Ernth Gears no Mask, Cows at no Human Shrine, Seeks neither Place nor Applause: She only Seks a Bearing.

VOL. XXX

JOHN C. BUNDY, EDITOR AND

CHICAGO, APRIL 9, 1881.

1 22.50 In Advance. 1 Single Copies Five Cents.

NO. 6

CONTENTS.

FIRST PAGE.-Garrison in Heaven, A Dream-A Lecture given by William Denton in Paine Hall. Boston, shortly ffer Garrison's Death. The Modern Blunderbore.

SECOND PAGE.-President Gardeld and the Temperance Women. Social Science Papers. Scance Extraordinary with Mr. Eglinton. Woodhull on Mendacity. Can Read Without Ever Haying Learned. Michigan State Association of Spiritualists and Liberalists, Annual Meeting at Flint. The Fears of Humanity.

TRIED PAGE-Woman and the Household. Let us Have Peace. Book Notices. Magazines for April just Received. Magazine for March not before Mentioned. Miscel ianeous Advertisements.

POURTE PAGE.- Notice to Subscribers. Significant Narations, New Effort of the Spirit-World. The Uncertainarians. "Let Us Have Peace, Relinton, Sham Exposure. Elder Evans, The World's Fair, Materialism and Theism, Felix Adler. The "Inwardness" of Diploma Selling. A Fraudulent Sisde. The Thirty-Third Anniversary in Chicago.

FTH PAGE-Laborers in the Spiritualistic Vineyard and Other Items of Interest. Business Notices. Miscellaneous Advertisements. Agents for the Rulleto-Philo SOPRICAL JOURNAL

SIXTH PAGE.-My Croed. Law is God. Modern Skepticism A Wonderful Warning. Tribute to Courage. Brooklyn (N. Y.) Spiritual Fraternity. Dobson's Answer to Buswell. To the Spiritualists of Minnesota. A Good Woman's Obituary. Blessed Tidings. Music in a Child Under Six. High Church Teaching, English and Canadian. Mrs. De Wolf. Notes and Extracts.

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

BIGHTH PAGE.—Explanatory Letters from Herman Snow, Jonathan Edwards. Separation of the Spirit from the Body. Importance of Spiritual Ideas, A Beautiful and Significant Address. Miscellaneous Advertisements.

Garrison in Heaven-A Dream.

A LECTURE GIVEN BY WILLIAM DENTON IN PAINE HALL, BOSTON, SHORTLY AFTER GARRISON'S DEATH.

(Revised and corrected for the Religio-Philosophical Journal.)

(Copyright Secured.) CONCLUDED.

In the same neighborhood were Rahab. the harlot, who allowed the people of her city to be butchered, and never gave a word of warning; Jael the wife of Heber the Kenite, who with hammer and nail smote the confiding Sisera; Judith who cut off the head of Holofernes; Bathsheba the adultress and the much married Solomon, her son. These were in fact, I learned, among the chief aristocracy of the celestial circles

Well." said Garrison in a more cheerful tone than I had heard before since he had entered, "if I am going to remain here, there are several questions that I should like to ask you about the place and people. In the first place I should like to know, why you have gates and walls here. Walls and gates are either to keep evil-doers out or to keep evil-doers in; now which is it in this case?

You act the most strangely," said the guide, "make the oddest remarks, and ask the most singular questions of any man that I ever accompanied around here. But Peter told me to give any information you might desire, and if he has no objection. I do not see that I ought to have any. Well, you may know that we once had a war here. You had a war in the United States, but yours was only a drop; ours, an almost infinite ocean. The arch-rebel, as you may have heard, was overcome, cast down into the flery abyss, and then the walls were

erected and the gates placed.

"Are you then afraid," inquired Garrison,

"that Satan will force an entrance into heaven?

"I can hardly say that," was the answer, "but it is best to be prepared for the worst. The population of hell is very much greater than that of heaven; Belzebub gets ten to our one, and I must say many of them are people of courage and genius. He receives no children, no idiots, no people of weak intellect; a man must have some knowledge to sin, and to be a great sinner requires considerable ability. As a consequence of this the strength of our enemy increases with fearful rapidity, and if we should have another war here, which is not impossible, with an enemy within, and this terrible enemy without, the effect might be disas.

Garrison's face beamed with delight as he

heard this confession.
"I do not know," added the guide, "but that in self-protection we may be obliged to be less stringent about admitting souls to be less stringent about admitting souls. here, and your presence is perhaps some evidence that we are commencing to make such change."

"I should like to inquire where the wo-men are," said Garrison, "I do not see near-ly as many as I supposed I should,"

'This is a very large place," was the guide's reply, "and you have not begun to see what is here yet. You must remember our city is 1,500 miles long, 1,500 miles wide, and 1,500 miles high; it contains milions of mansions and billions of rooms. There are more children here than any other class; half the children even in civilized countries die be-fore they are ten years of age; and since there is no growth here, for you know 'as the tree falls so it lies.' we have thousands of millions of babies, which require the attention of a great many women, millions of whom, and especially maiden women, are thus constantly employed. Having no husbands to serve on earth, they served the Lord; and when they had money they generally left it to his cause, and heaven opens its portals to them. Here they can gratify

their love of music and their love of child-

ren. Many of them pass alternately from the nursery to the public choir."

"Doubtless many of the maiden ladies marry after they get here," remarked Gar-

"Oh, no," said the guide, "nothing of that kind. You know Jesus said 'in heaven they neither marry nor are given in marriage. There are so many women here and so few men, that if some could marry, the rest would be dissatisfied and we should have a hell set up in heaven; little unpleasantnesses occur even as it is."

"Another question," said Garrison, "I admired the magnificent gate at the entrance of heaven, and what I want to know is, where the pearls are obtained of which they are made?"

"The pearls of which the gates are made are obtained from oysters which we find in the Sea of Glass. We call it the Sea of Glass because its gurface is forever unruffled; the

because its surface is forever unrufiled; the light forever shining, the oysters grow to a size of which you can form but little con-ception. Some of the largest are as much as a mile long and have shells from ten to twenty feet thick. When we wish to open one, we erect large machines upon the shore, and watching a convenient opportunity, when the animal opens its shell, we apply strong steel hooks which are attached to wire cables, and by continuous strain break the hinge and open the shell, and our divers bring to the surface the pearly treasures which our artificers manufacture into tables, chairs, thrones for our many kings, or-naments for harps and apply to various other uses. The empty shells are polished on the exterior and made into pleasure boats, in which the saints make daily excursions on the Sea of Glass. It was a boat of that

wind in which we came over."

"Oysters of that size," remarked Garrison,
"must contain a great deal of meat; do you
make any use of that?"

"Of course we make use of it, as you will see when you take your meals."

"What! do you take your meals here?"
"Why, certainly," was the answer, "do play forever without rest or food? There are three relays of singers and players, each being on duty about eight hours of your time, and without a moment's intermission, for if they were to cease singing, chanting or playing even for an instant, it might be very unpleasant, for when the wind blows in a certain direction, we should hear the howl of the damned with too great distinct ness for some of our fastidious people. Of course when one relay exchanges with the next, the singers are hungry as wolves and are ready for a meal, which is provided for in the celestial restaurants. Oyster stews such as you never dreamed of on earth, delight the papillary nerves of the redeemed. For dessert, fruit of the Tree of Life and wine of the Kingdom are abundantly provided, after which the performers recreate for eight hours, sleep for eight hours, and are ready for duty again."

"But I cannot see how you can obtain fuel to cook for such a multitude," said Gar-

rison. "Well we do not go far for fuel. I can assure you," was the reply. "Hell, the hottest of all places, is but a short distance from here, and we utilize its heat in a way that would interest you. We have golden pipes so that they cannot be destroyed by the sulphurous fumes, which convey heat from the lower part of hell, returning at a higher level, and these supply our kitchens with all the heat that is necessary for culinary purposes. You have read in the Scriptures that God makes the wrath of man to praise him, and this is one way in which he accomplishes it. The wrath of man renders the fires of hell necessary, and by the heat of hell the meals are cooked for the saints who praise the Lord forever."

But in winter you must be uncomfort able here in the open air."

There is no winter here," said the guide, "the heat of hell tempers the climate so delightfully, we have everlasting spring and flowers bloom continually. You have probably read those charming verses of the Christian poet-

"There everlasting spring abides,

And never-withering flowers." That writer did not know, of course, that the heat of hell gave us this everlasting spring, yet such is the fact."

"I should think that the saints who are on duty at night would not be so well satis

"But, my dear fellow," said the guide, "there is no night here; the glory of God

gives us everlasting day "But even that," replied Garrison, "can not be very pleasant when a person wishes

"We can readily make artificial night, he said. "You have noticed that the houses of our city are of immense height, and the walls of the lower stories are of enormous thickness to bear the superincumbent weight. We have therefore connected with all our lower mansions dark rooms where one can sleep with great comfort; for with non-conducting shutters we can keep out both the songs of heaven and the roar of hell, and sleep in the greatest peace.

"Where do these harps come from on which the people are playing," inquired Garrison.

"I will show you some day; we have a grand harp factory in which many thousands of hands are constantly employed. A great many harps are broken, millions are surprise the worn out by continual fingering. We melt ly blushed.

up the gold attached to them, cast them over, refit them with new strings, and they are

then ready for service again."
"Then you have various employments in heaven.

"Certainly," said he, "how otherwise could we supply the needs of such a city as ours? I find many saints come here with very crude ideas of the actual condition of affairs. All are not employed in making music; we have many employments. Miners are constantly at work digging up gold. To keep our streets in good condition requires not a little. Cooks are preparing meals; tailors and dressmakers are fashioning clothes and washers renewing them. These robes, so white, are not made so without labor; and although you read that the robes are made white in the blood of the lamb, the blood, as you may well suppose, does but a small part of the work. Then we have a great many jewellers who are making crowns, for we have a great many kings in heaven, though there is but little to indicate it beyond the crowns they wear. A good deal of earthly pride clings to some of the saints and they will have the crown.

