truth Seeker, it will be time enough to retire. We need rest, and by the advice of our physicians propose to take it. We do not beg for contributions, however, to pay our traveling expenses, and Bennett and all others who travel crooked paths will find before we are done with them that we have a large amount of latent vitality, sufficient to enable us to take care of such fellows and pay our bills.

The Czar and the Garter.

Lord Suffield having delivered the Garter to the Prince of Wales, his Royal Highness assisted by the Duke of Edinburg, proceed ed to buckle it round his Imperial Majesty's left leg. In the same manner the blue rib bon was placed over the Emperor's shoulder and the star of the order affixed to his left breast. The collar of the order was then presented by his Royal Highness to the Emperor, who handed it to Count Adlerberg, the Minister of the Court.— London Times.

People claiming to be sensible often assume to sneer at Spiritualists for what they consider absurd and ridiculous actions and beliefs. What shall we say of Lords, Dukes and Princes "buckling" a garter on the left leg with such great ceremony and making such a fuss over a star and collar to put on the body of a "majesty ?"

Cheering.

Dr. Oliver Wendell Holmes in an article in the North American Review, discussing the relations of the medical and clerical professions, says:

It is impossible, or, at least, very difficult for a physician, who has seen the perpetual effort of nature, whose diary is the book he reads oftenest, to heal wounds, to expel poisons, to do the best that can be done under the given conditions, it is very difficult for him to believe in a world where wounds cannot heal, where opiates cannot give a respite from pain, where sleep never comes with its sweet oblivion of suffering, where the art of torture is the only science cultivated, and the capacity for being tormented is the only faculty which remains to the children of the same father who cares for the falling sparrow."

Mrs. O. A. Bishop, of No. 15 Peorla St., the store in which he was sleepling had has recovered her health and is kept occupied constantly convincing the public of

The Oracles of God.

The New York Observer which, acting on the advice of the RELIGIO-PHILOSOPHI-CAL JOURNAL, has abandoned the claim of being "the best secular and religious family newspaper, and which now confines itself to being simply "religious and secular," in a recent article entitled, "The Divine Oracles," quotes Paul's words: "If any man speak, let him speak as the oracles of God." It then goes on to say that a Christian or a minister should not have recourse to the oracle of an inward light or to the oracle of human reason, but to the oracles of God as written in the volumes of the Old and New Testament alone, not rejecting one part and accepting another," etc

Does the Observer mean to pretend that Paul proposed any such application for his words? How could Paul mean that, when much of the New Testament was not yet written at the time he made the remark. and when some of it, probably, was not in existence at the time of his death? What nonsense! Why, it is notorious that in the early days of Christianity the revelation, as it is called, was not accepted as genuine by a very large portion of the Christians. The oracles of God, indeed! What are they unless they be the light that lights every man who cometh into the world, the glorious God-given human reason, which enables us to judge and decide upon just such stuff as the New York Observer prints in derogation of God's choicest gift to man?

Free Thinkers.

The Canadian Government made no provision for entering Free Thinkers on the census papers, and the enumerators have refused to take any notice of that class. At a meeting of Free Thinkers held at Toronto lately, the following resolution was pass ed unanimously:

That we regard this action as a deliberate attempt to produce the false impression that we are a body so small in numbers and influence as not to be entitled to consideration when questions affecting our rights as citizens arise.

That we pronounce the census altogether misleading and fraudulent, so far as it pur-ports to record the religious opinions of the people, and in no respect a fair test of the extent to which the views of Free Thinkers obtain in the community.

Laborers in the Spiritualistic Vineyard and Other Items of Interest.

The Ramsdell sisters have located at 329 West Van Buren Street.

Some fine tests have been given through Mrs. E. M. Dole, 461 West Madison St., of

Prof. A. E. Doty will respond to calls to lecture and attend funerals in Washington D. C., until June 15th.

Mrs. Clara A. Field will answer calls to

Address, 19 Essex Street, Boston, Mass. Mrs. H. N. Greene-Butts, of Hopedale. Mass., a prominent Spiritualist and author, passed to the higher life on the 6th inst.

Miss Lottie Fowler is soon to take up quarters at the City Hotel, Providence,

Oo Sunday, May 22nd, Mrs. Sarah A Byrnes, of East Boston, will occupy the platform for the Braintree (Mass.) Society.

A fine cabinet photograph of Mrs. Maud Lord has been added to our collection, and she will please accept our thanks.

Dr. E. D. Babbitt has removed from New York City to Cincinnati, Ohio, and may b found at 204 Main Street.

Notices, letters and communications in tended for publication in the JOURNAL should in all cases be directed to the editor, John C. Bundy.

Lyman C. Howe will attend the Quarterly Meeting at Ridgeway, N. Y., May 21st and 22nd. Will be in Lottsville, Pa., May

We are informed that Dr. J. C. Hoffman is making many cures, of what have heretofore been considered confirmed opium

It is said that Col. Ingersoll is so radical that he refuses to allow his children to take brimstone and molasses for spring medicine.

Dr. J. K. Bailey has been lecturing at Eikhart, Orland and Fremont, Ind., enightening the people with facts pertaining to Spiritualism.

Dr. Thomas, the eminent divine of this city, is, we understand, rapidly recovering from his late attack of pneumonia. He was under the treatment of Dr. Adam Miller.

Dr. Swift, of Rochester, N. Y., has discovered a bran new comet, for which he receives the prize of \$200 offered by H. H. Warner, the well-known Safe kidney and liver cure manufacturer of Rochester.

During the confusion arising from the re-arrangement and cleaning of our office rooms this Spring, an obituary notice and one or two notices of meetings were mislaid. If friends will send them again, we will gladly publish them.

There is a pleasant story of a rebuke once administered by Admiral Farragut in a most neat and decorus, but very effective. manner, to a tobacco-smoking Bishop. At dinner with Farragut, and after the meal was over, the Bishop, about to select a clear, offered the bunch to the sailor. 'Have a cigar, Admiral?" said he. "No. Bishop," said the Admiral, with a quizzical glance; "I don't smoke-I swear a little, sometimes.".

We are very sorry to hear that Mrs. E. A. Nichols is to remove to Montpelier, Vt. Mr. Nichols's business requires his attention there. Mrs. Nichols has many warm friends here, and has done an excellent work as a medium. We cordially commend her to our Vermont friends.

The Rev. Frederick Courtney is the most dignified and reverend rector of St. James's church in this city. During the late Lenten season he was cate chizing the children of his parish in regard to the fasts recorded in the Bible. He asked the question: "Who fasted forty days except Jesus?" Fancy his horror when the class with one voice cried out, Tanner!—Alliance.

There is an active missionary spirit among many Buddhists. For a long time it has been undisputed that Buddhism is making more converts from the Karens than Christianity. At Twanty, Shwaygyeen, and other places where the Karen population is large, the Karen worshipers at the pagodas are very numerous-a fact which did not exist twenty-five years ago.

When poor Tom Hood was dying he could not resist the temptation to say to a melancholy clergyman who visited him: "My dear sir-I hope your religion-hasn't dis. agreed with you!" How many people there are whose religion might be justly criticis. ed from this same standpoint. The man who then lay dying was perhaps a better Christian than the dyspeptic who met this strange rebuke.

Dr. G. H. Geer spoke for the First Universalist Society of Glenn's Fall, N. Y., May 8th and 15th; at Bolton, Lake George, the 10th and 11th. He will speak for the Universalist Society the remaining Sundays of May. June 12th he will lecture at Perrinsville, Mich.; the 19th at Sturgis; the 26th at Paw Paw. During July he will be at Beaver Dam, Wis., and is open to engagements in reach of Milwaukee. Address Glenn's Fall, N. Y.

Mr. Bradlaugh presented himself at the bar of the House of Commons again a few days ago, and asked to be sworn. The speaker ordered him to withdraw, but he refused to do so, and persisted in his refusal when requested by the Sergeant-at-Arms. Sir Statford Northcote then moved that he be removed, and not permitted to enter again until he promised not to disturb the proceedings of the House. Notwithstanding Mr. Gladstone's statement that Mr. Bradlaugh had a right to appear before the bar of the House, and Labouchere's protest, Northcote's resolution was adopted, and Bradlaugh was obliged to withdraw.

The Catholic Young Men's Un ion, which has been in session in this city, last week, after having re-elected Bishop Keane, of Richmond, Va., for President; Father Patrick Taafe, of Brooklyn, for First General Vice-President; and a long list of Vice-Presidents and Secretaries. Some of the resolutions adopted by the seventy-odd young men who composed the Convention will attract considerable attention, particularly that proposed by Judge E. F. Dunne, of this city, and seconded by the Rev. Mr. Scully, of Boston, denouncing the public school system of the United States, and predicting all manner of evil if that system should be maintained.

The Cheyenne Sun gives an account of Celeste, the musical wonder. According to the Sun she began the entertainment with the rendition of some classic music on the plane, in which she exhibited a brilliancy of execution and delicacy of touch. She then gave a series of performances which were highly pleasing, introducing her own rain storm piece, in which one could hear the distant and muttering. thunder, crashes of vivid lightning, and the rain drops so that many of the audience actually looked up to the windows expecting to see them splashing against the panes; then the bag pipes with their peculiar drone; banjo tuning and melodies; music box peculiarities, and the fife and drum in the distance, passing and dying away. She stood with her back to the piano and played two tunes at the same time. To cap the climax, she had the keys of both instruments covered with a thick shawl; three gentlemen of the au dience held it on, and then blindfolded and with her ears stopped with cotton she played on both instruments a medley, the best piece of the evening.

Dr. Babbitt's New Work on Religion.

This elegantly printed and illustrated volume of 865 pages is now on sale at the Religio-Philosophical Publishing House, and is highly spoken of by those who have perused its pages. While we are waiting for a review worthy of it, we will append the views of A. E. Newton, Esq., regarding its merits:

A. E. NEWTON."

What is the Bible? by Rev. J. T.: Sunderland; price, postpaid, 1.10. It is an attempt to answer the question, in the light of the best scholarship and in the most reverent and catholic manner. For sale at this

WM. M. LOCKWOOD, Pres. Dr. J. C. PHILLIPS, Sec'y,

A. UNDERBILL.

Meeting of Spiritualists.

Convention at Hartford, Mich.

Lilly Dale Camp Meeting, N. Y.

The fifth Annual Camp Meeting, at Lilly Dale, Cassadaga Lake, Chatauqua Co., N. Y., will commence Friday, June 3d, and close Sunday, June 26, 1831. The Speakers engaged: Dr. J. M. Peebles, Mrs. Lydia A. Pearsall, Judge McCarmic, Miss Jenny Rhind, C. Fannie Allyn and Lyman C. Howe.

Henry B. Allen is engaged to give test and materializing Seances. Mrs. Maud Lord is anticipated.

Music by James G. Clark.

All good mediums are cordially invited and will be kindly and honorably treated.

Parties coming by the Lake Shore and the New York Lake Erie and Western Railroads, will change at Dunkirk to the Dunkirk and Allegany Valley Railroad, which runs past the grounds, and trains stop within 40

which runs past the grounds, and trains stop within 40 rods of the meeting. Those coming on the Atlantic and Great Western Railroad, change at the Junction 4

Admirston to the grounds 10 cents. Board 90 cents per day. Plenty of room for tents, and lodging can be had on reasonable terms for such as need.

This is a beautiful location and frequent excursions on the Lake give opportunity for pleasure rides amid charming scenery on a lovely lake. All are invited.

LYMAN C. HOWE.

Lake l'leasant Camp Meeting.

miles East from Jamestown, N. Y.

Omro, April 30th, 1881.

Akron, Ohio.

E. L. WARNER, Sec., Paw Paw, Mich.

Brooklyn (N. Y.) Spiritual Fraternity.

In the absence of Mrs. R. Shepard-Lillie, who had been announced to deliver the opening address, the Chairman read a communication in the Daily Eagle in regard to mediumship, and said that mediumship would be the subject for consideration for the evening, and he invited Mrs. A. E. Cooley M. A. E. Cooley, M. D., to make the opening address, who said:

"From many years' experience as a medium, I find that every person is a medium to a certain degree, and by psychometry I learn that all persons are more or less impressible, and that the home circle is the best place for mediumistic development, and I warn the audience to avoid public development circles as they can but produce in-jurious effects upon all, for they attract the roving bands of mischievous and undevel-oped spirits as well as those that are evil and malicious. The best mediums now on the rostrum have been developed in the sacredness of the home circle, and under home influences, notably Mrs. Brigham. home influences, notably Mrs. Brigham, Mrs. Hyzer, Mrs. Watson, Frank Baxter, and many others." She urged upon all to seek none but the purest and loftiest inspirations, and to live lives of strict moral-Ity and strive to be fitting intermediaries between the world of spirit and of matter.

I regret to say that I know of some ex-

cellent mediums who have been caught in fraudulent manifestations, and if such mediums had made their mediumship a sacred and holy duty, such as the Spirit-world had designed true mediumship to be, this would not have occurred, and to those of you who visit any public mediums, I say, "Keep your eyes and ears open; take your reason with you and do not be guided wholly by spirits, nor believe all, but try, test and examine closely all phases of phenomena." No medium has any right to be controlled by low, undeveloped or deceiving spirits.

The Chairman briefly stated the result of a circle held in Brooklyn with Mr. Eglinton, the London medium, at the home of Mr. Haslam, where a pleasant and harmonious circle met to witness some of the phenomena through his mediumship. After sitting with him for an hour and a half no manifestations occurred. Dr. Charles H. Kinney, the well-known clairvoyant physician, was entranced by one of his Indian controls and said: "You all better go home; no spirits come." This failure on the part of the medium or spirits was as inexplicable to him as to the circle. It was composed of representative Spiritualists, among ed of representative Spiritualists, among whom were Dr. Eugene Crowell, Judge Wm. Coit, Fred Haslam, Dr. Charles Kinney (an excellent medium), W. R. Tice, Dr. E. Edson, of White Plains, N. Y., and others and to some of the ways a proof of the ers, and to some of us was a proof of the genuineness of his mediumship, as the fail-ure was quite a pecuniary loss to him. All regretted this result very much, as we hoped to have been able to have reported a sat-

isfactory scance.

A. A. Wheelock, of Ballston Spa, N. Y., a well-known medium and lecturer, and Superintendent of Lake George Camp Meeting Association, was the next speaker. He

"I have recently passed through some new phases of development in regard to materialization. Formerly skeptical in regard to them, I now know that they do occur. I have also had the pleasure of witnessing some full form materializations through Mr. France under strictly test conditions, and he is a medium who is always ready and glad to give such scances. I helped make the cabinet in a private parlor, took the medium into a separate room noceros, and disrobed him so that he was as naked The on as when he was born, examined carefully every article of clothing before he was reclothed, and he had not a particle of white garments upon him, and many forms appeared, clothed in white and fourteen hands were seen at one time. One of the most pleasing manifestations was that of a about three years old. The curtain was rolled up square, and the medium was seen in a deep trance and the little child playing at his feet, and also sitting in his lap. In the cabinet was a table call bell which the spirits would strike when they wanted the light raised or lowered. This little child spirit stood outside of the cabinet and struck this call bell several times, dropped it upon the floor and picked it up again, and also dematerialized in plain view, and also again materialized in plain sight, apparently coming up through the floor." In answer to a question Mr. W. said he and others heard spirit voices. He said that he believed in honest mediumsh p and that all honest mediums would be willing to submit to crucial tests, and warned mediums against such spirits as refused to give any tests of identity. I say to any dishonest spirit that comes to control me: "Get the behind me Satan." There must be responsibility in mediumship, and when mediums will only strive for the best and purest influences, we may look for the highest and best unfoldment.