If you like I will take you to the crown room and show you some that we have on

So he took him into a large room where there were many crowns prepared for those who were considered worthy to wear them. It fairly blazed with the light reflected from the crowns and their jewels.
"This is a babyish kind of business," said

Garrison. "I dare say it seems so to you," said the

guide, "and I have no great fancy in that direction myself; but the fact is we have a vast number of babyish people in heaven and they must be gratified."

"Some of the crowns," said Garrison, "are destitute of jewels and others are adorned with vast numbers, what is the meaning of

"The jewels," said the guide, "are the souls they have saved, for every soul a jewel. and the great revivalists, as you probably have conjectured, will be the ones to wear these blazing seewns. This [taking up a crown in the shape of a steeple] is the crown we have prepared for Moody, the evangelist, whom you have probably seen." The crown was in the shape of a steeple and was studded all over with very fine

"What!" said Garrison, "has that man a crown? why a crown would be as much out of place on that man's head as a fashionable bonnet on the head of a cow. I dare say the man is honest enough, but he is wofully ignorant and as superstitious as a Yeboo negro."

"True," said the guide, "as far as science and worldly knowledge is concerned, but he is wise enough to win souls and that is the most important of all knowledge and it is what counts here."

"But how do you know the number of jewels to put in his crown since he is 'not

dead yet? "I will tell you. You have a probabilities who can tell the weather forty-eight hours beforehand. We have men who can tell, not what is probable, but what is certain years beforehand: we do not call them probabilities, therefore, but certainties. They know just how many souls each person will convert. Orders can thus be given to the jewellers and the crowns be provided that the soul-savers are to wear."

"But I should think the jewellers would put larger jewels into some of the crowns, remarked Garrison; "there is Moody's crown, for instance, in which the jewels are as fine as sand grains. If some of them had been of large size the crown would have looked

much better." "True," was the reply, "but the size of the jewel is proportioned to the size of the soul that is saved; nearly all the souls that Moody has saved are small; he has scarcely any influence, as you may know, with men and women of enlarged minds and great intelligence; in fact they look down generally with contempt on men of his class and the jewels in his crown are therefore small."

let me inquire if you have a crown for Joseph Cook," said Garrison.
"Certainly I can show it to you," was the answer, and as he spoke he took down an immense affair; it was nearly as large as a

Now that I am here among the crowns

bushel basket. "What a size !" exclaimed Garrison, "Why

did you make it so large?" "Nothing smaller would satisfy Flavius Josephus," the guide said.

The crown, however, was destitute of all stars, and in my dream I wondered at this. and was glad to hear the guide say to Garrison: "I see you wonder because there are no stars in this crown, for they would add much to its beauty. I told you awhile ago that for every soul saved a jewel was placed in the crown of the saver; it is equally true that for every soul lost in consequence of any action on the part of a crown-wearer a iewel is taken from his crown. Our certainties tell us that Cook before his death, by dabbling in Spiritualism and science. will cause the damnation of quite as many as he will save, and therefore in spite of his tremendous bodily efforts, which would weary any gymnast, and his mental acrobatic performances, which the apostle of the Gentiles never began to equal, he must forever wear a starless crown."

"Now I think of it." said Garrison, "1 shorld like to see Tallmadge's crown, for I suppose he will have one." To my great surprise the guide stammered and absolute-

"Well, the fact of the case is, Tallmadge is a clerical comet, and our certainties have not yet calculated the whole of his orbit. Isaiah worked at him for some time, assisted by Sir Isaac Newton, who is connected with that department, but they find him a particularly hard case. It seemed at one time as if he would have a crown as full of stars as the milky way, but it is a question now whether he will ever wear a crown here at all. My private opinion is that if he even get an entrance here, it will be by

the skin of his teeth."

By this time both Garrison and the guide began to feel the need of food, for with the exception of a little fruit and water, they had not eaten any thing for several hours. The guide now conducted him down a kind of Broadway, called Paradise street, till they came to a magnificent eating establishment where there were tables set for at least ten thousand. "This," said the guide," "is one of the singers' restaurants where we can find something good, I dare say."
While they sat waiting for the meal the guide had ordered, Garrison picked, up a paper that lay on the crystal table and I took the opportunity to examine it as he turned over its pages. I saw that it was the Celestial Gazette, having a circulation of 1,000,000,000,000 copies. Moses was the editor, assisted by Job, who doubtless found in that kind of work an excellent opportunity for the exercise of all his patience. Among the contributors I find many persons whose names are well known in the orthodox world. John the Revelator furnished a continuous romance, and Jonah had charge of the natural history department. There were songs by Solomon, hymns by Dr. Watts and poems by Cowper and Pol-lok, who was running through its pages a poem entitled "The Course of Eternity." The items referring to our planet interested me most. This was one:

INGERSOLL

"Ingersoll continues his heaven-defying lectures, and what is most interesting to him and most disastrous to us, he makes them him, compared with which hell itself will be heaven. Every soul lost through his instrumentality will be a fiery brand to scorch him, and when he lectures there his jokes will be lost in the howls of the damned that will forever writhe in agony around him." Boston was noticed in an article head

WORSE THAN SODOM.

"Boston continues as fearless of hell and defiant of heaven as it was in the days of Parker: nay it is more so, the Sabbath is constantly desecrated by museums, libraries and concerts; an infidel temple has been erected, and where there was one Parker there are now a hundred either preaching damnation heresies or preparing to preach them. Our servants are laboring, some of them frantically laboring, but with as little effect upon infidels as St. Anthony's preaching had upon the fishes, and nothing short of an earthquake that will swallow it up will stay its hell-ward career. How long, Oh, Lord, how long?" .

Another singular item was about .

BEECHER.

"Beecher, that hoarvold infidel and hypo crite, still continues to drive Plymouth church to destruction, as fast as the wheels of the coach and the condition of the roads will permit. The worst is that thousands of other drivers, seeing him ahead; think the road must lead to heaven, and, with cracking whips and loud cries, they are driving after him laden with precious souls, who are being hurried to their doom."

There was an item that would have pleased our Advent brethren to read: "The End of the World draws near and the saints will soon behold a glorious spectacle. A few months will see the sun growidark, the moon turn to blood, and the stars, like worm-eaten apples, drop to the earth. The gospel has been preached for a witness in all nations; the number of the elect is nearly made up, the cup of iniquity is full to the brim; the trumpet is even now ready and Gabriel is practicing for that blast, which even the dead and the dead dissolved to dust shall hear."

After they had finished their meal, the guide said: "Now I will show you the room that has been provided for you; It is in the four hundred and forty thousandth story. Seeing Garrison stand aghast, he added: "There is a magnificent view and we can take you up in our lightning elevator, quick as a dash." Up they went and the guide showed him the prospect. It was indeed magnificent and delightful. In the distance lay the Delectable mountains, with verdant forests clothing their sides; lakes innumerable reflected the dazzling divine light, which forever rayed from him that sat on the throne, the sun of heaven: "Here," said the guide, "you can enjoy yourself and take solid comfort. When you feel like it you can come down and hear the music or join the band, and you will find good meals on Paradise Street, where we were; don't forget the number, 90,000,871." But I saw that this was not at all in accordance with Garrison's plans. "Cannot I have a room on the ground floor?" he inquired.

"I suppose you can," was the guide's reply, "but this is vastly preferable to any room there." "It may be," said Garrison, "but I should

greatly prefer to be below." Eventually he secured a room in the south-east corner of heaven, as near to hell as he could possibly get.

"I cannot imagine why you should fancy this," was the remark of the guide, as soon as they got in. "It is really the least comfortable room in the whole place, and when your windows are open and the wind blows this way, you will wish yourself somewhere else, but every saint to his liking," and away went the guide. As soon as he was fairly out of hearing. I said: "Garrison!"—laying at the same time my

"Garrison!"—laying at the same time my hand upon his shoulder. He instantly turned and exclaimed: "What! Denton, you here?" And, seizing my hand, he said, "I am glad to see you; I want your help."
"Help for what?" I said.
"I will show you; I am going to start an underground railroad and run in every soul from that infernal pit, and you must help me. We will empty hell and reform heaven." The proposition made me laugh so heartily, that I awoke, and behold it was a dream! a dream!

The Modern Blunderbore.

To the Editor of the Religio-Philosophical Journal:

Spiritualism is very generally looked upon as affording a basis and guaranty to religious freedom. Spiritualists acknowledge no leader, no master, no standard of faith, no formula of doctrine, no pope, and no priest; but each is supposed to enjoy a glorious individuality, a mental independence, secured to him by the acknowledgment of universal fraternity and unlimited toleration. Such is the theory; but what is the practice of one, at least, who claims to have received instruction from the immortals in the spheres of truth and love? Eccs signum!

I ventured to send to your esteemed journal a brief article containing an expression of opinion in regard to mediums and mediumship, and referred in a general way to certain characteristics presented by some who assume what should be the honorable nd honored name of Spiritualist, with all that the name implies. I'mentioned no names; I studiously avoided all personalities. But an individual who edits (?) a journal (?) that pretends to represent Spiritualism, of a certain phase—what that phase is can scarcely be unknown to those who condescend to read that lurid sheet chose to apply my remarks to himself. In the words of the negro melody, "He looked in the glass and found it so;" and, consequently, has poured forth upon me a torrent of scurrility that would have disgraced a London fish-fag-the most vulgar scold on the face of the earth.

I do not refer to this as having any grievance to redress, or any feeling against this unfortunate man, who, from some strange influence, seems lost to all sense of decency and propriety, and is suffering under the hallucination that he has been commissioned to "lash" with what the notorious Judge Jeffreys used to style "the rough side of his tongue," all who stray from the heavenly pathway which the divine mentors of St. James point out to him, or that throw down any of the images which, as a modern Nebuchadnezzar, he chooses to set up. He seems to think that the ribald sheet which he weekly dispenses (and which, "though it may make the unskillful laugh, cannot but make the judicious grieve") is to be used by him only as a sort of dery furnace. into which he, as a divinely commissioned spiritualistic inquisitor (Torquemada redivious, perhaps; who knows?), is bound to thrust all who, when they listen to his celestial sackbut, fail to fall down and worship the hideous monster which, in his perverted and delirious imagination, he has chosen to set up as the symbol of spiritual and absolute truth.