Mr. Wheelock made a very severe criticism upon Dr. Beard's recent lecture in New York city upon trance mediumship, showing that he was profoundly ignorant of the subject, and expressed surprise and indignation, that such men would claim to be scientists. Mr. Wheelock spoke over an hour and was listened to with deep and earnest attention. He is an incisive speaker and we were much pleased with him. We earnestly hope that all mediums for any phase of phenomena, will be willing to give unmistakable evidences that they are what they represent themselves to be and that the efforts of all Spiritualists everywhere should be to protect and sustain all tried and genuine media, and contrive to sweep all charlatans and impostors from the field When such a course is wisely but firmly pursued by Spiritualists, exposure will no longer be of every day occurrence. S. B. NICHOLS.

Letter from Sydney.

To the Editor of the Religio-Philosophical Journal:

I have been prevented by circumstances from sending you a favorable communication since the one which contained the account of the departure of Mr. Tyerman to the Spirit-world, and which you published on the 15th of January. The remarks which have appeared in your columns recently anent organization, will prove of much value to the free thinkers and Spiritualists of New South Wales. We have felt the necessity for organizing, and preliminary steps are now being taken with that object in view, the leading spirit of the movement being Mr. Charles Bright, our well known and much liked public lecturer. I have already referred in meagre terms to this gentleman and the grand work he is doing, but as he will in all probability visit America ere long, a few ideas respecting him may not be unacceptable to your large circle of readers. Mr. Bright is over 40 years of age, and rather short in stature, but posses-

ed of a countenance brimful of intelligence. He was connected with journalism for many years of his life, and occupied the position at one time of leader writer for the Melbourne Argus, which maybe considered the leading daily of Australia. When on this paper he was specially selected by the management to write a few slashing articles against Spiritualism, which at that time, some 12 or 13 years ago, was beginning to make itself felt in Melbourne. He accordingly attended scances in order to obtain the necessary material for the "slashing" process, and like many another, was by this means convinced of the truth of the mighty lever which is now moving the world. He did write articles, but they were favorable, and to the credit of the manage-ment of the paper be it said, they duly appeared, not in the Argus, but in the Australian, a weekly paper belonging to the

tion;" "Reason and Culture Versus Hell, the Devil and Dr. Beg*," etc., etc. You will thus perceive that even in the matter of the titles of lectures we have a powerful advocate in Mr. Bright.

. Many thanks for the extra copies of the JOURNAL of the 15th, and best wishes for the rapid enlargement of your circle of subscribers. Chas. Cavenaugh. Sydney, New South Wales, March 23rd.

*A local ecclesiastical luminary who sticks to his

Sells Brothers' Millionaire Confederation of Stupendous Railroad Shows.

They have erected their mammoth tent on the lake front, for one week, commencing Monday, May 16th. 'The Sells Brothers' among many other things claim the follow-

Infinitely the greatest menagerie and circus eyer known. Twenty times the smallest full-grown elephant on earth—36 inches high; 42 inches

long; weight, 347 pounds.
The only living \$57,000 full-grown pair of

arctic amphibiæ. The only \$18,000 drove of six performing Colorado cattle.

The only King Sarbro's Royal Japanese

Circus.

sion of sensational surprises; including a \$200,000 herd of elephants and camels. The only show that absolutely has all

of any kind, and many other things too numerous to mention.

Branch ticket office at Lyon & Healy's music store, corner State and Monroe Streets, where tickets and reserved chairs may be secured.

REGARDING the advertisement of the London Galvanic Generator, the Pall Mall Electric Associa-tion" are said to be reliable and will fill their orders

CANVASSERS make from \$25 to \$50 per week selling goods for E. G. Rideout & Co., 10 Barclay Street, New York. Send for Catalogue and terms.

eases. Price \$1.00 per box. See advertisement.

SEALED LETTERS SUSWERED by R. W. Flint, No.

That Dr. Price's Special Flavoring Extracts are unequalled in quality and purity, no person who has used them will deny.

THE WONDERFUL HEALER AND CLAIRVOYANT.—Diagnosis by letter.—Enclose lock of patient's hair and \$1.00. Give the name age and sex. Remedies sent by mail to all parts. Circular of testimonials and system of practice sent free on application. Address, Mrs. C. M. Morrison, M. D., P. O. Box 2519 Boston, Mass.

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.

CURRE EVERY CASE OF PILES. 27-18 Spiritual Meeting at Sturgis, Mich.

The Annual Meeting of the Harmonial Society will be held on the 17th, 18th and 18th days of June, at the Free Caurch, a the yillege of Sturgis, Mich.

same proprietors. Some little time after this Mr. Bright took to the lecture platform, and has re-tained that position ever since. His lectures were always worth listening to, but now they are eagerly sought after, and although he has already been lecturing in Sydney every Sunday night for two years past, his auditors intend to try and persuade him to remain for another six months. Mr. Bright shows great tact and judgment, not only in the way he advertises his lectures, but also in the manner of handling his subjects. His remarks are generally of a free thought character, but occasionally he introduces the sublime philosophy of Spiritualism, and by this means people who would not otherwise hear anything which they deem to be supernatural, are taken unawares. As a sample of the titles of the lectures given and duly advertised, I quote the following: "Free Thought in the Churches or The Rock of Ages Moving with the Tide;"
"The Mystery of Sin Unveiled by Evolu-

There was some talk a few months ago of your justly celebrated countryman, Professor Denton, visiting these colonies. I hope the rumor may have a background

living hippopotamuses.

The only \$50,000 aquarium of monster

The only \$22,000 two-horned hairy rhi-

The only pair of living woolly elephants. The only pair of full-grown polar bears. The only gigantic rainbow-hued Mandrill. James Robinson, only bareback equestrian emperor of the universe, who receives the largest salary of any living man.

Circus. The only \$25,000 Willis Cobb's Miniature

Baughman and Butler, the Creedmoor dead-shot rifle champions of the World. The most gorgeous \$300,000 free proces-

and everything it advertises. The only show that permits no peddling

Business Actices.

No injurious substances in Dr. Price's Cream Baking Powder. It is the most perfect made, containing no alum or other adulteration.

FARMERS and threshermen look out for the "Starved Rooster Thresher" in next week's paper.

The Positive and Negative Powders cure all dis-

For fresh, flowery odor, no other Cologne or toilet water can compare with Dr. Price's Floral Riches—so gratefully refreshing.

1327 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not an wered. Send for explanatory circular. \$1.28tf

D. P. Kayner, M. D., Clairvoyant and Magnetic Healer, has returned to his office, Room 52, 94 La Salle Street, Chicago; and is again ready for business See his advertisement.

Spiritual Meetings in Brooklyn and New

BROOKLYN (N. Y.) Spiritual Fraternity Conference Meetings every Friday evening, Brooklyn Institute, corner Washington and Concord street, but a few blocks from Ful-ton Ferry. Col. Goodrich, of New York City, will give opening address Friday evening, May 20th. 8. B. NICHOLS, Pres.

NEW YORK CITY.—The Second Seciety of Spiritualists hold services every Sunday, at Cartler's Hall, 28 East 14th Street. NEW YORK CITY.—The Harmonial Association. Free Public Services every Bunday morning, at 11 o'clock, in Steek's Musical Hall, No. 11 East Fourteenth St., near Fifth Ave. Discourse every Sunday morning at 11 o'clock, by Andrew Jackson Davis.

York.

NEW YORK.—The New York Spiritual Conference, the oldest Association organized in the interest of modern Spiritualism, in the country, holds its seasons in the Harvard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5 r. m. The public invited.

3P. E. FABNSWORTH, Secretary,

Address Box 4400 P.O. THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No.55 West Sird St. (near Broadway) every Sunday at half past ten, A. M., and half past seven P. M. Children's Progressive Lyceum meets at 8 P. M.

lisgreat success in Rawland has Caused the Market to be Flooded with Cleap, Worthless Imitations. See that the Name "Pau Mait" is stamped on the back

A REMARKABLE ENGLISH INVENTION.

The London Galvanic Generator,

A ROYAL REMEDY

The Pall Mall Electric Ass'n of London-

A great revolution in medical practice has sprea broughout England. It has been discovered the nost remarkable cures attend the application of ewly invented Galvanic Generator to disease arts of the body. Experience has shown that the ct hamediately upon the blood, nerves and tissue radiaging appropriate in the contraction.

producing more relief in a few hours than medicine has given in weeks and months. There is no shock or unpleasant feeling attending their use, and they can be worn day or night; interfering in no way with the dress or occapation of daily life. Full directions accompanying each one. Every mail brings us most gratifying letters from those using them.

The Generator Quickly Cures

Stemach, Liver and Kidney Complaints, Constinction, Gran, Bability, Heart-Burn, Khemantism, Negralish, Weak Stemach, Dyspejna, Aches and Pains, Weak Back, Majaria, Chilis and Fever, Nervous Troubles, Sciaciea, Vertino, Indigesion and all their Complications.

There is no Waiting. It nots Immediately. A Guarantee gues with every Generator,

OUR MOTTO belog, "NO CURE, NO PAY."

From a Railroad Contractor:—BOSTON MASS., January 1:-th, 1881.—Bad direction and dyspepsia, caused by harried eating while triveling, has made me a sufferer for years. Your Generator has made me a well man, and I would advise others to try it. Please send me three mare to General P. O., Galveston, Tex.—Inclosed is \$3. R. H. SANFORD.

From a Nural Officer.—Philadriphia, Pa., February 5th, 1841.—Your Generator for some Nural Officer.—Philadriphia, Pa., February 5th, 1841.—Your Generator for many sound to say, referred as great sufferer from liver treather and officers. There is no trouble in wearing it, and it certified did me any good; but, believing in electricity, and having found an ingular fallible cure for headache in Dr. Seatts: Electric Hair Bresh, I determined to buy a Generator, which, I am ghat to say, refleved me at once, and I now feelenticely cured, I shall lose no apportunity to recommend it, and take this method of thanking you.

From a Nural Officer.—Philadriphia, Pa., February 5th, 1841.—Your Generator has proved a blussing to me. I have been a great sufferer from liver treather and con-

Having purchased the sale right to introduce them in America, we will sort! | made payable to CEO. A. SCOTT, No. 842 Broadway, N. Y [Montion this hem on trial, postbalid, on receipt of \$1, which will be returned if they paper, or we will send them by Express, C. O. D., with the privilege of opening and all to relieve after a reasonable time. Inclose Dets. for registration. Benittaned examining, but the Express Charges will add considerably to near cost; or ask your an be made in Check, Braft, Post-office Order, Currency or Stamps, and should be Braftest to obtain them for you. Agents wanted in every town.

You have been imposed upon if you have bought a Bettery, 'Pad,' or 'Medal,' thinking it was the Generator, e

Northern Wisconsin Spiritual Conference. Ridgeway Meeting of Spiritualists. The next quarterly meeting for the Spiritualists of Westers New York, will be held at the Universalist Church, at Ridgeway, Gricane Co., N. Y., May 21st and 22nd, 1881. Able speakers are expected for the occasion and as a cordial invitation is extended to all, a general attendance and an interesting meeting is anticipated.

J. W. SEAVER, of Byron,

Mrs. WM. ROE, of Lockport,

GEO, W. TAYLOR, of Collins,

Executive Com. We have the pleasure of announcing that we have secured as speaker for our next Quarterly meeting to be held in Omro. Wis., June 19th, 11th and 1 to, 18st, ne neld in Omro, Wis., June 19th, 11th and 1-th, 18st, Cephas B. Lynn, of Boston, one of the fivest orators in America. Other speakers invited to participate. Good vocal and instrumental music.

The meeting will be called to order Friday at 10 o'clock A. M., sharp. So please govern yourselves accordingly. All lovers of truth invited to participate. The Omro friends will entertain free as far as possible.

Spiritual Meeting in New Hampshire.

The New Hampshire State Spiritualist Association will hold its first meeting in Ferrou's Hall, Manchester, Saturday and Sunday, June 11th and 11th. There will be three seasons each day.

Per order Board of Managers.

ANNA MiddleBrook-TWISS, M. D., Secretary.

New Advertisements.

ROSES AND GERANIUMS.

The committee elected at Cleveland on the Sist of March, to view locations for a camp meeting, have visited different locations, and as instructed to do, now call a meeting of Spiritudiets and Liberalists of Northern Ohio, to hear their report, the meeting to be held on Saturday and Sunday, May 88th and 89th, corner of Brawnell and Prospect Sts; to meet on Saturday at 2:30 p. m. It is hoped that there will be a general turnout of the friends of the movement.

A. Undershill. 169 Named sorts by express, \$5. 100 Mixed corts by express, \$3. 14 Samples by man, \$1.0.

Lists free, T. MONTGOMERY, Mattoon, Ell. 2019.

REVISED NEW TESTAMENT

Free to You. Free to All.

The next convention of the Spiritualists and Liberalists of Van Buren and adjoining counties, will be held in the village of Hartford, Mich., commencing on Saturday, May 28th, at three o'clock, p. m., and continuing over Sunday, May 29th. Mrs. C. Farme Air and Mrs. M. C. Gale are engaged as speakers. It wited amount of free entertainment will be furnished, and hotel rates will be \$1.00 per day. Let there be a good attendance and a grand old time..

L. S. BURDICK, President,

Kalamazoo, Mich. Containing not only the Revised Text, but much Historical matter of great interest not contained in any other edition. Large volume of about 510 pages. Address giving name town, county and State, with two 3-cent stamps, The Revised New Testament Pub. House, 79 Wilk St Boston, Mass.

FREE! The GREATEST BOOK OF MODERN TIMES!

THE REVISED NEW TESTAMENT, that creat work which has been said and vritten, and upon which forty learned and should have been said and vritten, and upon which forty learned and eminent divines have havered for ten years, has just been published. It is conceded to be the most important work of modern limes, and so great has been the interest excited that the first edition of the Cambridge and Orfert Universities, of England, is 500,000 copies. It will undoubted find its way into nearly every family in the English-speaking world. Leading clarymen, time Beecher, Storis, Sims and others, predict that for time it will supersed the present version, and assert that a revision of the present New Testament was urcently needed, because many of the carly manuscripts of the Spripures, unknown at the time the present New Josenson was made, have her enum to tight, and liken iss on account of the many changes in the English language. It is therefore to be expected that a much here a understanding of the recent westom was made, have sheer some to tight, and liken iss on account of the many changes in the English language. It is therefore to be expected that a much here a understanding of the recent work of the recent we have a superfect the revisers as to its correctness), hands a failed of our desired distinct, plained in clear, total and handsome type, on the paper, and sometimes and sometimes and inclusive magazine of 36 large Jaconum passes changes for a Six Months' subscription to the Kircaide at Home, a large and federat magazine of 36 large Jaconum passes, beautifully limited in clear, well and handsome type, on the paper, Atomenuent, Agriculture, Inchion, and everything to amine, and return magazine of 36 large Jaconum passes, beautifully limiterial, deverted to Choice Literature, Verfal Knowledge, Romane, Atomenuent, Agriculture, Pachion, and everything to amine, and return magazine of 36 large Jaconum passes, beautifully limiterial, deverted by Choice Literature, Testal Knowledge, Romane, Atomenuent, Agriculture, Pac

Testament free. We will fill all orders promptly by return mail, Address: F. M. LUPTON, 27 Park Place, New York.

W. S.OSGOOD. M. P. RIGGLE **OSGOOD & RIGGLE**

LAWYERS, 12 and 18 Times Building, 179 Washington St. Elevator on 5th Avenue.

AGENTS WANTED EVERYWHERS to sell the heat Family Knitting Machine ever invented. Will knitapair of stockings, with HEEL, and TOE complete, in 20 minutes. It will also knit a great variety of fancywork for which there is always a ready market. Send of circular and terms to the Twombly Knitting Hachine Co., 409 Washington St., Boston, Max.

AGENTS WANTED FOR

Full list of speakers engaged at Lake Pleasant Campmeeting: Sunday July 31st, Mrs. J. T. Lillie; Wednesd.y. Aug. 3rd' Alfred Denion Criege; Thursday, the 4th, Mrs. J. T. Lillie; Friday, the 5th, Geo. A. Fuller; Saiurday, the 6th, Mrs. Nellie J. T. Brigham; Sunday, the 7th, Dr. J. R. Buchanan, New York, and Mrs. F. O. Hyzer, Baitimore.

Tuesday, Aug. 9th, Cephas B. Lynn; Wednesday, the 10th, Dr. J. R. Buchanan; Thursday, the 1th, Mrs. F. O. Hyzer; Friday, the 12th; J. W. Fiether; Saturday, the 13th, Cephas B. Lynn; Sunday, the 14th, Mrs. Cora L. V. Richmond. Chicago, and Henry Kiddle, Of New York; Tuesday, the '16th, Glies B. Stebbins, Detroit; Wednesday, the 17th, Henry Kiddle, A. M.; Thursday, the 18th, Dr. S. B. Brittan; Editor-st-Large; Friday, the 19th, Glies B. Stebbins; Saturday, the 3th, Dr. S. B. Brittan; Sunday, the '1st, Mrs. Cora L. V. Richmond, and Ed. S. Wheeler, Philadel-johis; Tuesday, the 28th, Dr. G. H. Geer; of Michigan; Wednesday the 28th, Ed. S. Weeler; Thursday and Friday, the 28th and 28th, Prof. R. G. Eccles, Brooklyn; Saturday, the 28th, Dr. G. H. Geer; Sunday, the 3th, Fannie Davis Smith, Brandon, Vermont, and J. Frank Baxter; Tuesday, the 30th, Fannie Davis Smith; Wednesday, the 3tst, Jennie B. Hagas.

Thursday, September 1st, Jennie B. Hagas.

Thursday, Saturday, the 4th, W. J. Colville; Friday, the 2nd, Mrs. Sarah A. Byrnes; Saturday the 3rd, Dr. H. B. Storer, Sunday, the 4th, W. J. Colville; and J. Frank Baxter.

With this array of speakers and the engagement of the Fitchburg Band for the whole season, lovers of good preaching and good music ought to Be-satisfied every day in the year will far exceed in numbers and the engagement of the Fitchburg Band for the whole season, lovers of good preaching and good music ought to Be-satisfied every day in the year will far exceed in numbers and for city boarders.

Mrs. A. D. French, of Botton, a lady of experience and ability has leased the Hotel at Lake Pleasant, and will probably open about the first of June for city boarders.

Mrs. A. D. The best and chespest illustrated edition of the Revised New Tes ament. Millions of people are waiting for it. Do not be deceived by the Cheap John publishers or inferior editions. See that the copy you buy contains 150 fine engrayings on steel and wood. Agents are colning money selling this edition. Send for circusars.—

Address NATIONAL PUBLISHING Co., Chicago, Ill. 3, 9 12

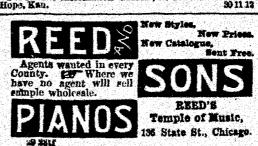
RUPTURES

Cured in 80 days by my Medical Compound and Rubber Rissic Appliance. Send stamp for Circular. Address Capr. W. A. Commus, Smithville, Jefferson Co., N. York. 31 11 14

WANTED SPIRITUALISTS AND LIBERALISTS

To help build up a new town, on HIGH ROLLING PRAIRIE,

In a good farming country on a new rathroad in process of building. For further information address, N. THURSTIN. P. M. Hope, Kau.



DR. WARNER'S

CORALINE CORSET.

Boned with a New Material,



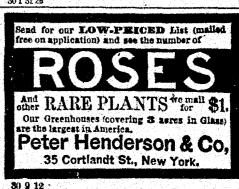
30815

A Reward of \$10 will be paid for every Corset in which the Coraline breaks with six months ordinary wear. It is elastic, pliable, and very comfortable and is not affected by cold, heat or moleture.

WARNER BRO'S, ldl and 143 Wabesh Ave., Chicago, III,

Turkish, Russian, Electric, Sulphur, Mercurial, Roman, and other Medicated Baths, the FINEST in the country, at the GRAND PACIFIC HOTEL, entrance on Jackson-st., near La Salle, Chicago.

These baths are a great luxury and most potent curative agent. Nearly ad forms of Disease Rapidly. Disappear Under Their Indiaence when properly administered. All who try them are delighted with the effect. Thousands of our best citizens can testify to their great curative properties. Try them at once and judge for yourself. ELECTRICITY A SPECIALTY. The Electro Thermal Bath, as siven by us, is par excellence in Nervous Diseases and General Debility. Open for Ladies and Gentlemen from 7 A. M. to 9 P. M. Sundays. 7 A. M. to 12.
30 I 31 26



If you are going from Chicago to any point in Northern Illinois, Northern Iowa, Nebraska, Colorado, Wyoming Utah. Nevada, California, Oregon, Wisconsin, Minnesota or Dakota, you should be sure to purchase your tickets via. the Chicago & North Western Railway.

It is by all odds the best route between Chicago and all the rominent points in the States above named. Tickets over this route are sold by all Coupon Ticket

Be sure that they read over the above named route, and take no other.

Just Published.

RELIGION

AS BEYEALED

BY THE MATERIAL AND SPIRITUAL

UNIVERSE.

BY EDWIN D. BABBITT. Author of "Principles of Light and Color," "Health Manual," etc.

This work treats on the following subjects: This work treats on the following subjects:
Chap. 1—Ext. tence and General Character of God.

2—God as a Spirit.

5—The Deur Location and Mode of Working.

4—The Nature of God.

5—The Deur Creatness and Glory.

6—Moral Evil and Deine Perfection.

7—Deine Law and Human intercession.

8—How Man Helps to Govern the Universe.

9—Creeds and Practices of Christianity.

10—The Dauger of Infailible Standards.

11—The Christian Bible Tested.

12—Religions Tested by their Fruits.

13—The Ethics and Religion of Nature.

14—Life Under the Old Religions.

15—Life Under a Spiritual Religion.

15—Death Under a Spiritual Religion.

15—The Future Life.

Final Remarks—The Basic Principles of a Mairrenal

Final Remarks—The Basic Principles of a Universal Phi-losophy and a Universal Religion. Cloth, 12 mo. pp. 564, with elegant illustrations. Price \$1,50 postage free. For sale wholesale and retail by the Religio-Phil creptic Publishing House, Chicago.

Paires from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONEAL PEHLOSOPHY.

Threnody.

Emma Clair Crecker died April 16th, 1881, aged 11 months and 20 days.

BY EMBIA TUTTLE.

Still in its little nest of flowers Low lies our darling's clay, She nothing know of life's sad hours, Her days were fair alway.

She lived a blossom's life one year, In April time she came, And, oh! she grew to us so dear, Love ceems too cold a name

To tell the feelings of our hearts For this bright little one, Fashioned by all God's subtlest arts, How dear she was when done!

Forget-me-nots in pools of dew Her tender eyes did seem; Anear the rose-pink of her mouth Love's fairles seemed to dream.

The melting cooling of her voice Sounded our deepest sense, And now—to feel its awful hush Is agony intense!

The house is lonesome as a grave, Though spring flowers gather we, And place them in her little chair, Hoping that she may see. To think how many days have pasted

And we have kiesed her not! While all our thoughts and hearts and souls Gry 'round her burial spot.

Sleep on, thou precious little one! Holding Spring's earliest flowers, We mourn, but know thy life glows on In fairer lands than ours.

We know that into gentler hands Than ours our baby passed, Oh, Father! when we all get home May she be ours at last? Berlin Heights, Obio.

Remarkable Test in the Civil War.

To the Editor of the Keligio-Philosophical Journal: I met a few days ago with the following remin-iscence of rebellion times that you may think worth publishing. The party relating it is the medium spoken of and, as far as can be judged on short acquaintance, is a frank truthful man, now acting as a physician and exhibiting much skill in some special cases we have learned of. Having noticed my name in the Journar, he was free to relate his mediumistic experiences to me, though he does not wish his name published in that connection. The enclosed printed slip was exhibited:

MESSAGE TO NAVY YARD COMMANDER. "To the Commander of U. S. Navy Yard, Philadel-phia. DEAR SIR: The undersigned takes this means and this method of informing you of a deep laid plot by strategy and force of arms, to seize you and all under your command, and then turn your guns on the city. You have some of the traitors now in your employ, and they are seducing many more to their infamous plot, and it is in conjunction with another and a more vast rebellion in other places, at, or about the same time. Gun boats will be solzed and make New York, Boston and Philadelphia tremble with their nefatious schemes. You have in your midst those that will furnish powder and ball to kill you, and

money and means to earry it on. "Beware of this warning, and oblige your humble servant in spirit-life,
"Got. Raker. Geo. Washington, Gen. Zach.
Taylor, Gen. And. Jackson."

Upon request, the following memorandum in writing, of its history, was received by to-day's mail, nearly verbatim as here copied:

"Of the many thousand tests that were given through me during the war, the above was, in some respects, the most remarkable. The communication to the Commander of the Navy Yard was given in a public hall, before a large audience and read cloud to them. The question being ask-ed, 'What's to be done with it?' The President replied, 'Send it by all means to the Commander.' This was done and he received it the next morning at eight o'clock. At nine o'clock the Commander had the Navy Yard doubly guarded and cannon planted at the gates. On the Saturday following a dispatch came from Washington to have the precautions taken at the Yard which had thus already been taken the Tuesday previous.

The Commodore employed a detective to ferlet out the source of the above communication. who visited the medium and questioned him care fully on many points relative to business and other matters. The detective then produced the communication to the Commander and asked the medium if he recognized it? Who, of course, replied, yes! and showed him other copies. The consequence was the medium was asked to visit the chief of the detectives, and immediately com-plied. He was again questioned as to the manner of receiving the communication, and related that the spirit of Col. Baker stood by the side of the table and dictated it, word by word, and that when finished, Washington and the others stepped up beside the table and asked to have their names put down as witnesses.

The Chief asked if he could obtain the names of men that were traitors in the Navy Yard; but the medium, being himself unable to get them, recommended a lady medium* as possibly able to furnish them. Shortly after the Commander sent his private secretary, in disguise, to visit the lady medium, who became entranced and called out sixty names of employes of the Yard, not one of being personally known to her in her normal

"These men were discharged and other evidences were discharged and control of a wide-spread and deeply laid plot, the success of which, was, it is highly probable, defeated by patriotic and timely intimations from the spiritual sphere."

* This medium was Mrs. Gray. Mrs. J. and myself both remember visiting her some years ago and esteem-ing her an honest and good medium. Possibly this account may not be new to you as it is to us.

English Church-Going Smaller.

At last "Hell" has been taken from the New Testament, and yet a growing indifference to re-ligious service is noted in England. The Rev. Newman Hall says there is throughout that country a diminishing attendance on public worship. As a rule," says he, "in our large towns skilled artisans ignore our ecclesiastical arrangements. I do not say that they are aggressively hostile or ostensibly infidel; but they are indifferent to our ordinary public services. As a class they do not go to church. To a large extent this is also true mong the upper ranks of fashion, wealth and intellect." He reports, too, that a majority of English church goers content themselves with the morning services on Sunday, leaving the churches almost empty in the evening. He further says: "London has four millions of people, of whom one half might at one time be at church; but for these two millions there is only church accom-modation for one nair, and in these one million of seats only half a millon are at any one time oc-cupled." This is a tough showing for our En-glish cousins, who are blessed with Sunday laws and all that sort of thing. Why should churches have repellant influences on intellectual classes? This would make an interesting question for the next religious conference which meets here."— Sunday Árgus, Louisville, Ky.

Opinus.—The importation of opium for smoking, into the United States in the year 1830, reached 77,195 pounds, an increase of 16,548 pounds over the previous year. It is chiefly consumed by Chinese smokers. Its total value in gold is

How Some Spiritualists are Deceived.

Spiritualists as a class vannt the assertion that they, above all other people, are agnostic, and only take things that are demonstrable as a cumulative portion of their faith. They are ever free to criticise the churchman because he is supposed to believe certain things by faith alone, and many Spiritualists go so far as to claim that the facts of the criticises of the are leaves. facts of the existence of Jesus Christ and the doc-frines set forth in the New Testament, are all matters of question; on the other hand they say, have the fact of future life thoroughly demonstrated. Our friends have come back to us and they state thus and so." Now I will premise what is to follow with the statement that I am a Spiritualist in every sense of the word; am in hearty accord with that branch of the brotherhood who choose to prefix the word Christian to the title, but have naught to say against our brothers who look upon Jesus Christ as the founder of their faith. I would further state that I have evolved the matter from within my inner consciousness, and without the aid of mediums to establish the fact of physical or other phenomena. I visit the public circles of mediums to see how others do, hear what is said, and to learn, if possible, something about the matter of mediumship. Should any of my friends who have gone on before, ever take it into their heads to demonstrate to me that take it into their heads to demonstrate to me that
they were speaking or communicating through
the medium, I should be glad to hear from them,
but so far they never have done so, and I am free
to say that it has not proved a matter of great disappointment that they have not.

Not long since I was in San Francisco, and an
opportunity presenting itself, I attended a public
seance. It is not my object in narrating what occurred there to do the medium any injury, but to
call the attention of those who visit mediums to
some circumstances that may put them on their

some circumstances that may put them on their guard and cause them to be always on the qui vive, and to "try the spirits" before they trust them. When the time for beginning the scance had arrived the medium formed the circle. The table was a heavy baize covered office table about two by six feet in size. The medium sat at one end, next the wall, a gentleman and his wife sat at one side, an elderly lady at the other end and another medium, a lady, and a gentleman at the other side. Around this a sort of straggling outer circle was formed, and all strangers were relegated to its ranks. I faced the medium direct. We were given slips of thin "news" paper and told to write the names of any two of our deceased friends, one upon each of the slips. I wrote and began folding the slip, when, lo! there the name stood staring me squarely in the face, being visible through the thin paper. After due manipulation I managed to get the name out of sight on both my ballots. I observed a lady at my left who had also detected this and she folded her slips so as to hide the name. In due time the medium appeared and hegan operations. A stranger wished to sit close by her at the head of the table, but with a royal sway of the head she motioned him to a distant position. In a few moments she saw the spirits of the friends about the room, claimed to see their names written in the air, and would call them out. They would be recognized and the usual questions were asked and answered. She would then say to the one recognizing the spirit, "Did you write that name on a slip?" "No." I was a stranger and that looked like a good test.