In the instance to which I particularly refer, and in which I was selected to wear the sambenito, this singular man saw his own likeness in my words, and without delay sent a familiar of his holy office, in the shape of a missive through Uncle Sam's mail, to drag me before his secret tribunal, demanding to know what part of my little essay I intended to apply to him. Of course, an unwonted tremor passed like a deadly thrill through my nerves, presaging horrible tortures, the rack, the scourge, molten lead, etc., at this direful summous; but, as preliminary to a full defence, I ventured to ask this dread being, which of my words it pleased his majesty to think applicable to himself; whereat I was given over, without more parley, to the executioner. Now, Mr. Editor, think of the horrible injustice of this! For, having made the application himself, why should he condemn me? Why charge me with having drawn a false portrait of himself, when he willfully takes it up and exclaims: "Lo! this is myself; it is a capital likeness, but the villain shall die that painted it; for I do not choose to have my 'counterfeit presentment' shown to the world, unless my name be affixed to it."

"Fe, fa, fo, fum, I smelt the blood of an Englishman; And be he alive, or be he dead,

I'll grind his bones to make my bread." Alasi poor Blunderbore fell into a pit; and history says, little Jack cut his head off. Would that the moral of this "o'er true tale," would be needed by Bro. Jonathan, and that he could "be clothed and in his right mind!" Let us all pray that the an-

gels may come to his assistance. HENRY KIDDLE.

New York.

President Garneld and the Temperance Women.

The imperfect reports of the speech, and the President's reply, at the White House in Washington, when the women of the Woman's National Christian Temperance Union presented him the fine portrait of Mrs. Hayes, do not give a correct idea of the affair. They put these ladies in the attitude of aiming to broadly hint that wines and liquors must be banished from the table of the President for four years to come, while he is made to quietly put aside and avoid their hints. A full report of the speech of Miss Frances E. Willard, corrected by her for the Journal, shows its fitness and dignity, such as might be expected of her, and the reply of President Garfield is equally fit. The fine courtesy is mutual, as is the moral earnestness, and there is no offensive suggestion or dodging the question on either side. Mrs. Hayes had done well, and they said so, as the occasion demanded, all agreeing in that, and all meeting and parting in the best feeling.

ADDRESS OF MISS WILLARD.

MR. PRESIDENT: We are here to present to the nation through its honored chief a temperance testimonial from the men and women, high and low, rich and poor, fortunate and unfortunate, who have loved her whose pictured presence is now before us, because they have felt that she was the defender of our homes; because amid the fogs of a time-worn social conservatism she held steadily aloft the torch of an example safe, gentle and benig-nant. We stand in the presence of one whose utterances and character are known to all the utterances and character are known to all the nation. I do not forget how in the tumult and strife of a great political convention James A. Garfield, of Ohio, said: "Remember it is in the home where the sovereign citizen has his wife and children gathered around him that God prepares the verdict of the American people. I do not forget that he reminded the people. I do not forget that he reminded the women of Cleveland when they came to Mentor with their congratulations, that, in every army there are three classes; the scouts, who go ahead; the soldiers, who do the fighting, and within all, the home guards, and that he said "God bless the women, they are American home guards." I do not forget that in his inaugural he reminded us by the sacred words, "A little child shall lead them," that the tenderness and sweetness of children had a place in his thought in that supreme hour. and so standing here I feel very much at home as do we all in this kind and brotherly presence. Mr. President, whom do we represent? We are a part of your constituency and we represent a great deal of earnest hard work done in the name of God, and home, and native land. We represent a volume of prayer rising like incense to God from the very first hour that we knew the burden which had been laid upon you; and always have we sought a blessing also from on high upon her who is the mother of your sons and of your sweet young daughter, and upon her who hore and cherished you. We represent that numberless throng who have a right to be heard in this presence because of all that they have suffered. We cannot speak to you of the graves of the living and the graves of the dead that have strewn our pathway, because of the cup that temps only to destroy. Our principles and our endeavor are the inevitable outcome of the philosophy of our century. Well is it understood by the scholar President! For one dominant purpose runs through all our modern civilization. Science spells it out slowly from the writing in the rocks—from scattered monuments and fossil languages and pronounces it the unity of man. Statesmanship discovers that the woes of one nation are the misfortune of all and so frames treaties and forms alliances of mutual defence and service in the name of the solidarity of man, but Christianity perceiving the higher significance of all these studies and their practical results prays, pleads and labors for the universal brotherhood of man. Among the applications of this great underlying principle none is gaining ground more rapidly than the practice of a free and voluntary total abstinence, for our own and others' sake, from those alcoholic drinks which have alienated more hearts, dissolved more homes folsoned the air with more cruel words and moved kind hands to more hateful deeds than any other agency outside of Pandemonium. "Where is thy brother?" is to-day the central question in that large home which we call social life, answered by a thousand kindly charities, but most significantly answered, as, we believe by the great army of total abstainers, which in the present military exigency is calling all up and down the land for volunteers. We are here to leave in your care the picture which symbolizes so much of hope and glad expectation for the future. We are here because it is woman who have given the choicest hostages to fortune. Beyond the arms that hold them long the boys go forth and come not back again, and the mother heart prays that society may hedge them round about with loving safeguards and restraints, and fervent is our hope that a steady signal light for them may shine forth from the conspicuous windows of the Presidential mansion. As members of the Church of Christ, we appeal to you to help hasten the time when all men's weal shall be each man's care, and we pray God's blessing upon you, upon your wife, and upon those that cluster around you in your home. Well has the Laureate said concerning that "good time com-ing," which the triumph of the temperance cause shall help to usher in:

"Ring out old shapes of foul disease, Ring out the narrowing lust of gold. Ring out the thousand wars of old. Ring in the thousand years of peace. "Ring out a slowly dying cause,

And ancient forms of party strife, Ring in the nobler modes of life With sweeter manners, purer laws.

"Ring in the valiant man and free, The larger heart, the kindlier hand, Ring out the darkness of the land, Ring in the Christ that is to be.' THE PRESIDENT'S REPLY IN FULL.

The following is the full text of President

Garfield's reply:

Miss Willard, ladies and gentlemen: The very appropriate gift to the Executive mansion which you have brought, the portrait of its late mistress, I gladly accept. It shall take its place beside the portraits of the other noble women who have graced this house. She is my friend. Nothing I can say will be equal to my high appreciation of the character of the lady whose picture is now added to the treasures of this place. She is noble, the friend of all good people. Her portrait will take, and I hope, will always hold in this house an honored place. I have observed the significance which you have given to this por-trait from the standpoint you occupy and in connection with that work in which you are engaged. First, I approve most heartily what you have said in reference to the freedom of

individual didge ties in this country. First, a coversionty of the American people; then the soversionty nearest to us all—that soversionty of the family, the absolute right of each family to control its affairs in accordance with the conties in this country. Fig. science and convictions of duty of the heads of the family. In the picture before us that is bravely symbolized. I have no doubt the American people will always tenderly regard this household sovereignty, and however households may differ in their views and convictions, I believe that those differences will be respected. Each household, by following its own convictions and holding itself responsible to God, will, I think, be respected by the American people. What you have said con-cerning these evils of intemperance meets my most heartily concurrence. I have been in my way and in accordance with my own convictions an earnest advocate of temperance. not in so narrow a sense as some, but in a very definite and practical sense. These convictions are deep, and will be maintained. Whether I shall be able to meet the views of all people in regard to all the phases of that question remains to be seen. But I shall do what I can to abate the great evils of intemperance. I shall be glad to have this picture upon these walls, and shall be glad to remember your kind expressions to me and my family, and in your efforts to better mankind by your work I hope that you will be guided by wisdom, and that you will achieve a worthy success. Thanking you for this meeting and greeting.I bid you good morning.

SOCIAL SCIENCE PAPERS.

By Rev. Wm. Tucker, D. D.

THE MISTAKES OF WRITERS.

Three of the most able, profound and promi nent writers on social science in Europe and America, Herbert Spencer, Thomas Buckle and Dr. Draper, have presented views on this subject which logically involve materialism and scientific fatalism. They exclude as factors of human progress, free will, moral action, and spontaneous benevolent enterprise

In Spencer's Secrology, Buckle's History of English Civilization, and Draper's Intellectual Development of Europe and Civil War in America, the views of these writers are stated with great ability, origionality and ingenuity. While they reason from different data and pursue different methods of investigation, they reach the same general conclusion that all man's acts are under a law of causal necessity, as much so as the shining sun, the glowing stars, or the flowing streams. Man is a wheel in nature's mechan ism and moves with every other wheel and under the same law, is the judgment of these writers. The grandest man that ever lived is but a link in nature's chain and must move as the chain moves, and when and in the direc-

tion the chain moves.

Mr. Spencer applies the laws and principles of physics to biology, the laws and principles of biology to psychology, and the same laws of physics through biology and psychology to sociology. This is the thesis he has proposed to prove in his grand system of cosmic philosophy by which he essays the task of se-curing a scientific law for all phenomena. He thus places all phenomena in the same category and under the same law of necessity. This he holds is necessary to any scientific conception of phenomena. This would be true if all science was physical, and all phe-I can not see why we should apply the laws and principles of physics to social phenomena in order to make social science possible. Certainty and not necessity is the condition of scientific conception; study and prevision, and that results from the action of free mind as well as from the necessary movements of matter. This would bring social phenomena into harmony with our consciousness of freedom, our moral convictions, our ethical judgments, and civil and criminal law. Morality, responsibility, righteousness and crime can only be predicated of man and his actions upon the condition that he is the free, efficient cause of his own actions, and therefore the moral and responsible cause. Under the laws of thought we cannot think of the actions of mind and will as in the same category as the movements of matter, because it involves a contradiction, and that is an impossible conception under the necessary laws of

The hypothesis of the necessity of all human actions is impossible of application in practical life. We always assume in our judgments of men and their actions, and in our feelings towards them and our treatment of them, that they are free and are endowed with liberty of choice and ability to act as they choose. A philosophy the principles and doctrines of which cannot be applied in practical life, is untrue in theory and worthless in practice. The reason is that such a doctrine is at war with common sense, our moral intuitions, universal experience and the language and convictions of the race. It is also fatal to all progress as it reduces man to the standard of the animal, and takes from him all inspiration to great achievement and

grand efforts.

Convince men that they are bound by physical laws, by material forces and by the power of circumstances, and you paralyze their energies wither their strength, blast their hopes and cloud their prospects of future success and advancement. In such a condition effort and enterprise is impossible, and without effort success can never be won, and victory will never crown us as brave soldiers in the battle of life. Political economy and sociology can not be in conflict with the science of law and morals, and be true, for truth is a unit and one form of it must be in harmony with every other form. All true science is one, and when understood will be found to be in substantial agreement. If history, observation and experience have proved anything or settled any question, they have settled certain great principles and facts in law and morals. These principles form the basis of legal and ethical science and with these social science must be in agreement if true, This it cannot be if all social phenomena is under a law of necessity, for law and morals alike proclaim responsibility, recognize obligation, and enjoin and enforce duty. These are only possible upon the truth of the hypothesis that

man is free and acts freely.

Duty, obligation and responsibility are misnomers, if man's actions are necessary and not free. Legal enactments and moral precepts to govern stocks and stones would be regarded as madness, but they would indicate no greater madness than the giving such laws and procepts to men, if they act under the same law of necessity, under which stocks and stones move. It is as rational to predicate the crime of mur-der of the falling stone that kills a man as it would be of the act of the man that takes human life. if the act of the man is under the same law of necessity as the falling of the

atone. . This confounding of all distinctions in the laws of matter and spirit unsettles the very foundations of society and makes law and government impossible.

But freedom and intelligence is one of the emential elements of personality, and this is the foundation of all personal rights and privileges. Sweep it away by destroying man's freedom and you sweep away all our vested rights to property. family, life, liberty and the pursuit of happiness. Camden, Ohio.

Seance Extraordinary with Mr. Wm. Eglinton.

To the Editor of the Religio-Philosophical Journal. Mr. Wm. Eglinton, of England, is creating great excitement among the intellectual and wealthy class of people dwelling at the Hub and the surrounding towns and cities. His seances are thronged with earnest seekers after a knowledge of man's immortality. It was our great pleasure to be present at one of his extraordinary and truly wonderful seances, held at the residence of the greatly celebrated inspirational lecturer, Mr. W. J. Colville, 94 Pembroke atreet, Boston. The Pembroke Rooms have become a popular resort for intelligent and cultured Spiritualists. These rooms are never idle. Day and evening they are occupied by mediums who are controlled to lecture, hold receptions, answer questions, give private sittings, seances, etc. Announcement that a medium would give a seance at those rooms, seems sufficient guarantee of the ability of the individual to instruct, entertain or demonstrate, as the case may be, in an acceptable manner to the assembled audience.

Mr. Eglinton's scance was held on Saturday evening. March 19th. At a quarter of eight the medium presented himself, and after chatting a few minutes in a very agreeable manner, proceeded to make the necessary arrangements for the seance. Mr. Eglinton is a young man, apparently not more than twenty-five years of age, quite intelligent and refined, highly educated, and very affable in all his manners. Judging from his appearance and from the frank and noble manly expression of his countenance, we should say that he would be the last person that would stoop to deceit and trickery.

There being quite a number more than his usual number present, Mr. Eglinton arranged two circles, one within the other,. with a table in the centre, upon which was placed a music box, harmonica and zithern. The medium took his place in the centre circle, joining hands with those by his sides, requesting all present to do the same. On his right was seated Madam Fries-Bishop, a lady of undoubted veracity. I sat in the outer circle, directly back of the medium. About as soon as the light had been extinguished, raps both loud and soft came in perfect howers upon different parts of the table, and very soon the invisibles were at work winding up the music box, and in a few moments it was floating around over our heads, discoursing sweet music: After its aerial journey itrested again upon the table. One strange thing in connec-

tion with this manifestation was, that at our request the tunes would be played either fast or slow; also in the middle of a tune it would stop playing and answer our questions—all that could be answered by yes or no, by sounding three notes for yes, and one for no. It was a very accommodating music box, and if it had not been purchased in Boston, I should have ventured the opinion that they have a different kind of music boxin London, than can be found in America. This puzzled me about hull would have the effrontery to deny posias much as any manifestation I witnessed

Soon the zithern was moving over our heads, and touched by softest fingers, vibrated to the melody of "Home, Sweet Home," prophetic of that come beyond where all the noble acts of our lives vibrate in strains of

during the entire evening.

sweetest music forevermore. While the other manifestations were taking place. I felt different sized hands pressing gently upon my head, face and hands. I seemed to me as if this manifestation came in answer to an expressed wish that was taking shape within me, for I was running over in my mind the words of the second stanza of Mrs.

Staples's "Circle Song:" "Dear hands, soft tender hands. Cool with the breezes of spirit-lands. Oh, come, come, give to each one, Proof that their loved ones to them can come. Hands that hover o'er sching heads, Hands that smooth all tangled threads, Hands so ready, so steady and strong, Guiding us on to the loved ones at home."

About this time there was a lull in the manifestations, and I noticed that the medium was breathing very heavy and quite irregularly. There was also some little commotion in the inner circle, evidently something of an unusual character was taking place. Soon all in the room were aware that Mr. Eglinton was FLOATING IN THE AIR.

and still the circle remained unbroken. Of course it was impossible for us to see him in the air, yet we know of parties whose heads came in contact with the boots of the medium, and we also know that he was not in his chair. The levitation of the medium only occupied a few moments of time. After this manifestation, the medium being again seated, the dark scance for physical manifestations closed. The gas was lighted, and the persons present had an opportunity to converse with one another upon the nature and cause of what had been witnessed. Upon inquiry it was as-certained that Mr. Eglinton had not broken the circle during the scance, consequently he could not have produced the manifestations.

After an intermission of about ten minutes, Mr. Eglinton said he would sit and see if we could not have materializations in the dark. He arranged all present in the form of a horseshoe, and he took his seat at the open end, free from contact with all present. The gas having been turned off, some ten minutes passed before anything occurred; when large patches of light irregular in shape fluctuated in the sir. Some looked like fleecy clouds seen in the evening sky, flushed with all the glory of the expiring rays of sunlight; others were pale yellow, and still others were of a bluish cast. Some of these lights were at least three feet in length, and two feet wide, yet not any object in the room was revealed by them. They were lights shining in the midst of darkness, yet not dispersing the darkness. As I watched one of those large lights, I could see a somewhat darker object forming in the centre, and as I watched I saw a rather mischeivous elfish face smiling upon us out from s cloud of light.

During this scance, also during the one for physical manifestations, a sprightly influence calling itself "Joey," was talking a greater part of the time with an audible and independent voice, and I thought then, and still think, that this face might have been that of Joev.

After this scance was finished, the gas was ghted and arrangements were made for the light scance for materializations. Dark curtains were suspended over the doorway between the two parlors, and the back parlor was used as a cabinet. I was seated within three feet of the cabinet. The light was turned down, yet it was sufficiently good for me to distinguish the features of every one present. Mr. Eglinton passed within the cabinet, and just as we heard him throw himself upon the sofa, a fe-

male chirit amped with a long flowing white robe, appeared at the apparature, and stepped out into the cabinet. If Mr. Recipion had had the robe in the cabinet, it also minutes the curtain a quickly. In a few minutes the curtain was parted and a very tall spirit wearing a turban upon his head, robed in a garment of turban upon his head, robed in a garment of purest white, made of some soft fleecy material, stood between the two curtains. He stepped out into the room, and was not more than two feet distant from me. I could see that his complexion was that of the Orient, and that he wore a long, black beard. All his movements were graceful, and I could not help noticing how skillfully he had arranged his toilet, not a crease, fold or wrinkle could I observe in his dress that trailed two or three yards behind him upon the floor. He retired bowing gracefully. Two other rather indiatinct forms were seem. Thus closed a most remarkable séance. From "Joey" we learned that the Oriental spirit was "Abdullah."

It seems to us that Mr. Eglinton is destined to do a great and good work while he remains in America. His organism is such that he is enabled to encounter the chilly atmosphere of skeptics, and submit to stringent test conditions. Many will, undoubtedly, through his medial powers be brought to a knowledge of spirit communion. May he meet with a kindly reception from Spiritualists wherever he may sojourn, is the wish of the writer.

GEO. A. FULLER. Dover, Mass., March 23rd.

Woodhull on Mendacity.

BY WM. EMMRTTE COLEMAN.

In the London Court Journal not long

since was published (and no doubt paid for as an advertisement), a remarkable letter from Victoria C. Woodhull, which in barefaced mendacity has probably never been exceeded. It seems that some parties have actually insinuated that in former years Mrs. Woodhull was an advocate of free love, and published a newspaper in the interest of that doctrine. This she terms the "blatant voice of calumny." 'the stored-up venom" of "unscrupulous and corrupt minds." "Cancerous tongues" says she, "wag gleely with insinuations—direct accusations there are none—calculated to befoul an unsullied reputation and an honored name—a name which I had flattered myself should have long survived my mortal destiny." Mrs. Woodhull, it seems, waxes wroth at mere insinuations; no one, then, has told the plain truth about her; no "direct accusations" have been made. And yet, though these "cancer-ous tongues" have refrained from revealing. in its horrid deformity the "true inwardness" of this shameless woman and contented themselves with simple "insinuation," she ransacks the vocabulary of denunciation for terms expressive of the enormity of their offense.