After awhile she began picking up the ballots

and when the three raps were given, would either write the name or open and read it, after getting one rap upon the question being asked if the spirit would write. Well, this all looked pretty fair, too, but I had gone there to make a study of her powers, and I will give a resume of the result of my observations. I have already stated that the writing on the slips could be read through the paper, and to my surprise when she began writing I saw that she wrote wrong side up and back-wards, making the letters look just as they would if seen through the paper. It looked a little as though this "back hand" style had been learned so as to enable her to read readily the names while holding it in her hand, unopened, wrote the word Carl, and then stopped. Instantly the one who had put in the ballot, acknowledged it, and she was let out of that pen. Again she just wrote the letter J. and said as she laid down the pencil, "J., that's all." This gentleman came to her rescue again, by calling out the name and proceed. cue again, by calling out the name and proceed-ing with the questions. She picked up one of my ballots and opened it at once without writing. I proceeded to ballot for date of death, State, etc., on all of which she failed; upon the second trial she guessed the State, for I incovertently called them over in a new order, and when the same State occurred twice it was safe to say it was the one. Later in the evening I found out that she was personally acquainted with nearly all there, and knew more or less of their private history, whom they would expect, and about what would be said. She wrote one name, and in the same breath with the appropriement said to the old lady, "Mrs. —, did you put that in?" showing how familiar she was with the history of them all. To this old lady she stated that her father said he often saw her in a state of confusion with her experiments. This delighted the old lady, who at once asked it she should be successful, etc. This was subsequently referred to by the old lady as a good test, but I learned that she was in the habit of visiting this medium frequently for instruc-tions from some eminent chemist she had known years ago, in the conducting of these experiments, and it is more than probable that the medium knew that the direct of confusion would follow if the instructions given were carried out, hence she was safe in saying that her father saw her in s state of confusion.

A veritable skeptic was there, but who, I think, was an honest inquirer, and he had guarded also against the reading of the name. His ballot was opened and read, but he refused to question the spirit at all, as he had gone there for a test and had received absolutely nothing. His other ballot was written in German and of course that had to be opened also. He went away much stronger in his skepticism than he had come there, and it is not to be wondered at either, when such bungling is tried to be palmed off as spirit communication.

I heard nothing from my other friend, and the lady at my left, who was a stranger also, heard nothing from either of her friends. I felt like consoling her as Elijah did the prophets of Baal, by telling her that her friends were off in the chase, or perhaps gone to church, as it was Sunday nigh

A word about the "ballot" test and I will close. It is quite a custom when a medium announces the presence of a spirit, to ask the one who claim to recognize the name to ballot for certain facts as a test, such as dates of death, birth, marriage, etc Now the accomplished and well trained me dium will soon learn the modulation of voice that indicates the right date. For instance, the person calls out "eighth, tenth, fourteenth, eleventh," and eleventh is reported as correct, and all say it is a good test. Now, outside of the skeptic and myself, I presume that not one present ever stopped for a moment to question anything that medium did, still I think I have shown that she did nothing at all to prove herself in communication with spirits, either good or evil. Let us all be a little more critical concerning the faith, and the works also, of our own creed, and not so much so sometimes of our brother fellowmen of other faiths. It is all a matter of faith at best, and blessed be he or they whose faith is founded on the sure

LYMAN L. PALMER. Napa City, California.

The Austin (Tex.) Daily Statesmen speaking of an esteemed correspondent, Mrs. E. L. Saxon

Mrs. E. L. Saxon, wife of Col. L. A. Saxon, of New Orleans, Louislana, delivered a most inter-esting lecture last night in the Hall of Representatives, upon the subject of "Woman, and her uselfulness in all Reforms." Many prominent ladies and gentlemen of the city were present, and her discourse. unlike that of the usual lecturer, was filled with beautiful thoughts and noble senti-ments, occasionally sandwitched with bits of pleasantry and amusing anecdotes. Mrs. Saxon is a lady of rare literary attainments, is a cousin to the famous Texan poetess, Mollie E. Moore, and was the leading spirit of the fever-stricken city of New Orleans during the year '78. Whether her sentitlements are endorsed by the public or not, they certainly deserve a hearing, and if prejudice were laid aside Mrs. Saxon would undoubtedly prove "a power in the land." She lectures in Hemp-stead, Thursday night; and in Corsicans, Saturday

A Clairyoyant Interviewed.

(By the Author of "Life Beyond the Grave.") The writer recently had a conversation with a clairvoyant, who communicated to him some facts of general interest to Spiritualists.

He said he could always judge of the spiritual character of any man he came in contact with by investigating his home in the Spirit-world. Every one who lived on earth bullt for himself some sort of a home in the Spirit-world, and the home is built by his good deeds and thoughts whilst in the flesh. He had investigated the homes of some rich men who gave money for philanthropic purposes, and whom he could have supposed were above suspicion, and he found that their spirit homes were outwardly beautiful and bright, but within were slimy and repulsive. This was because their lives on earth were outwardly good,

but vile within.

These houses were not symbolic imaginings, These houses were not symbolic imaginings, but real, objective structures in which the spirit after death would live. If he felt miserable and unhappy there, he could only improve his house by returning to earth and doing some good. Hence the importance of building a beautiful home for one's self before death, instead of hav-

ing to return afterwards.

How Spiritualists are deceived. Once he was How Spiritualists are deceived. Once he was told by a friend, a Spiritualist, that he had a glorious circle at his house. They had St. Peter, Moses, Jeremiah, St. John, and even Jesus Christ, who was his wife's guide. The clairvoyant ventured to doubt whether his friend enjoyed the society of such a galaxy of great and glorious beings, but the latter told him to come and see for himself. As soon as he entered the room, he saw how they were deceived. There was a band of spirits under the leadership of a man (a spirit) with a smirking were deserved. There was a band of spirits under the leadership of a man (a spirit) with a smirking countenance, close cut black hair, dressed in black, with a white surplice over his black coat. He was the leader of the band—and the clairvoyant addressed him, and said, "Do you call yourself Jesus Christ?" He said, "I am," He was controlling the medium and speaking through her. None of the others could see him; but the clairvoyant who could see him and his band, and therefore denounced the controlling spirit as an impostor, and told my friend of it, and the latter proceeded to exorcise the spirits in the name of the Father, Son and Holy Ghost, but they only laughed at him. The clairvoyant tried to shame him out of his deceit, and urged him to try and find some good to do in the world instead of imposing upon others, but he said he should do as posing upon others, but he said he should do as he liked; it pleased him and he meant to enjoy himself. The clairvoyant therefore said he would himself. The clair voyant therefore said he would make him go, and he willed for the presence of an Indian spirit named "Lightning," attached to Dr. Newton, and begged him to bring his band there, and "thrust these blackguards out of the house, and magnetize it so that they could never enter again." "Lightning" and a large band of Indians came and forcibly ejected the intruders and prevented them from coming back, but, said the claim over the result for six weeks efferwards. the clairvoyant, "I was ill for six weeks afterwards through the malice of that spirit. It was because I used violence instead of prayer, I ought to have gone down on my knees and beseeched the Almighty to illumine his soul with a ray of divine love, so that he would have seen the error of his ways and relutarily turn from out to good?

ways and voluntarily turn from evil to good."

The clairvoyant said he found afterwards that the leader of this band was a chaplain on board one of George III.'s men-of-war, and had assassinated the captain, for which he had been hanged at the yard arm, and since then he had been doing all the ord he ord? all the evil he could.

After this event, the same spirit once tried to induce the clairvoyant's wife to commit suicide, because he thought it would be a way of revenging himself on her husband. She was at the sea-shere, and he tried to induce her to throw herself

in the water, and would probably have succeeded, had not her spirit friends come to her assistance.

The folly of defying spirits is also shown by another experience the same clairvoyant had at a circle. A spirit appeared whom the clairvoyant described as a handsome man, dressed as a soldier, who claimed to be known to a married woman, who with her husband was at the circle; but she persistently denied all knowledge of him, and characterized him as "a lying spirit." The spirit appeared to the clairvoyant that night, and told him he had formerly been a lover of that woman, but she had jilted him, and he had enlisted as a soldier and died in India, and he wished the clair-voyant to tell her this, and see if she persisted in calling him a lying spirit. The clairvoyant did so, but she still persisted in saying he was a lying spirit. The spirit accordingly appeared again to the clairvoyant, and declared that he would never rest until he had ruined that man and his wife The clairvoyant was deeply concerned, and went down on his knees and prayed the spirit not to indulge in any feelings of revenge; but all he could do was to get him to promise to forgive them if the wife would admit that he was right, and beg his pardon. The wife, however, flatly refused to do it, and persisted that he was a lying

This pair have never prospered since, the husband having been unfortunate in everything he engaged in, and several times bankrupt, besides enduring much domestic discord.

At public lectures on Spiritualism, the clairvoyant has frequently seen tier upon tier of galleries (invisible to mortal eyes), all filled with an eager audience of spirits, some being brought there by their friends, and looking so earthly as to be hardly recognizable as human beings at all.

Clairvoyants possess much interesting matter of great value to Spiritualists, if made public.—Her-

Secret Drinking "at Home."

The Theosophist says:

The spread of intemperate habits in the large Presidency towns among young Hindoos may well alarm all true friends of India. Slowly, yet surely, it is sapping the best national traits and preparing a direful future for that educated class upon whom all hopes of Aryan regeneration are based. These young men do not often have an opportunity to see the reverse of the bright pic-ture of European civilization, for there are few enough interested in them to show it. Let us at least do our part by giving them a glimpse of the state of society in one of the most plous, enter-prising and intellectual cities of Great Britain. How would these young Hindoos like to see their wives and daughters copying their own vice after the following fashion?

A writer in the Edinburgh Daily Review gives a rather appailing picture of the extent of secret drinking among ladies in that town. He says: 'The other day, in the ladies' room of one of the confectioners in Edinburgh, I counted twelve ladies at one time, each drinking spirits, porter or ale (none had wine); one, a girl not fourteen years old, consumed a bottle of stout. At the counter of the same shop, while I was buying some 'sweeties,' two young ladies under twenty paid for three 'brandies and sods.' In the same place, at another time, about noon, I was shocked to see a lady order and drink a glass of raw brandy, and go away without eating anything. A friend who witnessed a similar incident said the draught was followed by liberal applications of eau de cologne to cover the offensive smell: I am credibly informed that school girls, with books in hand, go to confectioners for 'nips' of cherry brandy, more than one such visit being paid by the same girl at different shops on her way home; and in one case the owner of the shop got a severe reprimand from a young girl for having en-tered her brandy in the family passbook, as she intended to pay for it herself separately.—The Bendigo Advertiser.

F. A. Blackman writes: I think Denton's lecture, "Garrison in Heaven," one of the finest pleces of satire I ever read, and then it cuts into the orthodox vitals like a two edged sword, as Garrison's experience in heaven and his resulting conclusions are true from an orthodox standpoint. Heaven and hell, faith, atonement, original ain, etc., are hit off with the skill of a master. The lecture, if published in a cheap pamphlet form, would have, I think, an immense sale. It is worthy of being bound in a volume with a cover of pearl and golden clasps.

Hugo Preyer, Denver, Col., writes: Can you not send us a good test medium, Mrs. Simpson or some one else? We want one that is not afraid to face skeptics. They can do well here and I will guarantee a good test medium for physical manifestations, materialization, slate-writing, flower test, etc., at least \$50 to \$100 a week here.

Dreams Remarkably Fulfilled.

On the night of May I1, 1812, Mr. Williams, of Scorrier House near Redruth, in Cornwall, woke his wife, and in great agitation told her of a strange dream he had just had. He dreamed he was in the lobby of the House of Commons and saw a man shoot with a pistol a gentleman who had just entered the lobby, who was said to be the Chancellor. His wife told him not to trouble about the dream but to go to sleep sgain. He followed her advice, but presently woke har again, saying he had dreamed the same dream.

Yet a third time was the dream repeated. after

Yet a third time was the dream repeated, after which he was so disturbed that, despite his wife's entreaties that he would trouble himself no more about the House of Commons but to try and sleep quietly, he got up and dressed himself. This was between one and two o'clock in the morning. At breakfast Mr. Williams could talk of nothing but the dream, and early the same morning he went to Falmouth, where he told his dream to all of his acquaintance whom he met. Next day Mr. Tucker, of Trematon Castle, accompanied by his wife, a daughter of Mr. Williams, went to Scorrier

House on a visit.

Mr. Williams told Mr. Tucker the circumstances of his dream. Mr. Tucker remarked that it could only be in a dream that the Chancellor would be found in the lobby of the House of Commons. Mr. Tucker asked what sort of a man the Chancellor seemed to be and Mr. Williams, min-Chancellor seemed to be, and Mr. Williams min-utely described the man who was murdered in his dream. Mr. Tucker replied:

"Your description is not at all of the Chancellor, but is very exactly that of Mr. Perceval, the Chancellor of the Exchequer."

He asked if Mr. Williams had ever seen Mr. Perceval, and Mr. Williams replied that he had never seen him or had any communication of any sort with him; and further, that he had never

been in the House of Commons in his life.

At this moment they heard the sound of a horse galloping to the door of the house; immediately after a son of Mr. Williams entered the room, and said that he had galloped from Truro, having seen a gentleman there who had been in the lobby of the House of Commons on the evening of the 11th, when a man called Bellingham had shot Mr. Perceval. After the astonishment which this intelligence created had a little subsided, Mr. Williams described most minutely the appearance and dress of the man whom he had seen in his dream fire the pistol at the Chancellor, as also the appearance and dress of the Chancellor.

About six weeks after, Mr. Williams, having business in town, went in company with a friend to the House of Common where we had been also

to the House of Commons, where as had been already observed, he had never before been. Im-mediately that he came to the steps of the entrance of the lobby, he said: "This place is as distinctly within my recollection, in my dream, as any room in my own house," and he made the same observation when he entered the lobby. He then pointed out the exact spot where Belling-ham stood when he fired, and also that which Mr. Perceval reached when he was struck by the ball where he fell. The dress, both of Mr. Perceval and Bellingham, agreed with the description given by Mr. Williams, even of the most minute particulars.

A Scotch clergyman, who lived near Edinburgh, dreamed one night, while on a visit to that town, that he saw a fire and one of his children in the midst of it. On waking he instantly got up and returned home with the greatest speed. He found his house on fire and was just in time to assist one of his children who in the slarm had been left in a place of danger. The second story runs as follows:

Two sisters had been for some days attending a sick brother, and one of them had borrowed a watch from a friend, her own being under repair. The sisters were eleeping together in a room communicating with that of their brother, when the elder awoke in a great state of agitation, and roused the other to tell her that she had had a frightful dream.

"I dreamed," she said, "that Mary's watch stopped, and that when I told you of the circumstance you replied: 'Much worse than that has happened; for —'s breath has stopped also,'" naming their sick brother.

The watch however, was found to be going correctly and the brother was sleeping quietly. The dream recurred the next night, and on the following morning, one of the sisters, having occasion to seal a note, went to get the watch from a writing-desk in which she had deposited it, when she found it had stopped. She rushed into her brother's room in alarm, remembering the dream, and found that he had been suddenly seized with a fit of suffocation and had expired.—Abercrombie's 'Intellectual Powers," pp. 289, 302.

George Eliot's Religion.

With George Eliot it was the study of philoso-phy and German metaphysics that led her away om the belief of the Anglican church; the result was the inevitable destruction of the belief in the supernatural origin of Christianity and the attempt to construct a religious faith upon the fact that the essential richness and beauty of life are confined to this world.

Her later works show better than any agnostic community what is the effect of the religion of humanity, pure and simple, upon the life of our time. They are studies of the hour, and their fidelity to facts has been an important element in their popularity; but there is truth in the general criticism that her earlier and more objective work

stands the better chance of living.

There is no question that she has done more to recommend altruism as the chief motive for liv-ing, and to make it seem as good if not superior to the common Christian motives, than has ever been accomplished by Mill, or Spencer, or Strauss, or Renan; but it is as true to-day as it ever was that it is the vain attempt to create a soul under the ribs of death. "Middlemarch" and "Daniel Deronda" are profound studies of character and motive; there is nothing to take their place as psychological revelations; it is as if Shakespeare were writing "Hamlet" anew; but the regret is keen that only the negative issues of the character, the issues that lead to nothing; the labors that end in labor only, are the outcome of this con-stant effort to find in humanity the fountains of its renewal and hope.