When Mrs. Woodhull talks of her "unsullied reputation and honored name," she very onveniently ignores her unenviable reputation in America, and the loathing and abhorrence associated with that "honored name" in the minds of all lovers of decency, virtue and morality. Her name will, doubtless, "long survive her mortal destiny," as she fondly hopes, but it will be, as a synonym for promiscuity, debauchery and prostitution.

Would it be believed that even Mrs. Wood-

tively that she ever had any sympathy for, or was in any manner connected with, the doctrine of free love t "No viler aspersion." she says, "was ever uttered." She essays to explain how her "name got mixed up in connection with a small section of the American community called 'Free Lovists,' for whom, ever since I became acquainted with their principles. I have entertained the profoundest abhorrence." How do her free love followers and quondam worshipers in America relish this repudiation of them and their principles. by their former high priestess? She proceeds to state that she was the ostensible editor of a New York journal, "a paper not devoted to free love, but to the elevation of woman, politically, morally and religiously." She did her best to exclude free love matter from it, but owing to her lecturing engagements in distant parts of the country, she was not at all times enabled to exercise a "rigid supervision" of the contributions sent in for insertion in the paper; so "articles favoring free love appeared without my knowledge or sanction, which startled the readers of my hitherto spotless [sic] print....I became inculpated as though I were morally responsible for utterances and doctrines which I loathe and abhor from the depths of my inmost being. I now openly avow, with all the earnestness of righteous indignation, that during no part of my life did I favor free love even tacitly." What think the intelligent citizen of America of the foregoing? A greater departure from the truth it were impossible to make. I read her paper regularly till it ceased publication, and it constantly, over her signature, advocated free loveism; she lectured in New York and all over the country in advocacy of free love; her lectures were published in pamphlet form and sold in large numbers; she agreed in favor of free love in discussions in newspapers; she repudiated the marriage tie, and lived in concubinage with Col. Blood for years, I heard her lecture extemporaneously in favor of free love, and during the evening she hailed Col. Blood, who was sitting on the platform with her, as her "lover," not her husband; she said she had a right to change her lover every day if she wanted to; she publicly acknowledg-ed at the Spiritualist National Convention in Chicago, that she had prostituted her body to get money to carry on her paper; and yet she "never favored free love, even tacitly!"

Such barefaced, willful lying has been rarely paralleled in the annals of literature.

Presidio of San Francisco, Cal.

Can Read Without Ever Having Learned.

Amos Wood, a colored man, nearly white, well advanced in life, and an industrious field laborer, has always lived about Linden and Rahway, and is now working for Frank Stimson. Recently he seems to have received a gift of a wonderful nature. It is believed by those who have always known him that he never learned to read; that he seldom attended divine service, and until within a short time never expressed an interest in religious matters. Now he reads fluently from the Bible, quotes passage after passage with perfect accuracy, and reads and repeats hymns quite as readily. Like Johnny Appleseed he preach-es by the wayside to all who will listen, and it is said that he is concise and uses good language in imparting to his hearers the truths of the Bible.—From the Elizabeth (N. J.)

There is no school like God's large schoolhouse. And there are no school-days to compare to the three score-and-ten years in which we move to and fro about this school house of our Father, with our books not slung over our shoulders, but carried in the heart,

Tournal.

Michigan State Association of Spiritualists and Liberalists-Annual Meeting at

To the Editor of the Religio-Philosophical Journal: In advance of the report of this meeting which the Secretary will send you, I give a word in regard to it. I reached there the afternoon of the 25th of March, and found the hall filled with some 300 people, the day being devoted to mediums, and J. P. Whiting, of Milford, presiding. D. R. Stone, of Holley, a veteran reformer; Mrs. Carpenter, of Lapeer; Mrs. Sarah Graves, Mrs. Pearsall, Mrs. Walton and others, made brief talks, and good feeling ruled. The remarkable pictures by Mrs. Whiting, drawn under spirit influence, were looked at with much interest.

I learned that the two previous days had been filled with conferences and addresses by M. K. Wilson, of Auburn, Indiana, a man long and favorably known; Mrs. Walters, Mr. T. D. Lacey, etc. Friday night, Mr. Burdick resumed the chair; Delos Allen made some remarks and Mrs. Pearsall spoke. Saturday the audience went to Fenton Hall, and society business, elections, etc., filled the day. Of the business a noteworthy feature was the adoption of a plan by which members of the Asso. ciation retain their right of voice and vote through the year, but at the next Annual Meeting, in March, 1882, none can vote except delegates from societies auxiliary to the State Association. At and after that time membership gives no right to vote, save to the few delegates a dozen societies may send, and these "run the machine" while the nonvoting members pay their dollar each and sit and speak, but are to be without right to vote. This seems like an excellent device to make the members fewer still than now.

Saturday night Jacob Wilbur and Mrs. C. Fannie Allyn spoke. Sunday morning was set spart for an Anniversary address on the 83rd year of modern Spiritualism, which it was my privilege to give. Dr. Spinney and Charles Andrews spoke in the afternoon, and

H. Burnham closed at night. Resolutions against any "doctor law" were passed, also in favor of fair yet thorough laws against the publication and sale of indecent literature, in favor of monogamic marriage and woman suffrage, emphasizing the need of high personal conduct and character, and of fair yet thorough tests for mediumship and encouragement of good mediums—these last being a readoption of the same resolves passed two years ago, and which really endorse the course and views that the Religio-PHILOSOPHICAL JOURNAL has held so steadfastly. All the resolutions passed unanimously. A good camp meeting committee was chosen. The attendance ranged from 200 to 600—somewhat less than last year, but good in quality. The membership is less than last year. The Flint Society did their part well, and made all pleasant so far as they could. Mr. Augustus Day's book and journal stand

held its useful place, as ever. G. B. STEBBINS.

· The Fears of Humanity.

BY PETER THOMPSON.

The Saratoga Eagle has an article with the title above from Mr. Thompson, an intelligent and thoughtful Spiritualist from which we extract:

Why must all new developments come from outside the established system? After constant denial, the leaders of the old are now com pelled to admit the wonderful powers of mesmerism and kindred psychic influences pertaining to the human soul, and, lo! they have the key which unlocks a mighty mystery. Yes, it is the key, but it unlocks only the outer door. Push on, oh, halting ones! and the inner temple will reveal more glorious things than was ever dreamed of in your philosophy. You are standing in the vestibule and holding high a great flag on which that old and wicked name Demon is inscribed. But, be assured, its power to frighten is no more. The earnest soul who trusts and loves his God will have no fear of traps concealed to catch and hold him. Why has God need for such a wicked work?

How true it is that history repeats itself and to some extent at least that which has been may be again. Through the long dark history of time the fears of men were stronger than their reason, and thus the shrewd and artful were ever ready to take advantage of the masses, and mould them to their liking. In every cloud they saw an angry God; in natural phenomena they saw the hiding of His face: they heard His displeasure in the thunder's roar and saw it in the lightning's flash. To day they are ready to stand aloof and cry devil, and call for sacrifice to appease an offended Deity. Every new development must meet the stern resistance of the powers that be, and fight its way to its high destiny. But, thanks to what they have achieved, no longer can they bring the fires of persecution as once they could. Thought can now expand itself and feel its way with comparative security.

Mesmeric control is the first step, the outer door to spiritual communion. When this mesmeric influence is better understood it will be utilized as an untold blessing in the hands of the good, but like all others can be abused. These influences are known in getting up revivals, in making conditions by having anxious seats, and in true prayer, strong desire, the exertion of will power over the subjects, if these are rightly directed the spiritual presence will be there. The invisible spirit has more magnetic power than any in the earthly form, and the wonders they are now doing are to bring in the new or spiritual disdoing are to bring in the new or spiritual dis-pensation, and they will increase in strength and power until they cover the earth as the waters cover the sea. How many are the pa-pers of to-day whose editors are so bigoted they will only admit in their columns such things as they think will cover up the good and expose the bad. If they would give to their readers an impartial account of but a small part of what is taking place to day in these things, the world would understand it better. It is our privilege to make ourselves susceptible to pure and good injunctions, and when we are, the light, the hope, the conforderived from it cannot be expressed. Life is crowned with a high and holy purpose, strength to bear the trials and disappointments, courage to meet the scorn of those who do not understand us, and a confidence which is a well-spring of joy.

GEORGE ELLIOT.—There was an ever-enduring pain in her life, with no vision of the compensation of the glories of heaven. This is sad to think of, but we must take George Elliot as we find her. In speaking of her the other day, a lady said: "Let him that is with. out sin among you cast the first stone," It is not a question of casting stones; we have only to regret the mistake and say "God rest her and believe her soul has found rest in the vast surprise and the boundless bliss of heaven. For after all, there is no other place to which so grand a soul as hers could have found its way.—Rev. Robert Collyer.

Woman and the Monsehold.

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

Keep in the ranks, or the hurrying host Fill the gap and you lose your place, Weary enough is the route at most, Deuled the light of a soul's true face, Step by step through the night and day,
If funeral march or a wedding air,
Down valley, up hill, and we cannot stay,
Faint with hunger or sick with care.

On and on through the world we go, Never a halt in the endless line,
Marching to orders they may not know,
Sealed with the mystical seal divine; Tired hearts are its muffled drums, Swathed in velvet or rags of sin,
The missing unmissed, and the host that comes
Press the disabled and swell the din.

"Fall in line" is the common cry,
"Danger to him who shall dare advance, To plant the banner of Truth so high, The rear shall fail of a purblind clance." Here a picket has been transferred To silent duty beyond the camp;
"Private promoted!"—the angels heard—
Relieved from watch and the ceaseless tramp.

[Helen Rich. In Germany the Victoria Lyceum at Berlin.

under the supervision of the Crown Princess provides regular examinations for young women, and certificates of excellence. A chair is also held by a woman Ph. D. In Italy many preparatory schools have been established for girls, and universities have been opened to

Japan is rapidly advancing in educational facilities. Hitherto prejudice forbade women to engage in any but household labor, but now poor but respectable classes are entering manufactories. School facilities for them are increasing, and western habits of body and mind are gradually usurping the woful limitations of the Mikado's Empire.

Women are voting on school-boards in Vermont, Massachusetts, New York, Oregon, Kansas, California, Colorado, Minnesota and Michigan. This innovation has been made with little real opposition but with much jesting and sneering. In some of them the conditions of voting are so unjust and degrading, as to make it a question whether they should be accepted. In Massachusetts for instance, the most ignorant naturalized foreigner has an unlimited vote, while the most intelligent and conscientious mother, who desires to secure proper school officers, goes through several forms which are solely for the purpose of embarrassing and hindering her from the exercise of her natural right. She has to pay \$2.00 poll tax, for that single vote, then she must give her parentage, birth place, age, and read and write, before her ballot can be denosited. Under these circumstances, it is a wonder that women do not wait for a juster and more equitable law.

London papers now allow that the admission of women to the Arts and Science classes at University College, in that city, has been justified in every way. The number of men in the college has been considerably increased, and the standard of scholarship has been rather raised than lowered. In the late distribution of prizes in the Faculty of Arts, the young women took a very good proportion of testimonials. Last year the highest mathematical prize was taken by a woman; this year they have won first places in political economy, Latin and Greek. They have been less successful than men in fine-art classes. where they were expected to succeed, rather than in the classics.

At the Annual Election of Sorosis, in March, Mrs. J. C. Croly and Dr. A. D. French were re-elected, respectively to the position of President and Chairman of the Executive Committee. At the annual dinner, most of the resident members and a large number of guests were entertained at Delmonico's in the usual quiet way, where toasts were drunk to the accompaniment of tea and lemonade. Among those present were Genevieve Ward, Kate Field, Mrs. Brockway, President of the Brooklyn Woman's Club; Mrs. Ropes, Presi-dent of the Orange, N. J., Woman's Club, and many others.

At the last meeting of the Woman's Club of Orange, the topic for discussion was George Eliot. Among the speakers were Mary F. Davis, Rev. Phebe A. Hanaford and Jennie June Croly. Clubs similar to these are being established in many towns and villages, which are educational, social, recreative, reformatory or philanthropic.

We are indebted to the Popular Science Monthly, to an article on "Woman in the Practice of Law," which, though not exhaustive, gives the more prominent women lawyers in the order of their admission to the

"There was doubtless 'more opposition to the application of women for permission to practice law than to follow any other profesional calling formerly monopolized by men. It is believed that the pioneer in the study of law was Mrs. Myra Bradwell, who, in 1869, applied for admission to the bar of Illinois. On being refused she carried her claim to the Supreme Court of the United States, and was again repulsed. Next came Miss Lemina Barkaloo, of Brooklyn, N. Y., who, during 1869-70-71 studied in the Law School of Washington University, at St. Louis, Mo., and died just as she had completed her course. After her was Miss Lily Peckham. of Milwaukee, who, becoming discouraged by the opposition, gy, and died before any of her hopes were re-alized. abandoned the study of law for that of theolo-

"The first women admitted to practice of whom we have any record was Miss Phoebe. Cousins, daughter of a former Superintendent of Police of St. Louis, Mo., who was received at the bar of that city in 1871. The first who ever argued a case in the Circuit Court of the United States was Miss Helen M. McDonald, of Boston; the first who was admitted to practice in the Supreme Court of the United States was Mrs. Belva A. Lockwood, whose name was enrolled March 8rd, 1879; and the first who practiced law on the Pacific slope was Mrs. Mary J. Young, of Sacramento, who was admitted to the bar of the Supreme Court of California, May 3rd, 1879.

"Between the application of Mrs. Bradwell and the admission of Mrs Young there were many successful applications, of which the following are recalled: Miss Sarah Kilgore was admitted at St. Louis in 1871, from the Law School of Michigan University. In 1872 Miss Georgie Snow was admitted to the bar in Utah, and Mrs. Clara A. Nash in Maine. In the following year Annette and Florence Cronise were admitted at Tiffin, Ohio; A M. Hulett, at Chicago; Charlotte E. Ray, at Washington, D.C.; and Miss Raper, at Ann Harbor, Mich. Miss Hulett died after three years of successful practice; Miss Ray is a graduate of the Law School of Harvard University, and Miss Raper of the Michigan University. In 1874 Lavinia Goodell was admitted at Janesville, Wis., and she soon after associated

Fredrika Perry in 1875, after their graduation from the Law School of the State University. and in the following year both were admitted to the Illinois bar, and forming a partnership, they settled down to practice in Chicago. In 1876 Mrs. Mary E. Forster began to practice in Ann Harbor, Mich.; in 1877 Martha A. Dorsett was admitted in Minnesota; in 1878 Bessie Eaglesfield, at Grand Rapids, Mich.: Miss Agnes Scott, at Tiffin, Ohio, and Miss Morrill; at Chicago, hesides two young women from the Iowa Law School. Miss Kane, of Janes-ville, Wis.; and Mrs. Clara Foltz, of San Francisco, were admitted in 1879, in addition to those before credited to that year. A special honor was paid to Miss Nancy Smith in November of the same year, when on being received by the bar of Keokuk, Iowa, the presiding judge descended from the bench to congratulate her. In the evening the lawyers of the city further complimented her with a

very grand banquet.

"Of the above women, Mrs. Lockwood is the best known to the public. After having lawyers. gained considerable distinction as a lawyer, she applied, in 1877, for admission to the Su-preme Court of the United States. At that time the motion was denied, not for any lack of experience, study or ability but solely because the petitioner was a woman. In the fall of 1878 she applied at the Circuit Court at Baltimore, and was refused admission by Judge Magruder. Disappointed, but not cast down, by these failures, she determined to secure, if possible, for her sex an authority to practice in the Federal Courts that could not be questioned. Her efforts were directed to Congress, and with marked success, for at the ensuing session a bill authorizing the admission of properly qualified women to practice in the Supreme and Circuit Courts were passed by both Houses. On the 3rd of the following March, on motion of District Attorney Riddle, she was received into this high grade of practice at Washington.

"On the 2nd of February, 1880, Mrs. Lock-wood was one of a group of persons engaged in a ceremony of a most notable character. A motion had been made in the Supreme Court at Washington, before Chief Justice Waite, that ex Governor Joel Parker, of New Jersey, be admitted to practice in that Court. Immediately Mrs. Lockwood rose and moved the admission of Samuel Lowery—a colored law-yer, of Huntsville, Ala.—also, who, she testi-fied, possessed the necessary qualifications. His credentials being properly executed, and no objections being made, Mr. Lowery was sworn in with Mr. Parker both taking the same oath, with hands resting upon the same

"Mr. Lowery was the first colored man admitted to the Supreme Court of Tennessee and the Courts of Northern Alabama.
"We notice that Mrs. Foltz, before mention-

ed, has scored quite a victory in San Francis-co. Having applied for admission to the Hasting College of Law in the State University, the directors refused to admit her, because they believed and determined that it was not wise or expedient, or for the best interests of the college, to admit any female as student therein. Upon this, she in person obtained from the District Court of San Francisco a mandamus compelling the college to open its doors to her. The directors then appealed to the Supreme Court where West Folia pealed to the Supreme Court, where Mrs. Foliz argued her case with such clearness and legal force that the Court decided the question wholly in her favor."

Let Us Have Peace!

BY LITA BARNEY SAYLES.

To the Editor of the Religio-Philosophical Journal: Thus far in the world's history, war has been the rule and a consequence of the condition of things, and if we look at its permanent results, carrying civilization to the heart of barbarous countries, and spreading a knowledge of the arts of agriculture, etc., and in later years, of the sciences even, into lands thus blest by their conquerors, we shall say that war is sometimes desirable, and has been most useful. The motive of these wars has been merely conquest, but nature avenges such outrage and brings about the conquered, her great compensations of growth and culture!

In the long past war has been unavoidable. because men lived in the lower department of their being, to which the law of force corresponded, and the sweet whisperings of justice and fraternity could not make themselves heard by the masses; but we are growing toward an era when arbitrament shall take the place of the sword—when the wisest shall reason together and find how a satisfactory result can be attained without resorting to the law of force and the shedding of blood. Our fratricidal war in the States was a blot upon the pages of civilization; it should have been arbitrated, and has avenged itself in a financial and moral prostration from which we are

but just recovering. As in the history of the physical world, so in the realm of spiritual phenomena—spirits came to us, desiring and determined to make themselves and the phenomens known to the world. They just as naturally seized upon any organism through which they could manifest, as we should seize air, rather than water, to breathe. It was a necessity of their work. The less grown or undeveloped part of humanity, is the negative part; as we develop into higher capacities of being, we grow stronger and more positive. We do not yield obedience to the will or opinions of others; we have our own thought, and this renders us more positive than when we had no individual conclusions of our own, but depended on those of our superiors.