The religion of George Eliot is taught in every part of these fictions. It is the religion of a conditional and repeating immortality and binds our possibilities with the grave; it stops short where the millions have dared to believe that they could go forward; it takes away hope where hope is vital to the growth of a personal being—Boston Sunday Herald.

Scribner's Magazine for April, in a notice of Anthony Comstock's recently published book,"Frauds Exposed," makes a charge against religious liberalism which contains elements of truth, and yet is also very unfair. Speaking of the United States postal laws for preventing the use of the mails for criminal traffic, it says, "Liberals are the only professed and open defenders of dirt, as it is rep-resented by the men who are interested in pushing impure literature through the mails." The National Liberal League, it is true, has become the "open defender" of the right of the class of persons mentioned to use the mails for their vile traffic. unhindered by any law, and has thereby brought disgrace upon the liberal cause. For this action, the Deague should not be spared any blows from the aroused conscience of the country. But not all "Liberals," as the writer in Scribner would imply, are implicated in this action. He ought to imply, are implicated in this action. He ought to know that there have been on two occasions important secessions from the League on account of its position on this very question; and also that, though the Liberal League has attracted by its mode of action considerable public attention, it has by no means represented or included all the Liberalism of the country. A large section of the Liberals of the country. A large section of the Liberals of the country never joined the League; and very many of these never felt themselves called upon to define their position publicly against this special action of the League on the postal laws, more than they would have felt it espostal laws, more than they would have felt it es-sential to define their position against the crime of stealing, if the League had declared in favor of highway robbery. Others, who had been members of the League or who were specially interested in its objects, did protest and fight with all their mental and moral energy against the League's new position: Notably, the Index and the RELIGIO-PHILOSOPHICAL JOURNAL took this attitude; and, though the immediate occasions for discussion of the question have passed by, the attitude has not been abandoned.—Free Religious Index.

Is the Creed or Church to Blame!

The New York Sun of a late date has the following, which speaks bad for the "Cit; of Churches:" Some of the Brooklyn preachers have become anxious about the spiritual condition of their pa-rishioners and fellow-townsmen—none too soon we should say. On Tuesday evening a number of them assembled at the First Reformed Church in response to a call which declared that the churches were becoming more and more worldly; that the pulpit was unable to stay the increasing evil; that the truth seemed to fall powerless, and that there appeared to be "a total lack of the power of vital godliness in the lives of most professing Chris-tians." The Rev. Pentecost told his brother preachtians." The Rev. Pentecost told his brother preachers that four Brocklynites out of every five were going down to hell. One reason, he thought, was looseness of doctine in the pulpit. The Rev. Cuyler followed in the same vein; souls were dropping into perdition on every hand, yet the churches were only half-hearted. His own church had not been as zealous as it should have been; he himself had not. They had better look the facts in the face. The Rev. Van Dyke said that church members must cease to ape the forms and fashions of the world. Then a brother suggested having a of the world. Then a brother suggested having a a day of fasting and supplication, and the Rev. Pentecost, in his closing prayer, described Brook-

Dobson, Buswell, etc.

lyn as a mammon-ridden city, soiled by scandals and enervated by weak preaching from its pulpits.

To the Editor of the Religio-Philosophical Journal: I wrote to Col. Buswell and asked him about H. M. France's mediumship, terms, etc. He res-ponded so manfully and his course since seems to me to have been such a straightforward one, that I feel I ought to say this much, and also that in Polo there is a diversity of opinion about Dobson. Some were satisfied, so they said, that other than human forces manifested when Dobson was there. One keen-eyed young man, physiologically and phrenologically likely to see, said he noticed those very human movements of which Col. Buswell has written. Isn't the sum of the matter that Dobson is "a mixture?" You know Sydney Smith's brother said O'Connell was "such a mixture" that the proper thing was to "hang him and erect a monument to his memory afterwards." I am in for "hanging" Dobson's trickeries and deceits. Whether his virtues are of sufficient consequence to require a monument I do not know. Of course, those who are running around with secret sores will wine who are Never mind. The true physician keeps in mind the future of his patient. They—"the true-hearted"—will honor you when thus engaged. CHAS. H. SUMNER.

Maroa, Ill.

Notes and Extracts.

Like attracts like. Purity attracts the pure in Better free in a foreign land than a slave at

Proud hearts and lofty mountains are always

War kills outright, but it has always some

Perpetual motion is the inherent life of all

The simple truth is, that the great crowd of reformers are free thinking people.

A torn jacket is soon mended, but hard words bruise the heart of a child.—Longfellow. He who loves to read and knows how to reflect, has laid by a perpetual feast for his old age.

One who is contented with what he has done vill never become famous for what he will do. Fear never lifted a human soul out of the gutter, but love has transformed demons into angels, No man ever spoke more eloquently and justly

on the subject of temperance than Robert Inger-The very essence of truth is plainness and brightness; the darkness and crockedness is our

How poor are they that have not patience? -Shakespeare.

Worry is rust upon the blade. It is not the revolution that destroys the machinery, but the

You find people ready enough to do the Samaritan without the oil and two-pence.—Rev. Sydney Smith. Alcohol, to a certain degree, demoralizes

those who make it, those who sell it, and those who drink it. We are hanging up pictures every day about the chamber walls of our hearts that we shall have to look at when we sit in the shadows.

Hell-Fire may warm your physical body, but it never reaches the soul; while love kindles a flame within the breast, and it makes the whole man radiant with goodness.

To-morrow may bring un expected pleasure, if we improve the present. But if we neglect the golden opportunities of to day, the future will hold nothing for us but remorse and pain. The world abounds in religious dyspeptics; they cannot digest the food they receive from sec-tarian pulpits; nothing but the flourishing facts of this new dispensation will restore them to a

healthy condition. It was considered a grand piece of work to tunnel through the Alps, but it is a far greater work to tunnel through the mountains of superstition which stand between the children of earth and their home in the Spirit-world.

Spiritualism is the only religion that meets the wants or the people. It is good for the present, it is good for the future. It makes men better citizens, better legislators, better business men, and more efficient teachers.

Plate was a pupil of Socrates. He taught that the Deity has no immediate intercourse with men, but that all communication is carried on by the igency of demons, or departed spirits; that every human being has a guardian spirit from birth, who witnesses all his thoughts and gives testimony at the final judgment.—Progress of Religious Ideas, pp. 353-62.

Taking into our thought what we know of Joan of Arc, it seems to us wonderful that the French, who knew her girl life, did not perceive the source of her power. She told them plainly enough, "My voices have instructed me," "my voices have commanded me;" but they did not understand—do not understand to-day. French writers dwell upon her patriotism, wonder at her success, but say the "voices" were a delusion. She need not have died so cruel a death if she also would have called them a delusion. She preached Spiritualism without ever having heard the name, and was its most distinguished martyr.—Olive

Im sound sleep the spirit is free to roam about the earth and in the spirit realm at pleasure, limited only by the state of its growth and the naited only by the state of its growth and the nature of its surroundings; frequently the spirit is so hampered by the pitiable condition of the body that it it is constantly recalled to attend to its earthly tenement; it returns to its frame under protest, and seeks liberation again immediately; it is again recalled in the body's emergency, and thus disagreeable dreams and frightful experiences in nightmare are occasioned; for though we have said that the spirit is free during sleep, we wish it to be distinctly understood that we do not wish it to be distinctly understood that we do not intend to convey the idea that it is as free as when its final separation from the body has taken place. As long as it owns a physical form, it is bound to it by a subtile magnetic wire or coad; just as different establishments may be connected by telegraphic wires. graphic wires, even so is the spirit, however far distant, the wire is still united with the form at the other extremity of the line; snap the wire, and the two buildings are severed, communication between them is at once suspended; de the breaks the spiritual cord which binds soul and body; during sleep it is never broken, and thus at any moment the spirit can return to its form; but if a child, a very sensitive person, or one in a mesmeric sleep be aroused too suddenly, dissolution may be immediately caused, the severe shock rupturing the bond of union between the body and the traveling spirit.—W. J. Colville.

American Communities BRIEF SKETCHES

Economy, Zoar, Bethel, Aurora, Amana Icaria, The Shakers, Oneida, Wallingford, and the Brotherhood of the New Life.

BY WILLIAM ALFRED HINDS. Paper cover, 175 pp. Price, 60 cents; postage, 5 cents. * For sale, wholesale and retail, by the RELIGIO-PHILO SOPHICAL PUBLISHING HOUSE, Chicago.

VIEWS

Our Heavenly Home.

ASEQUEL

A STELLAR KEY TO THE SUMMER LAND.

-BY-

ANDREW JACKSON DAVIS.

In cloth binding 75 cents, postage 6 cents; in paper cover 50 cents, postege 5 cents.

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

IMMORTALITY,

OUR EMPLOYMENTS HEREAFTER.

What a Hundred Spirits, Good and Evil, Say of their Dwelling Places.

J. M. PEEBLES, M. D.

This large volume of 300 pages, 8 vo.—rich in descriptive phenomens, lucid in morai philocophy, terse in expression, and unique in conception, containing as it does communications from spirits (Western and Oriental) through mediums in the South Ses Islands, Australia, India, South Africa, England, and nearly every portion of the civilized world—ranks as the most interesting and will doubtless prove the most influential of all Dr. Pechlee's publications.

This volume contains twenty-one chapters, and treats of: The Nature of Life. The Attributes of Force, The Origin of the Soul, The Nature of Death, The Lucidity of the Dying, The Spirit world. The Helis Grammed with Hypocrites, Sights Seen in Horror's Camp, Velocity of Spirit Locomotion, Other Planets and their People, Experiences of Spirits High and Low, John Jacob Astor's Deep Lament, Stewart Exploring the Helis, Quakers and Shakers in the Spirit-world, Indian Hunting Grounds, The Apostle John's Home, Brahmans in Spirit-Life, Clergymen's Sad Disappointments, Fountain-of-Light City, Fountains, Fields and Cittes, The Heaven of Little Children, Immortality of the Unborn, The Soul's Glorious Destiny. The General Teschings of Spirits in all Lands, Largedvo, cloth, beveled boards, gilteldes and dick. Price ". For sale wholesale and retail by the Religio-Philosoph-cal Publishing House, Chicago.

SPIRITUALISM; MORAL PHILOSOPHY.

Founded on Evolution and Continuity of Man's Existence beyond the Grave.

By HUDSON TUTTLE. AUTHOR OF

Arcana of Nature," " Antiquity of Man," "Career of the God-Idea in History," "Career of Religious Ideas," " Arcana of Spiritualism," etc.

THE FOLLOWING LIST COMPRISES SOME OF THE PRINCIPAL SUBJECTS TREATED:

. THE CONFOR SPIRIT; THE LAWS OF MORAL GOVERNMENT; AN-ALYSIS OF MIND IN REFERENCE TO ETHICS; THE APPETITE; THE PROPENSITIES: LOVE; WISDOM; CONSIDERATION OF RIGHT OF THE INDIVIDUAL OF SOCIETY; CONSIDERATION OF DUTIES AND OBLI-GATIONS; DUTIES OF THE INDIVIDUAL; TO GOD; OF SELF-CULTURE; DUTIES OF SOCIETY; MARRIAGE, ITS FOUNDATION AND RESPONSIBILITY.

The author has steadily aimed to bring his work within the smallest possible compass, and has most admirably succeeded. Though the subjects treated are of the highest importance, Mr. Tuttle has restrained every disposition to dilate upon them and has thus condensed the book into one hundred and sixty pages. The book is well printed on heavy paper and altogether is a work that every Spiritualist and Liberalist should own.

12mo. Cloth, 160 pp. Price, 60 cents. Pamphlet, 40 Cents. ". "For sale, wholesale and retail, by the Publishers. The BELLEIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

MOURES "UNIVERSAL ASSISTANT

MOURES "UNIVERSAL ASSISTANT

And Complete Mechanic," Enlarged Edition, contains over 1,000,000 Industrial Edition, contains 2000 Meenancy Firmer and Lisaness Maining Edition, contains 2000 Meenancy Firmer and University Metallurgists, Assayers, Miners, Builders, Metal and Wood Workers, Manufacturers, &c., Gives full details about Lumber-ung Sawmills, Planing Mills, Saw-filling, Speed of Wheels, Pulley, Drums, Chredar Saws, Wood-working Buchmory, &c., On Materials; Seasoning of Timber (12 ways), Logsing, Cost of Steam, Wynd, &c., Tensile, Torsion, and Grabing Strength of Materials; Seasoning of Timber (12 ways), Logsing, Cost of Stupples, Stream-driving, Lumber Measurement and Survey. Or. Tables, full and complete, Details for Cotton, Woolen and Falling Mill Machinery of for Flow Cotton, Cotton, Woolen and Falling Mill Machinery of for Flow Cotton, Woolen and Falling Mill Machinery of Flower Cotton, Woolen and Falling Mill Machinery of Flower and Mills, Balancing Mill Stones, Setting of Valves, Link and Valve Motion, Eccentrics, Indicator Diagrams, Operating and Repairing Mill and Steam Machinery of every kind, New process Milling, Balancing Mill Stones, Setting of Valves, Link and Valve Motion, Eccentrics, Indicator Diagrams, John Cotton, Woolen and Steam, Provention of Engines, Boiler and Steam, page covering, Seale Proventives (10 kinds), Caments, (40 kinds), Steam Packing, Brights Folish (a kinds), Caments, (40 kinds), Steam Packing, Brights Folish (a kinds), Caments, (40 kinds), Steam Packing, Brights Folish (a kinds), Caments, (40 kinds), Steam Packing, Brights Folish (a kinds), Caments, (40 kinds), Steam Packing, Control of Steel, Tempering, Liquids, Michaller Pengering Stews, Caments, Caments, Coppersmiths, Builders, McLain, Processes of Gold and Silver Extrac MOORE'S "UNIVERSAL ASSISTANT

Vital Magnetic Cure,

AN EXPOSITION OF VITAL MAGNETISM - AND ITS-

Application to the Treatment of Mental and PHYSICAL DISEASE.

BY A MAGNETIC PHYSICIAN. In this volume of 215 pages the author furnishes the key to much which has heretofore been locked up in mystery. It is a work which should be real by all who desire ito understand the laws of life and their relations to others.

Price Reduced from \$1.50 to \$1.25; postage 8 cents. * For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

AN EXTRAORDINARY BOOK.

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

Being some account of the Life and Labors of Dr. J. R. Ne-w ton. Healer, with observations on the Nature andSource of the Healing Power and the Conditions of its Exercise. Notes of valuable Auxiliary Remedies, Health Maxims, etc. Edited by A. E. NewYon.

The above is the title of a work just issued from the press. The fame of Dr. Newton as a healer of the sick during the last twenty years and more, has spread throughout the civilized world; and many thousands of sufferers, "afflicted by all manner of diseases," in this and foreign lands, have borne eager and grateful testimony to the relief, more or less marvelous, that they have received literally from his hands.

The work as a whole adduces an overwhelming mass of civil dence, much of it from living witnesses, in favor of the reality of the healing power. A sketch of the early life of Dr. Newton is given in the book.

It is printed on fine paper, and contains a likeeness of Dr. Newton. Cloth bound octavo, 400 pages. Price \$2.00; postage free. For sale wholesale and retail by the Religio-Philosophical Publishing House, Chicago.

COMMON SENSE THEOLOGY:

NAKED TRUTHS

In Rough Shed Rhyme

ABOUT HUMAN NATURE AND HUNAN LIFE. With a critique upon the creeds in four parts-

BY D. HOWLAND HAMILTON. Thirty years a Practical Phenologist. Cloth bound 160 pp.; containing Photograph and Autograph of the Author. Price \$1.50, postage 3 cents. Forsale wholesale and retail by the Religio-Philosophical Publishing House, Chicago.