It was to this ungrown, and therefore mostly unbiased element, that spirit-control came. A lack of growth does not necessarily indicate wrong doers or wrong doings, but it first means the childhood of the race; and children having no guardians to watch over and control them, are more apt to do foolish or even wrong things than adults. Also the influences that could control such mediums, would nat-urally be more or less child-like or undeveloped, and given the determination to make themselves manifest, the childhood or undevelopment of both spirit and medium, the incredulity of the masses that it was intended to convince, the delicacy of the conditions which we know to be necessary to a revealment of the Spirit-world through matter, and we have very good reasons for the likelihood of trickery and chicanery of both spirit and medium; but primarially, I believe of the spirit, who, knowing his ability to sometimes produce the phenomena, still finds failures quite as much the rule, and takes the condition of darkness to manifest in. in order that he may control his medium to do the thing that he, at this time, fails to do. Many mediums are more sinned against by the Spirit-world than sin of their own deliberate intent. Few would dare subject themselves to the odious charge of being caught in paraphernalia, if they were fully themselves when they prepared with

Now, war has been necessary to bring these spirits to terms; to show them that they can-not longer mix up their realities and cheats. with her Miss Angle King. The Michigan It has been a war of emancipation for the mebar received Miss Ella A. Martin and Miss diums, if they would only understand it. It

has been a war against the powers of darkness, and to let in the powers of light. It has not been against mediumship—heaven torbid! Its purpose has been to place mediumship upon the high pedestal to which it is entitled. The Remgio Phinosophical Journal has done its work, and we thank it for all the good done. It has, by its forcible examples and ways, created a new and advanced public opinion which says that when public medium's do not desire all fair analysis of action and motive, it is not unfair to suppose that they are conscious of doing something that they wish to cover up. This is a great deal for one paper (struggled against by all the rest of the spiritual press) to accomplish in the short time that its present editor has presided over it. Those live longest, who live best, and according to this adage the JOURNAL and its editor have lived long. Let it lay claim to its laurels and be satisfied with its victory, for the victory is great. We have antagonized sufficiently—let us arbitrate.

But there are other wars that are cruel and unjust: those that would in any way suborn the spiritual convictions of any man or woman; and while approbating the JOURNAL's good work in creating a healthy public opinion of mediumship, many will deprecate its interference with those, who, living in the do-main of the mental, moral and spiritual, do not come to the same conclusions upon some subject, as the Journal It is unwise and unkind to wage war upon such leaders in our ranks, as Dr. Buchanau, A. J. Davis, Drs. Peebles and Brittan, and Henry Kiddle, Esq., etc., who are bright, shining lights, stars of the first magnitude in our spiritual heavens. What if they do not all think with the Jour-NAL and myself! What if some take Christ as their guiding principle and seek to lead their followers up to him, as a great example! We might, any of us, do much worse. There is nothing demoralizing in these teachings, and it is unworthy the advanced position we assume before the world to stoop and cast stones at those whose shoe-latchets, some of us stonethrowers may not be worthy to unloose. This is the way I feel toward these pioneers in our spiritual civilization. I hold them all tenderly in my heart, for I am reminded of a time soon coming, when the dear and rever-end gray heads of some of these must, in the course of nature, go from our sight to rest beneath the daisies, and I would not unneccessarily wound the spirits of these untiring emancipators of their race. They have chosen to work for a faith that was unsavory—for a people that could not understand them for many years—to accept poverty by this choice, instead of a remunerative position in a more favored arena of the world, for they are all men who could have commanded such.

Let us realize what we are doing in heaping obloquy upon those who have been teachers and examples among us, not adding to their martyrdom the drink of gall. Let us love them and keep them with us as long as possible, our good fathers in spiritual things! Let us put aside war, now that the morning star hath arisen—leave off destroying and help to create. The refinements of civilization can only come after the battle hath ceased. "Let us have Peace!"

March 12th, 1881.

Book Notices.

THE DUTIES OF WOMEN. Lectures by Frances Power Cobbe. G. H. Ellis, Boston, publisher; sold by Colgrove Book Co., 40 Madison Street, Chicago; price \$1.00.

Miss Cobbe is an English woman of high standing and ability, a liberal thinker, an actor in reform, an advocate of woman suffrage, a writer of valuable books, and was a warm friend and correspondent of Theodore Parker. This volume is made up of lectures given in London and repeated in Clifton last winter to audiences of intelligent and thoughtful women, on the personal, social and family duties of woman, and her duty as a citizen of the State. Its every page bears marks of the ineight, ability, large experience and fidelity of the authoress. She says:

"It is our task to make society more pure, more free from vice, either masculine or feminine, than ever ... I have seen every year (for twenty-five years) more reason to regard the part hereafter to be played by women in public affairs as offering the best hope for the moral, and still more emphatically, for the spiritual, interests of humanity....

"We are, many of us, in these days wandering far and wide in despairing search for some bread of life whereby we may sustain our souls; some Holy Grail wherein we can drink salvation from doubt and sin. It may be a long quest ere we find it; but one thing is ready to our hands. It is DUTY. Let us turn to that in simple fidelity, and labor to act up to our own highest ideal, to be the very best and nurest and truest we know how, and to do around us every work of love which our hands and hearts can reach. When we have lived and labored like this, then, I believe, that the light will come to us as to many another doubting soul; and it will prove true once more that 'they who do God's will shall know of his doctrine,' and they who strive to advance his kingdom here will gain faith in another divine realm beyond the dark river, where virtue shall ascend into Holiness, and Duty be transfigured into Joy."

SHAKER SERMONS: SCRIPTO-RATIONAL: containing the substance of Staker Theology, together with replies and criticisms logically and clearly set forth. By H. L. Eads, Bishop of South Union.

The Scotsman, a large journal published in Edinburgh, Scotland, has a long notice of this book, from which we extract:

"The volume throws light upon views which are often regarded by many as merely amusing and incredible except by the credulous.In their quiet community where the Shakers have all goods in common, where they sit at the same table, till the rich fields and vineyards, neither marrying nor giving in marriage, like the angels in heaven, and having their numbers recruited only by converts from the world, they form a very peaceful flock. They deny the right of war and of oaths; they hold marriage to be wrong; they believe that Christ has re-appeared, and the new earth begun: that Adam's sin has been atoned; they believe that death is abolished, for decease is only a change of form, which hides the saints from the eyes of the world, but not from the purified eyes of believers, who can hold communion with them. When members join their number, they die to the world, enter the "resurrected order," and no more marry; and husbands and wives become as mere brothers and sisters. Labor is a holy function, and to till the earth a sacred work, and every one follows some manual trade. . . Of this order Elder Eads is a teacher, an authorized expounder of its creed. The volume of sermons is entirely doctrinal, and even to some extent controversi al. Its style is direct and simple, showing

some acquaintance with the literature of theology and popular science, which it not seldom attacks....It is worth reading, as a contribution to religious opinion, as a curious phase of belief-in fact, as a study in the pathology of theology.

UNITED RELIEF WORKS OF THE SOCIETY FOR ETHICAL CULTURE.

A handsome pamphlet from New York, with reports of the Workingman's School, the Free Kindergarten and the Nursing Department, all under the charge of this Society, and an address by Felix Adler its President, showing a good deal of practical and charitable work, well done.

Mr. Adler speaks each Sunday to good audiences, and this union of Sunday meetings with these good works is wise and commend-

We notice that liberal Jews, men of wealth and standing are interested in these efforts, attracted probably by the eloquence of the preacher, who is of Jewish birth. They seem to be Israelites "in whom there is no guile," but who give freely to human efforts which reach wider than sect or class. NATIONAL ANTI-COMPULSORY VACCINA-

TION REPORTER.

This vigorous monthly magazine, edited by Mrs. Hume Rothery and the organ of a National League, comes to us from England full of facts, of forcible protests against "regular" medical tyranny and of reports of meetings of auxiliary Leagues, and of meetings on the Continent, at Stuttgart and elsewhere.

Its aim is to end the legal sanctions to alleged professional tyranny of physicians, who poison patients by vaccination, making the remedy worse than the diseasc. Let us take away all especial vested powers

from M. D.'s, and from D. D.'s, and let medicine and divinity stand or fall on their merits.

Magazines for April just Received.

St. Nicholas. (Scribner & Co., New York.) Contents: Frontispiece—The Lesson on the Sampler: Lost in the Fog; The Smallest Bird in the World; Master Moone; Mystery in a Mansion; My Barometer; Foxy Confucius; The Cochineal; Cross Patch; Karl's April First; The Little Woolly Elephants; Who Told Mother? Disgraced; The Cooper and the Wolves; Easter Card; Crooked Spectacles; Mary, Queen of Scots; A Lesson for Mamma; In Nature's Wonderland; Why; The Peter-kins' Excursion for Maple Sugar; A Race in Mid-Air: Poems by a Little Girl; Phæton Rogers; The Old School-House; The Treasure. Box of English Literature; Mumbo Jumbo; For Very Little Folk; Jack-in-the-Pulpit; Report concerning "A Story to be Written;" The Letter-Box; The Riddle-Box.

The Popular Science Monthly. (D. Appleton & Co., New York). Contents: The Development of Political Institutions, by Herbert Spencer: The Black Races of Oceanica, by Dr. R. Verneau; Physical Education, by F. L. Oswald, M. D.; History of Chronology, by Prof. E. S. Burns; Some Notes on a Doctor's Liability, by Oliver E. Lyman; Origin and Structure of Volanic Cones, by H. J. Johnston-Lavis, F. G. S.; Man and the Vertebrate Series, by Chas. Morris; The Relative Hardiness of Plants, by Sam'i Parsons, Jr.; What is a Cold? by A Medical Man; The Purification of Sewer-Waters, by M. E. Aubrey-Vitet; Mr. Frank Buckland, by Spencer Walpole; The Felicity of Naturalists; Plantation Folk-Lore, by Prof. T. Crane, An Ancient Scientist Sketch of Michel Chasleo; Literary Notices Popular Miscellany; Notes.

Magazines for March not before Mentioned.

St. Louis Illustrated Magazine. (Magazine Co., St. Louis, Mo.) Contents: Sketches of St. Louis; The Cart Before the Horse; Prairie Life in the North; The Awaking; Hobbies; Sam and the Others; Country Life: Arguments Favoring Taxation; Carlyle: Home Lite: Why Uphold a Monarchy? Fashions for March; Editorial Miscellany, etc.



6 MEDALS OF HONOR

Centennial, 1876. American Institute 1879, etc., etc.

OVER 2,000 DRUGGISTS Have recently signed a Statement to the effect that Benson's Capcine Porous Plaster is superior to all 30 6 others.

\$5 to \$20 per day at home. Samples worth 30 ree. Address Stimson & Co., Portland, Maine.