Materialism, or a Spiritual Philosophy and Natural Religion.

BY GILES B. STEBBINS DETROIT, MICH.,

Editor and Compiler of "Chapters from the Bibls of the Ages," and "Poems of the Life Beyond and Within."

FIVE CHAPTERS.

CHAP. 1.—The Decay of Dogmas: What Next? 2.-Materialism-Negation, Inductive Science, External and Dogmatic. 5.-A Supreme and Indwelling Mind the Centra

idea of a Spiritual Philosophy.
4.—The Inner Life—Facts of Spirit Presence.

5.—Intuition—The Soul Discovering Truth. Passing out from the away of creeds and dogmas, two paths open—one to Materialism, the other to a Spiritual Philosophy, with Mind as the Soul of Things. Which shall we enter? To give Materialism fair statement and criticism; to show it is a transient stage of thought; to expose scientific dogmatism; to show that Materialism and Spiritualism are unlike and opposite; togive fair statement of the Spiritual Philosophy. and a choice compendium of the facts of spirit-presence and clairvoyance; to show the need and importance of psychophysio! Ofical study, and of more perfect scientific ideas and methods, to emphasize the fener life and the spiritual power of man, and to help the coming of a natural religion, without bigotry or superstition, are the leading objects of this book. Full of careful and extended research, of thought and spiritual insight, it meets a demand of the times, draws a clear and deep line between Materialism and Spiritualism, and helps to right thinking. Its facts of spirit-presence, from the long experience and wide knowledge of the auth r, are es pecially valuable and interesting.

Cl oth, 75 cents; paper, 50 cents; postage free, ""For sale, wholesale and retail, by the Ruligio-Pullo-soph Cal Publishing House, Chicago,

SECOND AND THIRD VOLUMES OF

BY MRS. MARIA M. KING. These volumes are a continuation of the exposition of the

LAWS OF UNIVERSAL DEVELOPMENT. PHYSICAL AND SPIRITUAL,

Commenced in Vol. I, of the series. Vol. II continues the History of the Development of Earth, commencing with the evolution of planetary conditions, giving a brief history of the planet's progress through successive eras to the present, with the

Law of Evolution of Life, Species and Man:

PRINCIPLES

TO ILLUSTRATE FACTS, AND FACTS

OR EVENTS TO ILLUSTRATE PRINCIPLES.

> The Law of LIFE AND FORCE

is brought prominently to view—what it is, how it operates, Spirit and Matter, God and Nature, etc.

MAGNETIC FORCES

SPIRITUAL NATURE,

treating specially of the practical questions of Modern Spiritual Manifestations, and Mediumship, Life in Spirit and Spiritual Spheres.

The three volumes composing the series, are sufficiently distinct from each other in the subjects discussed and manner of treatment, to be each comprehended by fuelt, and, in that sense, independent of the others; and yet there is a connection and dependence, as of particles whole. These two are more especially related in the principles referring to LIFE AND SPIRIT,

as was unavoidable in the presentation of the subjects. The following is the table of contents of the two volumes, showing the main subjects in their order:

Vol. II. First and Second Planetary Eras.—Action of Evolution of Water, etc.—Introduction and Use of Organic Life—Third Planetary Era, its Action—Fourth, its Action Law of Evolution of Lisht—Development of Continents—Etimic tion of Minerals—Evidences of Uid Continents—Firth and Sexth Eras—Development of Surface—Cause of Uplits—Progressive Life of Globe—Regulation of Climate—Giscial Epoch—Evolution of Stable Conditions and Types—Preparation for Man—Law of Introduction of Eras, Types etc.—Period and Conditions of Introduction of Eras, Types etc.—Period and Conditions of Introduction of Man—Frogress Through Seventh Era to the Presents—Origin of Life—Progressive Force—Diety and Man—Office of Man in Nature—Law of Evolution of Species—Evolution of Man—The Human Roce—Is Early History—Evolution and Government in Ancient Age—Religion in Ancient Age—Age of Decline—The Deluge—Early Historic Age.

Age.

III. Magnetic Forces—Mediumship—Conservation of Force and Law of Spiritual Manifestations—Materialization—The Double—Clairvoyance, Clairandience and Paychometry—Psychology—Dreams—Prayer and Religion—Diet and Law of Heredity—Marriage—Ryoution of Sex—Permanency, etc., of Races—Terrestrial Magnetism, etc.—Power of Spirit Over Matter—Process of Death—Pinnes of Spiritual Force—Location of Spiritual Spheres—Second Sphere, Description of Occupations of Spirits—Condition of Spirits Substance—A Landscape on the Sphere—Color in Spirit-Spirits Inght—Methods of Instruction, etc.—Use of Labor—Malignant Spirits—Law of Association of Circins—Change in Passing from Sphere to Sphere—Procrees through the ind Sphere—Office of Spirits in Nature—The Third Sphere—Conclusion.

8 vo., vpl. 1, 37 pp.; vol. 11, 289 pp.; vol. 111, 321 pp. Price per vol. 51.75. The 8 vols. to one address, 55.00 pectage free.

For sale wholesals and retail by the Beligio-Pailosophics

For sale wholesale and resall by the Religio-Philosophics Publishing House, Chicago.

RAIL ROADS.—TIME TABLE.

CHICAGO, ROCK ISLAND AND PACIFIC. Depot, corner Van Buren and Sherman streets. City ticket office, 56 Clark street, Sherman House.

BLUE ISLAND ACCOMMODATION.

*Daily. †Daily Except Sundays. ††Daily Except Saturdays. †Daily Except Mondays. † Thursdays and Saturdays only.

Chicago & Alton.

Union Depot, West Side, corner Madison and Canalstr., between Madison and Adams-st. bridges, and Twenty-third street. Ticket offices, at Depots, 59 South Clerk St., Grand Facility Hotel, and Falmer House.

Kansas City, Denver, Fueblo Leadville & California Fast Express...

\$1:63 p m

\$1:03 p m

\$1:03 a m

\$1:00 a m Leave. Arrivo. *2:50 p m

J. C. MoMullin General Manager. James Charlton, General Passenger Agent.

EXPLANATIONS OF REFERENCES.—Daily except Sundays TExcept Saturdays. IExcept Sundays. IExcept Sundays and Sundays. Therefore Sundays and Mondays. aSundays only. Thursdays and Saturdays only. Caturdays only.

THE GREAT SPIRITUAL REMEDIES MRS. SPENCE'S **Positive and Negative**

POWDERS. "Our family think there is nothing like the Positive and Negative Powders"—30 says J. H. Wiggins, of Beaver Dam.

Wis., and so says everybody. Wis., and so says everybody.

Buy the Positives for Fevers, Couchs, Colds, Bronchitis, Asthma, Dyspepsia, Dysentery, Diarrhea, Liver Complaint, Heart Discase, Kidney Complaints, Neuralgia, Headache, Female Discase, Rheumatism, Nervousness, Steeplessness, and all active and acute discases.

Buy the Negatives for Paralysis, Deafness, Amaurosis, Typhoid and Typhus Fevers. Enya hox of Positive and Negative (half and half) for Chills and Fever.

Mailed, pustpaid, for \$1.09 a hox, or six boxes for \$5.00. Send money at our risk and expense by Registered Letter or by Money Order. Agents wanted. Sold by Droggists.

"For sale wholesale and retail by the Peliclo-Philosophi-*For sale wholesale and retail by the Religio-Philosophical Publishing House, Chicago.

THE

Truths of Spiritualism. Immertality Proved Beyond a Doubt,

by Living Witnesses. BY E. V. WILSON, THE SEER Compiled from twenty-five years' experience of what he saw and heard.

This is a volume of facts—tests from the spirit-life, given in every part of our country and approved by those to whom they were given. The dislogues and discussions occurred, and you can prove their correctness by writing to any of the places referred to. One thing the reaser can rely on and that is, the facts speak for themselves.

Price, with cabinet-photograph of author, \$1.50. Forsale by the Religio-Philosophical Publishing House, Chicago. Also for sale by Mrs. E. V. Wilson, at Lombard, Ill., who will be glad to fill orders by mail or otherwise.

THE SCIENTIFIC BASIS

BY EPES SARGENI. Author of "Planchette, or the Despair of Sci-

ence," "The Proof Palpable of Immortality," etc.

This is a large 12mo of 372 pages, in long primer type with an appendix of twenty-three pages in brevier.

The author takes the ground that since natural science is concerned with a knowledge of real phenomena, appealing to our sense-perceptions, and which are not only historically imparted, but are directly presented in the irresistible form of dally demonstration, to any faithful investigator, therefore Spiritualism is a natural science, and all opposition to it, under the ignorant pretense that it is outside of nature, is unscientific and unphilosophical.

Mr. Sargent remarks in his preface: "The hour is coming, and now is, when the man claiming to be a philosopher, physical or metaphysical, who shall overlook the constantly recurring phenomena here recorded, will be set down as behind the age, or as evading its most important question. Spiritualism is not now "the despair of science," as I called it on the title-page of my first book on the subject. Among intelligent observers its claims to scientific recognition are no longer a matter of doubt."

Cloth, 12mo., pp. 372. Price \$1.50, postage

Cloth, 12mo., pp. 372. Price \$1.50, postage 10 Cents.

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

Poems of the Life Beyond and Within Voices from many lands and centuries saying, "Man, thou halt never die." Edited and Compiled by GILES B. STEBBINS.

"It begins with old Hindoo poems, and will be of interest, not only to Spiritualists, but to all who love the quickening of the best poetry."—Syracuse Standard. "Clear type and tinted paper make fit setting for its rich contents."—Rochester Union. "The world will thank Mr. Stebbins for his work long after he is gone."—James G. Clark, Singer and Poet. "The selections show culture and scholarship. From all the pages floats a sweet perfume of purity, and there is no spot or liemish. No one can read without feeling elevated and ennobled by the exquisite views of a future life. It is in every respect most creditable to the spiritual library."—Hudson Tuttle.

Price, \$1.50, mailed free of postage. Gilt \$2. For sale, wholesale and retail, at the office of this paper.

NOCUREI Dr. KEAN, NO PAY! 178 South Clark St, Chicago, may be consulted, personally or by

mail, free of charge, on a'l chronic or nervous diseases. Dr. J. KEAN is the only physician in the city who warrants cures or no pay. Finest illustrated book extant; 535 pages, beautifully bound; perscriptions for all diseases. Price \$1, 29 8 817

Newspapers and Magazines For Sale at the Office of this Paper. Banner of Light, Boston.

Utica, N. Y. Olive Branch, The Spiritualistand Journal of Paychological Science, London. The Shaker Manifesto, Shakers, N. Y. Medium and Day Break, London, Eug. The Theosophist, Bombay, India. St. Louis, Mo. Western Light.

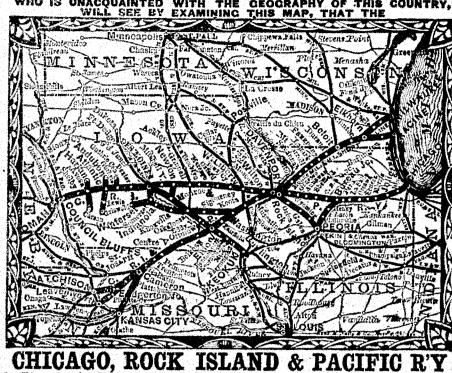
RATES OF ADVERTISING.

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 under the head of for each insertion.

Agate type measures fourteen lines to the inch. Minion type measures ten lines to the inch.

Kar Terms of payment, strictly, cash in advance.

EF Advertisements must be handed in as early as Konday meon, for insertion in mext issue, earlies when possible.



is The Creat Connecting Link between the East and the West!

Its main line runs from Chicago to council
Bluffs, passing through Joliet, Ottawa, La Salle,
Genesee, Moline, Rock Island, Davenjout, West
Liberty, Iowa City, Marcingo, Brooklyn, Grinnell,
Des Moines (the capital of Iowa), Sthart, Atlantic, and Avoca; with branches from Bureau
Junction to Peoria; Witton Junction to Muscatine, Washington, Falfield Eldon, Belkana,
Centreville, Princeton, Trenton, Gallatin, Cameron, Leivenworth, Atchison, and Kansas City,
Washington to Sigourney, O'skaloosa, and Knoxville; Keckuk to Parmington, Bonaparte, Bentonsport, Independent, Eldon, Ottamwa, Eddyville, Oskaloosa, Pella, Monroe, and Des Moines;
Mt. Zion to Keosauqua; Newton to Monroe; Des
Moines to Indianola and Winterset; Atlantic to
Griswold and Audulon; and Avoca to Harlan
and Carson. This is positively the only Railgroud, which owns, and operates a through line
from Chicago into the State of Kenass.

Through Express Passenger Trains, with Pollman Pakace Cars attached, are run each waydally
between Citicago and Prooff, Kansas City,
Council Bilipps, Leavenworth and, Archison, Through ears reads or un between Milwankee and Kansas City, via the "Milwaukee and Kock Island Short Line,"

The "Great Rock Island" is magnificently
equipped, its road hed is simply perfect, and its
track is laid with steel rails.

What will please you most will be the pleasure
of enjoying your meals, while passing over the
bountful prairiegof liknois and fowa; in one of
our magnificent Bining Cars that accompany all
Through Express Traine. You get an entire
meal, as good as iscerved in any first-class hotel,
for seventy-invecents.

Appreciating the fact that a majority of the
bountful prairiegof liknois and fowa; in one of
our magnificent Bining Cars that accompany all
Through Express Traine. You get an entire
meal, as good as iscerved in any first-class hotel,
for seventy-invecents.

Appreciating the fact that a majority of the
bountful prairiegof liknois and fowa; in one of
our magnificent Bining Cars that accompany all
Through E

PULIMAN 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 office, address,
R. CABLE,
Vice Profident and General Manager.

General Ticket and Fairenger Agent.

CHICAGO, MA. CHICAGO, ILL

THE CLERGY

A SOURCE OF DANGER TOTHE

AMERICAN REPUBLIC. By W. F. JAMIESON.

This work is written in the vigorous, iconoclastic vein, which is so characteristic of its author, quoting largely from the utterances and writings of clerytine to sustain his position. It embraces massed facts in repard to the attempts of the Christian movement to control the government to be found not become

Price \$1.50. Postage 8 Cents.

For sale, whole mile and retail, by the kellgle-Philosophical Publishing House, Unleage.

"NI. A. (OXON)." ON PSYCHOGRAPHY.

ILLUSTRATED WITH DIAGRAMS.

NEW WORK.

SYNOPSIS OF CONTENTS:

List of Works bearing on the Subject, relace. Introduction. Personal Experiences in Private, and with Public Psychies.

Personal Experiences in Private, and with Public Psychies.

General Corroboratios Evidence.

L.—That Attested by the Senses: 1.—16th Attention by a Senter:

1.—0f Sight—Evidence of—Mr. E. T. Bennett, a Malvern eporter, Mr. James Burns, Mr. H. D. Jencken.

2.—0f Hearing—Evidence of—Mr. Serjeant Cox, Mr. Geo. Ing., Mr. Hensleigh Wedgewood, Canon Mouis, Baroness Von ay, G. H. Adshead, W. P. Adshead, E. H. Valter, J. L. O'Sun, Epes Sargent, James O'Sargent, John Wetherbee, H. B. Corer, C. A. Greenleaf, Public Committee with Watkins.

II.—From the Writing of Languages unknown to the Psychie: Ancient Greek—Evidence of Hon. R. Dale Owen and Mr. Biackburn (Slade); Dutch, German, French, Spanish, Portuguese (Slade); Russian—Evidence of Madame Blavataky (Watkins); Romaic—Evidence of T. T. Timayenis (Watkins); Chinese (Watkins).

III .- From Special Tests which Preclude Previous Prepar ation of the Writing:

ason of the Writing:

Psychics and Conjurers Contrasted; Slade before the Research Committee of the British National Association of Spiritualists; Slade Tested by C. Carter Blake, Doc. Sci.; Evidence of-Rev. J. Page Hopps, W. H. Harrison, and J. Scaman (Slade); Writing within Slates securely screwed together—Evidence of Mrs. Andrew 3 and J. Mould; Dictation of Words at the Time of the Experiment—Evidence of-A. R. Wallace, F.R.G.S., Hensielgh Wedgwood, J. P.; Rev. Thomas Colley, W. Oxley, George Wyld, M. D., Miss Kislingbury; Writing in Answerto Questions Inside a Closed Box—Evidence of Messrs. Adshead; Statement of Circumstances under which Experiments with F. W. Monck were conducted at Reighley; Writing on Glass Coated with White Paint—Evidence of Benjamin Coleman.

Coleman.

Letters addressed to *The Times*, on the Subject of the Prosecution of Henry Slade, by Messers. Joy. Josd, and Prof. Barrett, F.R.S.E. rett, F.R.S.E.
Evidence of W. H. Harrison, Editor of The Spiritualist.
Summary of Facts Narrated.
Deductions, Explanations, and Theories.
The Nature of the Force: Its Mode of Operation—Evidence
of C. Carter Blake, Doc. Sci., and Conrad Cooke, C. E.

English edition, cloth, 152 pp. Price, \$1.25, postage 10 cents * For sale, wholesale and retail, by the Ruligio-Pailo sornical Publishing House, Chicago.

JUST PUBLISHED.

The Principles of LIGHT AND COLOR:

INCLUDING AMONG OTHER THINGS The Harmonic Laws of the Universe, the Etherio - Atomic Philosophy of Force, Chromo Chemistry, Chromo Thera-peutics, and the General Philosophy of the Fine Forces, together with Numerous Discoveries

and Practical Applications. Illustrated by 204 exquisite Photo-Engravings, besides four superb Colored Plates printed on seven plates each. BY EDWIN D. BABBITT.

This work which is stready producing a sensation in scientific and cultured circles, contains probably agreater number of remarkable discoveries than any one volume of modern times. The demonstration of the form and working of atoms, of the basic principles of chemistry given for the first time, of the marvelous Chemical and Healing power of Light and color, crystalized into a science, and the explanation and proof through spectrum analysis and clairvoyauce of a new and higher world of Light, Color and Force, invisible to the ordinary cyc by means of which the wonderful phenomena of Clairvoyauce. Psychology, Statuvolence, Mental Action the Interior Machinery of Life and many of the heretofore unknown Forces of Nature, stand forth in clear light, and show how imperfect human nature can be made over new by these diviner processes of the Fine Forces. The wonders of vegetable growth as aided by colors are also given and the human eye and its diseases and methods are explained.

OPINIONS. "A magnificent work."—New York World. "The most remarkable work. . . . Will cause a flutter among scientists. . . Ingenious, able and very interesting even to the unscientific reader."—American Bookseller.

"This superb volume opens up a great field for original re search. The examples of cure by means of light and color and other fine natural forces which it gives are truly marvelous, and a new world generally unknown to our medical men is opened out."—Trath Secker.

Cloth, 576 Royal Octavo pp. Price \$4. Postage free. *For sale, wholessie and retail, by the RELYGIO-PRILO-SOPHIOL PUBLISHING HOUSE, Chicago. THREE

PLANS OF SALVATION Proved by Selections from the New Testament without Comment; also, Selections from the same work on Several Important Subjects.

A bester knowledge of the real teachings of the New Test-ament can be abrained from this little work in one hour than in years by the ordinary meshod of reading the Seriptures. Price, 10 cents: nostage free.
* For sale wholesale and retail by the Publishers: Rando-Princeophical Publishing 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

the Pacific Medical and Surgical Journal.

of Materia Medica in Tolland Medical College, and Editor of

This is a very thorough, eclentificand comprehensive digest of the laws of life, and the therapeuticaction of Tobacco upon the human system, and should be read by everybody. Price, 20 Cents. *For sale, wholesale and retail, by the RELIGIO-PHILO-OPHICAL PUBLISHING HOUSE Chicago.

JUST ISSUED.

IS DARWIN RIGHT?

OR, THE ORIGIN OF MAN. BY WILLIAM DENTON.

Author of "Our Planet," "Soul of Things, etc.

This is a well bound volume of two hundred pages, 12 mo. handsomely illustrated. It shows that man is not of miracu lous, but of natural origin; yet that Darwin's theory is radically defective, because it leaves out the sp iritual causes which have been the most potent concerned in his productions. It is scientific, plain, cloquent and convincing, and probably steeds more light upon man's origin than all the volumes the press has given to the public for years. Price \$1.00; postage 10 cents.

For sale wholesale and retail by the Religio-Philosophical Publishing House, Chicago, Ill. THE NEW GOSPEL OF HEALTH: AN EFFORT TO TEACH PEOPLE The Principles of Vital Magnetism;

How to Replenish the Springs of Life without Drugs or Stimulants.

Physician to the Troy Lung and Hygicale Institute.

Physician to the Troy Lung and Hygicale Institute.

The subject matter purports to come from physicians who, ranking among the highest when in earth-life, have now made the attempt from the spirit sphere to communicate through an earthly medium, knowledge which shall be even more powerful for good among the masses than were their former labors as mortalls. Inbors as mortals.

Hinarrated, with 190 engravings. 519 pp., cloth, \$2.50, postage, 18 cents; paper covers, \$1.25, postage 12 cents.

*_*For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

SYNOPSIS

OF THE COMPLETE WORKS

ANDREW JACKSON DAVIS. Comprising Twenty-eight Uniform Volumes, all Neatly Bound in Cloth.

Postage 7-per cont. extra—If sent by Express, the Charges Payable on Delivery.

The Complete works of A. J. Davis, if ordered to one address, at one time, will be sold at a liberal discount.

.*.For sale, wholesale and gretail by the RELIGIC PUBLISHING HOUSE, Chicago.

Continued from First Page.

the chattel slave, that life will he pressed in to service even if it is your own. Remember this while you are suffering under the yoke of over worked and over spent hours in the counting room and dusty shop; remember this that mammon claims her own, and that they who worship it even afar off must feel the fetters of the chain until the earth shall become the Lord's and the fullness thereof, and until the labor of the hand and brow are the only standards of valuation in the wide world.'

If there is any other "domain" where politics can enter except "that which concerns the vital interests of the people," we should like to know where it is. And we should like to be informed why it is "unfortunate" that slavery is abolished, and why "being abolished," led to a war "for its abolition." We thought slavery was the cause of the war and the war abolished it. but Mrs. R. or the prophet spirit says it was abolished, and that "unfortunately" led to the war. Then she turns on the capitalists and warns them that the same is coming for them from those "suffering under the yoke of over worked and over spent hours. The prophet has turned communist and lifts the bloody banner and schemes for agrarian rights. Down with capital! Off with the heads of capitalists! Let us have equality and Sandlot Kearney for dictator. Wat Tyler lives again. He speaks the same old words of wisdom: Let us share the things

of the world, do nothing and enjoy.
Sut enough of this already too long review of a lecture which of itself would not require mention, but coming from such a source as is claimed for it, is liable to mislead, and produce disquiet in the minds of those who give it credence.

Personal Experiences of G. W. King, M. D.

IFrom the Egratoga (New York) Sentinel, March 18th, 1880 J

I wish to answer these two questions: How did I become a doubter of creeds! Vhat caused me to believe in Spiritualism? My infidelity can not be the result of reading the works of infidels or works of fiction. I never have seen one of Thomas Paine's books, and do not remember of reading what the world would call an infidel work unless the few spiritual books which I have read are such. I had not the least taste for novels after reading about Sinbad the sailor.

My doubts about orthodoxy came, think of it as you may, from studying school books, looking at nature, reading the Bible and listening to what is termed the preaching of the gospel. Most of such preaching was by Methodist and Baptist. I spent many happy and profitable days in the years 1844 and 1845, in a school in Vermont, where many of the present and past officers of the Methodist church, from class leader to bishop, were either teachers or pupils. If I tellany tale out of school it will be that the science and religion of my teachers did not agree. The teachers and classmates I loved, and when I meet them, I meet them with pleasure, as such meeting revives the joy of boyhood.

From Monday till Friday, inclusive, I was taught that God's "laws are general truths, the uniform methods or relations according to which material and mental forces act in producing effects." Five days in a week I was told that God's government is fixed and unchangeable, and without the least vari-

academy and go into a church and hear that God is a jealous, angry, repentant being; that he is partial to those people who believe certain things no matter how ignorant they are, and that there was a time when God's perfect laws were not sufficient for the wants of man and they had to be changed or suspended and whenever so changed or suspended the result was a miracle. Much of my Sunday instruction was from my week-day teachers, three of them being

ministers. When I thought of the successful managers of ships, in deep and dangerous waters, who were educated in the science and art of navigation, yet who had, as I had some reason to suppose, no more respect for the Bible and what preachers say than they had for a two year-old almanac, I then asked myself which I should respect the most, my week-day instructions or my Sun-day instructions. I chose to respect my week-day instructions the most. As I went on testing the wisdom of my choice. I saw no wrath about God, because fire would consume, sharp instruments would cut and filthiness and neglect would cause disease. I could not notice that God was partial because the indolent and foolish came to want and sorrow, while the industrious and wise had all their proper wants supplied. The more I reflected and discovered concerning the workings of God's uniform and fixed laws, the less I could understand that it was necessary for him, in order to be pleasing and profitable to men to violate or annul any of his own laws. I could not be-lieve in such a foolish and weak God; and if such disbelief is intidelity, can all infidelity be a crime?

Frequently and attentively I listened to what is termed the preaching of God's word by those claiming to have been chosen to do such preaching. What I could see of God's government in the visible world was so much better and wiser than what preachers told me about his government in the invisible world that I thought I had good reasons for doubting many of their statements. I did not doubt their sincerity but doubted their doctrine. How could I believe that that part of God which I could not see was extremely different from the part which I

did see? Instead of clergymen telling me that man's ignorance and weakness, or his disease or improperly organized body or brain caused him to blunder and transgress, they tried to make me think that his mistakes and offenses were caused by "the wicked one," called the devil, who was made to influence, harass and tempt man. I saw neither justice, wisdom or love in such a doctrine. I could not subscribe to a doc-

trine which ignored God's best attributes. When clergymen tried to give me evidence of another life-the life beyong the grave-such evidence was so contradictory grave—such evidence was so contradictory and so mixed with known errors that I could not make it a part of my belief. I was told that the Bible teaches the immortality of the soul, yet I could not see that it did, after preaches I desired a faith in improved it. mortality, I could not embrace it, without the understanding also. If it was the devil who kept me from believing that fiction is truth then I must say that such a devil makes the best kind of a guardian angel. In the harmonious and beautiful workings of natural laws I could see the existence of a God, but was in unpleasant doubt about man's immortality. If those who wished to be my religious guides were not blind they did much to keep me blind. "Un-

til the light of Spiritualism shone upon the Bible, I could not see its beauty and good-ness. Disliking some parts of the Bible does not cause me to dislike its truthful instructive parts. Because one of my honest industrious friends chews tobacco, uses bad language and does not refuse wine at recep-tions, should the hatred I have for his bad habits and examples cause me to hate his good qualities? Let us cast that old idea (which I have heard preached threadbare) into the sea, and not trouble even the swine into the sea, and not trouble even the swine with it, about moral qualities being of no use to a man unless he has been run through a sectarian gristmill and received a sectarian birth.

If you are orthodox (sticking to an old platform without any planks left on it); you believe that a scoundrel who lies down on a death hed save that he is sorre for his avil

death bed, says that he is sorry for (his evil deeds, and that he believes just as you do, will be found with you on an elevated seat in heaven. You also believe that your kind, industrious moral neighbor, who does not believe as you do, about Jesus and what Moses wrote, will go to hell and suffer for-ever. You think that a man who has an honest doubt about your doctrine is a worse man to trust in heaven than a man who robbed a bank yesterday, and to-day says he is sorry and believes that Jesus has saved him. You believe that one sprinkling or dipping will cleanse a sinner; and I believe that a dirty article must be thoroughly rubbed before it can be clean. You believe in a too rapid elevation to heaven or happiness; and I believe in a slow, sure, healthy growth to goodness and consequent pleasure. Your enjoyment costs but little.

and comparatively is worth but little. When a man asks me to believe that the Bible is a holy book, or the word of God, and then tells me that "King James' translators" have made it an unreliable book, has told me that he is a very inconsistent man, to say the least. When a man, no matter if he has a title at both ends of his name, tells me that "believing in the power of God" is better than knowing something about such power, or that old reports about miraculous things and absurd suppositions about nature are superior to science, he may stick to faith and tradition and I will take my chances under God's known laws, which King James' translators did not abolish.

I have now told what condition I was in when I heard, for the first time, anything about spirit-rappings and table-tippings. Before giving a brief account of the demonstrative evidence I have had about the lite after what is called death, I wish to

give a few thoughts about what are called the "too simple things" of Spiritualism. If you think that good spirits never would communicate in such an undignified way as through raps and table tipping, why do you not refuse to notice communications from your friends in the flesh because they put their thoughts upon simple paper instead of goldleaf and because they write with an ordinary pen or pencil, instead of a sword dipped in blood? If your answer is, that you are willing to let your earthly friends communicate to you in that way which suits them the best, no matter how simple why do you not give your spirit friends a similar right to choose the ways and means to communicate? If your answer is, that you have somewhere got the idea that spirits don't have anything to do with simple things, you ought to ask yourself how you a simple man or woman, could understand or appreciate anything that is not simple. If you have thought that God ever had anything to do with simple things you have no right to suppose that ministering spirits should be more dignified than their maker.

If you object to mediums because they are not perfect, can you prove that you are perfect? If you can not find a person who is perfect or equal to God, where can you find a medium who would suit you? If you have a very lofty and refined idea about persons and things, why do you ever eat any bread, as the wheat from which it is made came from a low and dirty place on the earth, and was not harvested, thrashed or floured by lawyers, doctors or ministers? If you eat material bread because you have got in the habit of it, and because there is more pleasure in eating than in starving, you can form a like habit and have a greater pleasure in partaking of spiritual food, if you will not be "more nice than wise." you have never changed any of your habits, perhaps you would feel better if you should, especially if you are an obstinate person. You have no more right to deny spirits any signs and motions of their own, than you have to deny deaf mutes signs

and motions. True mediums are sometimes situated like true doctors. But a true physician beween some ignorant, self-conceited people and a too selfish or dishonest physician, will be like a lamb between two wolves. A good and worthy medium may be visited by an unfair man who takes with him un-fair spirits, like himself, and if such medium is not spiritually devoured or weakened it will be because his or her guardian spirits have uncommon power. Too smart folks reap as they sow, whether they ever know it or not. Mediums also, who go heyond true mediumship sooner or later regainst their research. ceive their reward.

All the low or small spirits in the flesh cannot be put in prisons; and the correct observer knows the consequence when such low spirits put themselves into higher circles. If we will cast off some of our bad education, will we not think that similar causes and effects, as they relate to spirits, must exist in the invisible world that exist in the visible world? Some men are intellectually strong and morally, weak, and others are the opposite; and we should not expect either a moral or intellectual dwarf to act like a well-balanced man.

dwarf to act like a well-balanced man.

If you will not learn the alphabet of our language there is no use of putting a reader or any other book into your hands. If it is not best to always stay at the foot of a ladder, it is not right to despise the ladder because it has a foot. Advanced Spiritualists ought not to forget the primitive steps they had to take, and should not be backward about telling beginners not to try to run before they can walk.

If many good and kind friends could not convince me, from infancy to past my majority, that orthodoxy was all true, 1 was not in a condition, after majority, to quickly embrace any new-fangled notions; and I don't want you to be too hasty in your spiritual growth, as mushrooms have an ephem-

tual growth, as mushrooms have an ephemeral existence.

I could not call Spiritualism the orthodox devil, as I did not think God needed such a being in his cabinet, and had no doubt about man being bad enough with-out him. The old devil yet remains imaginary—a bugbear, so far as proving himself through Spiritualism.

As no telegraphic wire ever carried in-telligence without a spirit, either in the body or out of the body, to manage it, I did

ity, without intelligence, can give no more evidence of departed spirits than tips and raps-motion and sound-can, without intelligence. Merely physical manifestations cannot be called spiritual, any more appropriately than ink and paper can be called thoughts. If spirits could use electricity to prove their existence, I had no objec-

I could not turn my back upon what claimed to be spiritual, because tricksters or deceivers mixed up with it, while such was not the reason for my not joining the church. Should I do anything as foolish as to refuse to eat bread and butter because

rogues eat them? Those who advise people to have nothing to do with Spiritualism, because low or un-reliable spirits make manifestations, have failed to show their consistency by neglecting to tell everybody to have nothing to do with any spirits in the flesh, because many of them are tricksters or humbugs, walking up and down the earth, influencing all who are susceptible to their influence. If it is right to "regard not them that have famil-iar spirits," is it right not to "try the spirits," and not to regard such as are found worthy? Will disregarding good spirits stop the work of evil spirits? Should we kick good men out doors because we do not wish to associate with those who are too familiar? Should we be "forgetful to entertain strangers," because many have proved that they are not angels?

I did have what I thought to be an important reason for doubting the spiritual explanation of table tippings. I thought that such tippings, perhaps, were caused by the minds or will of those forming what was called the spiritual circle. I had seen experiments in clairvoyance and animal magnetism, and had something to do with

If you are having thoughts and fears about clairvoyance and mind-reading being all there is of the honest part of Spiritual ism, make it sure and clear what clairvoyance and mind-reading are, and that departed spirits have nothing to do with them, before deciding that Spiritualism is a de-

Dear reader, I declare, with as much solemnity as if speaking as a witness in a court of justice, that I adhered to the doubt, and my reason for having it, about tables being tipped by spirits, until, I verily believe, myspirit-friends removed such doubt. Now for some of the evidence which I had

to have before becoming a Spiritualist. About the year 1852, I saw what was sup posed, by some of my neighbors and friends, to be the moving of tables by spirits. There was something singular about the performances, but I concluded that if I was the spirit causing them, I should want more order and less inquisitiveness. I had seen enough of bedlam, in some meetings called religious, not to wish to see any more. took another step. I thought if spirits had visited my neighbors there could be no good reason why they could not visit my family. Four of us formed a circle about a small stand, with our hands on it, and sat an hour each time for about a dozen times before there was any movement of the stand. We had almost concluded to give the matter up, as the stand went to tipping. After some questions, it was de-cided how many tips should be taken for ves, how many for no, how many for don't know, and how many should be understood for a call for the alphabet. As one of the circle called the alphabet over the stand would tip to the letter wanted, and thus words and sentences were formed. It was a slow way, but experience tells me that the person who is in too much hurry about Spiritualism better not begin to investigate it. We asked but few questions, and were more anxious to have spirits demonstrate to us, if they could, that they existed, than

to prove to them that we existed. The invisible intelligence named, through the alphabet, the persons for our circle, with a request that we admit no other person without the consent of such intelligence. One of our neighbors was named, and at another time one more. We were requested to have some meet with us as visitors, but they were always selected for us. Each member of the circle was requested to make a vocal prayer, which was not our habit. If it was the mind of our circle that was causing the movements of the stand, why should our minds ask ourselves, contrary to our expectations and inclinations, to pray aloud Many times we had several words given, and one or two letters of another word when some member of the circle would speak out what was evidently the whole word, when the stand would reply no, and go back and give another word of the same meaning, and one not before in the mind of any member of the circle. The intelligence was particular and accurate in the use of singular and plural nouns and verbs, as one or more spirits claimed to be communicating. Sometimes singing would be requested. Many times, when the name of the communicating intelligence was not given, we did not have desire or soul-force enough to cause it to be given. In other words, we could not control the intelligence. Names of many of our spirit-friends were given, and names of persons which we have no other knowledge of, to this day, and, certainly, were not in our minds when given. We were told, at a meeting, what was in a communication at a previous meeting, and not one of us could remember that it was so, and did not admit it to be so, until a reference to the minutes proved that the invisible intelligence was correct and we were mistaken. Sometimes, to our surprise, the minutes have been corrected and explained. Unexpected and appropriate reproofs have been given. Many times we have met at the appointed hour, with just as much desire for a communication and just as much will power as we ever had and have sat in circle, for an hour, and had not a movement of the stand. We had a few communications for friends, who did not meet with us; and they were as formal and appropriate as intelligent people, in one country, write to their friends in another country. One such communication contained one hundred and ninety-three words, which were all given by tips of the stand, as the alphabet was called. Chap-ters in the Bible would be named for us to read which were more appropriate, for the hour, than we could have selected. Sometimes we were asked, naming one of the circle, to select a chapter and read. Sunday evening, November 6, 1853, we were requested to read the fourth chapter of John. There was a powerful motion of the stand as the first verse was being read. After reading, we had spelled to us: "Read the first verse again, and remember it." At the close of the meeting it. was spelled:

Many times one of our circle would be entranced, and interesting manifestations and conversations would follow. At such times we had a demonstration that there are bad or undeveloped as well as good or develop-

"Friends, remember this evening's lesson,"

referring again, we thought, to said first

ed spirits, in other words, that people enter the Spirit-world in the same condition that they leave this. We put the trance con-dition of one of our circle to a rigid test, found no deception in it, and knew that there was no motive for deception. We sat with only my own family, and had the same intelligent manifestations

that we had when one or more of our neighbors were present. If we were trying to deceive ourselves, I want somebody to tell me how, and what the object was. Instead of being praised or rewarded for trying to learn something about the soul's immortality, some of my orthodox friends concluded that even investigating Spirit-ualism disqualified me for being a physician, and, consequently, withdrew their patronage. I told one such influential friend: There is no power this side of heaven, while the laws exist as they now do, in the state of New York, which will keep me from investigating any matter that I see fit to investigate." That friend is now in the Spirit-world; but he lived long enough to find out that I did not let the spirits spoil my medicine. He did not become a Spiritualist, however, until he moved into the spirit-land. There are other good people who are pleased to have men hung on circumstantial evidence which is not as clear and reliable as has been furnished in proof of spiritual manifestations, yet they disbelieve the spiritual testimony. Such inconsistency must be the fruit of bad edu-

From all parts of the world, where peo-ple know how to write, comes the information about the manifestations of departed spirits. Now and then a bogus dollar has been discovered, but no genuine coin has ever been proved to be spurious. A crude condition of the precious metal has been mistaken for an absence of the matal. Spirit mistaken for an absence of the metal. Spiritualism has been sadly misjudged on account of the partially developed condition of mediums, or their bad surroundings. Charity, justice and reason will not hurt Spiritualism, or those who may employ

I will give a few sentences, as given by the tipping of the stand, as the alphabet was called, to show their character, as follows: "Brothers and sisters, you all have friends in the spirit-land, that you dearly love, and they love you also. It takes more power to keep away undeveloped spirits than to give the communications; therefore we can try no longer. Dear Father oh, how we long to tell you of our happy home, far above your world of trouble. Oh, how we wish you to live the remainder of your life so that when you are called to leave your world of misery and trouble you will be better prepared to enter the higher spheres. [This last from the two sisters a lister have nationed and courage Sister, have patience and courage, and ever be willing to try; and never again let any spirit hear you say that you cannot see any good you have received from spiritual communications. You must remember that you have not Judge Edmond's cir-cle and opportunities. Your mind is not as clear as his. As you become more and more developed your communications will be better and better. Do not meet again when you have company. Do not talk quite so loud when talking about sitting. Do not meet again this week. You will have more light upon the subject, in future, which will enable you to step over the many stumbling-blocks that are now thrown in our path, Just imagine yourselves in our situation, for a few moments; and think how you could communicate, with almost everything pushing against you. We often hind us, and think if they knew what we now know how differently they would live. I have long been an inhabitant of the spirit land, and have had time to progress a great deal. I am happy, although not en-tirely free from care and sorrow. May the blessing of God and the love of spirits remain with you now and evermore." I could continue the quotations at great length.

We had weekly meetings, most of the ime, for about five years, and, at last, the moving influence told us that the manifestations would be discontinued. We afterwards had several sittings at the stand, and it did not move: thus showing that we could not cause the movements at our will control what claimed to be our departed friends. They had convinced us of their existence, and why should they try to do more in that line? Here is an important thought: Perhaps, if the truth should be told about those who renounce Spiritualism (having once embraced it), it would be that such renouncers could not have their own way about the spirits.

It is not that which spirits may or can teach, impress or reveal, but whether they actually exist and can communicate with earthly friends are the questions that should be settled about Spiritualism. If we have a faith or religion that is not founded upon common sense, the sooner we get rid of such faith or religion the better, no matter whether there is a heaven with open doors or not. He who consults spirits to find out whether two times two make four, or to prove anything else which he ought to use his own brains to work out, for his own good, is using what little powers he has in a poor way. True spirits whether in earthly or spiritual bodies, will not ask you to surrender your manhood, so that you cannot work out your *own* salva-tion. The Rev. Joseph Cook recently tick! ed some of a Boston audience by telling them that there is "no prospect of a new religion." While I admit that all truth may be as old as its Author, I think that what has moved the world for the last thirty-three years is a forgery or an illusion, if the next generation does not have more common sense in its religion than the past has had. I cannot be mistaken about people getting more and more in the habit of doing some of their own thinking.

A friend had an electric machine, and thought he could stop the motion of the stand by connecting the machine and stand, and invited me to go his house and test it. Four of our circle went and he brought out au honest old stand that neither of us had any knowledge of ever seeing before. The machine did not stop the stand's motion. Through the alphabet it was stated that a relative of the host had died at a stated relative of the host had died at a stated time in the state of Michigan, giving the deceased person's name, which not one of our circle had heard of before. My friend and his wife said they were not thinking of such relative at the time his name was given. They also stated that the stand had need a mistate at the they also stated. made a mistake, as they thought such relative was not dead, and that they had a letter from him since the time of the stated death. My reply was that if the statement

was false, that made it evident that we did not make it, as I was sure that we would not lie to ourselves.

Several months after my friend came to me and stated that he had, a few days be-fore, received a letter from Michigan stating that what the stand had stated was true, and that he and his wife were mistak-What shall I do with such testimony Must I deny the evidence of my own senses?

Show me that I am mistaken for claiming that I have had a demonstration of the the soul's immortality, then I must think that there never has been any evidence of a life beyond the grave. It will do me no good to hear you say that you believe that you have friends in the that you have friends in the Spirit-world, when you object to or deny a living proof of your belief. You must not ask me to believe any part of the Bible, after you have removed its spiritual part. If an unchangeable loving God ever permitted spirits to manifest themselves to earthly friends, he permits a like manifestation today. How can reasonable men, living in America, think that their friends who are in Europe and the Spirit-world can prove their existence without communicating?

if I must deny the existence and works of an intelligence because I can not see it with my physical eyes, should I not, some dark, stormy night, while I am comfortably situated within my house, conclude that I am mistaken, and therefore disrespect some man outside, without any lantern, calling to me that his wife is sick and needs my services? Should I give attention to an invisible man out of doors and no attention to an invisible man inside of my house? If all the invisible forces or parts of the world should be taken away, how much would there be of the remainder?

Things affect people with pleasure or displeasure as such things may be common or uncommon. It would be considered improper to call a female a lady who should chew tobacco, yet filthy male chewers are frequently referred to as gentlemen. To talk about cremation, or burning a human body for a few minutes, horrifles people more than they were horrified to hear about burning such a body in hell forever, when it was fashionable to preach such a doctrine. Likewise, the next generation will hear and know more about Spiritualism than this, and will not feel so much hurt when the subject is discussed.

Many erroneous opinions have been formed and false reports circulated by those who are frequently talking about one kind of religion being good to live by and another good to die by. I wish to make an important request. I ask you to be fair, and not think that what I may be forced, in my last days, by disease, pain and perhaps anodynes, to say or do, will be more truthful and better than my present words and deeds.

I have written without any fear about what my friends or enemies may say or do. In my scoring and hewing I have aimed to have truth, and the good of others, for my only line marks. Wherein I have erred I wish to be corrected.

I claim to know something about war and its costs. Over thirty years ago I enlisted, and did service, in the war against the shedding of innocent blood. Soon after my enlistment, I stated, in some published lectures, in substance, that blood-letting, as a remedial agent, was both bad and unnecessary. The result of the war is generally known; and if my efforts and those of my co-workers against bad creeds do not bear fruit as quickly as our efforts did against bleeding, it must be because clergymen are slower to change, from wrong to right, than physicians. I am just as sure that religious progressionists will ultimately succeed as I was sure about the success of medical reform, when doctors, with curled lips, said that my lectures against blood-letting were not worth answering. Is he not as true a prophet as ever lived, who sees and foretells that belief, fear and tradition can not always be considered superior to works, reas-on and practical ideas? "Truth is mighty, even to the pulling down of strong holds."



Ever Made on the Ordinary POROUS PLASTER.

Acts quicker, relieves quicker, cures quicker than others, and is in every way far superior. Avoid imita-tions offered under similar sounding names. 30 12

AGENTS WANTED for the Best and Fastest Selling APictorial Books and Bibles. Prices reduced 33 per cent. 29 26 31 25 National Publishing Co., Phila., Pa.

20 Gold and Sliver Chromo Cards with name, 10 cents postpaid. G. L. HEED & Co., Nassau, N. Y. 29 14 80 18

BEATTY'S ORGANS 18 useful stops, 5 sets, reeds only Gatalog. FEER. Address BEATTY, Washington, N. J.

FREE Samples and Catalogue of the best selling articles on earth. WORLD MFG.

INGERSOLL'S LECTURES! MISTAKES OF MOSES

LIBERTY OF MAN, WOMAN AND CHILD

VOICE OF ANGELS. 8 pages, published at No. 5 Dwight Street, Boston,

Mass., the 1st and 15th ofeach month. SPIRIT L. JUDD PA RDEE, Editor-in-Chiel " D. K. MINER, Business Manager. D. C. DENSMORE, Amanuous and Publisher.

30 9 19

\$1.50 in savance. Price yearly. Bix months, .75 Three months,

free on application at this office. All letters and communications (to receive attention) must be directed, (postpaid), as above, to D. C. DENSMORE,

OCCUPANT DO ALL PRINT, illustrating and describing the world-renowned MODEL PRESS not power. Business men are everywhere using it, thereby saving all their print-Any boy can manage it. Prices from \$3 to \$175. Every Press absolutely HOW TO PRINT gives all the particulars. Address the Manufacturers, DAUGHADAY & Co., 72x Chestmut St., Philadelphia.