AGENTS WANTED to sell Dr. CHASE'S 2000 RR-CIPE BOOK. Sells at Sight. You double your money. Address Dr. 23 25 30 25

\$66 aweek in your own town. Term and \$5 outfit free. Address H. Hallett & Co., Fortland, Maine, 29 8 81 2

\$72 AWEEK. \$12 a day at home easily made. Costly Outfit free. Address True & Co., Augusta, Maine. 29 8 31 2

WANTED GOLDEN DAWN

or LIGHT on the Great Future in this Life through the Dark Valley and in the Life Eternal, ILLUSTRATED. Sells fast, Pays over

A MONTH FOR AGENTS

Send for circular and terms. Also send address of two or more book agents and 10 cents for cost of mailing, and receive the People's Magazine of choice literature free for 6 months. Address. P. W. ZIEGLEE, & CO., 180 E. Adams St., Chicago, Ill. 29 4 80 10cow



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., 231, Broadway New York. Also by Dr. J. B. Newton. Station G., New York. Sent postpaid on receipt of price, 200. 2018 3918 60W



MRS. FANNIE M. BROWN, Medical, Business and Test Medium, can be consulted daily, except Sunday, from its. in to it is, and from 1 to 5 p. m., Main Street, Williamante, Cosa, Diagnosts of Disease by lock of patient's hair, handled by patient only, \$1.00 and two 3-cent stamps. Five questions answered, 50cts, and two 3-cent stamps. Five questions answered, 50cts, and two 3-cent stamps. Five questions on business with advice, \$1.00 and two 3-cent stamps. Patients treased at a distance successfully by lock of hair.

MRS. CLARA A. ROBINSON.

the well known and eminently successful MAGNETIC HEAL-PH." is located at 2636 Michigan Avenue (3rd house north of 29th St.), where she will be pleased to see all her old pakrons and as many new ones as may require her services. Will treat at her residence, or at residences of patrons. Mrs. Robinson's specialty is, in imparting new vitality to those afflicted with nervous complaints. Will also diagnose diseases through lock of hair. Send for Circular. 26 14 30 4

Clairvoyant Healer.

DR. D. P. KAYNER, The Well-Known and Reliable Clairyoyant,

Eclectic, Magnetic and Electric Physician. Eclectic, Magnetic and Electric Physician, in whose practice during the last twenty-seven years cures of discent 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 advice for the recovery of health, that can be relied upon, should not fall to someth him at once.

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

FEIS:—For Examination and Written Instructions, \$2.00. If medicines are furnished an additional fee will be charged. Besides treating successfully all other forms of disease he makes a specialty of Cancer, Catarrh, Piles and Diseases of Females.

Elsatic Transace, for the cure of Hernia, applied or furnished.

Females.

Elastic Trusses, for the cure of Hernia, applied, or furnished by mail. Address Drawer 134, Chicago, Ill.

Would You Know Yourself

CONSULT WITH A. B. SEVERANCY, 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 to restrain, giving your present physical, mental and spiritual condition, giving past and 'uture 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 diagnosis, 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.

UR ALSO TREATS DISPASSES MAGNETICALLY AND OTHERWISE.

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

WILSON MEMORIAL PICTURES. No. 1.—Grand Stand, with memorial decorations and picture of Emma Hardinge-Britten, Mrs. R. Shepard, E. S. Wheeler and other prominent Spiritualists, taken at Lake Pleasant Camp Meeting, August 23rd, 1830. No. 2.—The Stand and decorations, without the people. No. 3.—Wilson's Last Group, taken with his large tent, a fine picture of Brother 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.

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, Bronchitis, Asthma, Bore Throat, or Masal
Catarrh. It is elegantly printed and illustrated; 14 pages
12mo. 1879. It has been the means of saving 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, Cincinnati, Onio.

137-State the paper in which you saw this advertisement.
27-4tf.

ENSIONS



ARE PAID every soldier disabled in line of duty, by accident or otherwise. A WOUND of any kind, loss of Finger, 10E or EVE, RUP-TURE, if but slight, disease of LUMGS or VARICOSE VEINS give a pension. Undernew law thousands are entitled to an increase of pension. Widows, orphans and dependent fathers or mothers of soldiers who died in the army get a pension. ECOUNTY.—Discharge low wound, injuries or rupture, gives full hounty. Send 2 stamps for copy of Pension and Bounty Acts.
Address
P. H. Fitzgerald & Co.,

29 22 90 Seow

SECOND AND THIRD VOLUMES OF

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 planets progress through successive eras to the present, with the

Law of Evolution of Life, Species and Man; STATING

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, the relations of Spirit and Matter, God and Nature, etc.

Vol. III. discusses 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 itself, and, in that sense, independent of the others; and yet there is a connection and dependence, as of parts to a 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. Firstand Second Planetary Eras.—Action of Kyolution of Water, etc.—Introduction and Use of Organic Life—Third Planetary Era, its Action—Fourth. its Action Law of Evolution of Light.—Development of Continents.—Elimin tion of Minerals—Evidences of Old Continents—Fifth and Sixth Eras.—Development of Surface—Cause of Unlife.—Progressive Life of Globe—Regulation of Climate—Glacial Epoch—Evolution of Stable Conditions and Types—Preparation for Man—Law of Introduction of Eras, Types etc.—Feriod and Conditions of Introduction of Man—Progress Through Seventh Era to the Present—Origin of Life—Procrestive Force—Diety and Man—Office of Man in Nature—Law of Evolution of Species—Evolution of Ama—The Human Race—The Bark-History—Evolution of Ama—The Ruman Race—The Bark-History—Evolution of Aracant Ass.—Evolution of Language—Civilisation and Government in Ancient Age—Religion in

5 vo., vol. I, 527 pp.; vol. II, 565 pp.; vol. III, 361 pp. Price per vol. \$1,75. The 5 vols. to one address, \$5 00 pessage free. For sale wholesale and resull by the Religio-Philesopublishing Rouse. Chicago.

Keligio-Philosophical Journal

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

Terms of Subscription in advance. one 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 heretefore charged fifteen cents per year extra therefor. Hereafter we shall make no charge to the subscriber for postage.

REMITTANCES should be made by Money Order, Registered Letter or Draft on New York. Do not in any case send cheeks on local banks.

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

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

LOCATION: SZ and 94 Losallo St., Northwest corner of Lasalle

and Washington Sta. CHICAGO, ILL., April 9, 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.

Significant Narrations-New Effort of the Spirit-World.

Doubtless our readers have noticed, within a few months, the frequency of interesting extracts we have selected from popular newspapers and given place in our columns; these extracts being narrations of spiritual experiences under various names. The growing frequency of such newspaper articles, even creeping into religious journals now and then, is significant. A popular newspaper is like a barometer, subtilely affected by the atmosphere, only the newspaper feels and obeys the intellectual and spiritual variations in a mental atmosphere far finer and more penetrative than the invisible air we breathe. Unpopular subjects are tabooed and ignored, or only named to be ridiculed or slighted. A little gain in public opinion finds its test and record in a half-decent mention and a semi-respectful allusion in the newspaper. Let the overhated heresy or alleged folly grow reputable and wise in popular esteem, and it finds ample and honorable record, and stout defence by able writers when none is needed.

Spiritualism is not yet popular. Magnet-

ism and clairvoyance are not yet recognized by the learned and pompous conservative. Of all the medical colleges in the world only one of any school recognizes magnetic therapeutics. That high honor belongs to the medical college in New York City, where Dr. Alexander Wilder so ably fills a Professor's chair endowed to teach magnetic healing as a science. All the rest of these colleges will come in at the eleventh hour, but we can wait, and meanwhile we should remember that the wise efforts of Andrew Jackson Davis and his friends have made this Professorship a success. As yet we are safe from the sore perils of popular praise, but we are less abused and more recognized than in the near past. Of this these newspapers give record and bear unconscious testimony. In little weekly journals from the distant byways of the land, and in great dailies from a score of cities we find narrations, well proved and well inserted, of prophetic warnings, strange apparitions, remarkable dreams, singular noises, moving of heavy bodies, wonderful clairvoyance, healing in answer to prayer or by magnetism, tests with spirit mediums, and so on, far more prominent and frequent than ever before. Many of these show ignorance of spiritual laws and want of experience and wisdom, give one a confused impression, and could hardly be fully accepted. To sift and refine needs the experience and insight which only a trained Spiritualist can gain. But they all awaken thought and tell of a coming change. Spiritual knowledge gives the key to these mysteries. To day the world is curiously looking at them, to morrow it will come to us for the key.

Two things are indicated by these many articles on these topics in our newspapers: That many hearts and minds are hungry for spiritual food.

That the people in the Spirit-world, men and women once our friends and the friends of others on earth, are making special efforts to reach and inspire us. This important fact we must not forget or under-rate, and with it must come a deep sense of our duty and our work to help them.

This is not all on one side. We have our part to do. We must welcome these angel guests with wise and warm hospitality. We must keep the ill-disposed or undeveloped at respectful distances, and yet be friendly and sympathetic with them, and

so help these "spirits in prison" out of darkness into light. We must give reverent attention to the gifted and true from the Spirit-world. As surely as we need and crave their help so surely do they want ours as well.

In his fine poem, "The Blessed Dawozel," Dante Gabriel Rossetti, puts into the lips of the spirit damsel in heaven, watching and waiting for the coming of her lover from earth, these words:

"I wish that he were come to me, For he will come; she said: Have I not prayed in heaven?-on earth, Lord, Lord, has he not prayed? Are not two prayers a perfect strength? And shall I feel afraid?"

True prayer is uplifting desire, and this desire, shared with the denizens of the Spirit-world, must unite our souls, prompt us here and there to use best and wisest means, and so bring the boon of spirit-presence and intercourse, linking the two realms in the bond of a common and mutual bless-

Let us do all we can, by spiritual culture, by clean and useful and sincere living, by family and private scances, by helping all good and true mediumship, to open the way for the special effort that the Spiritworld is now making to approach us.

To illustrate the matter of newspaper articles, we give one lately met with in a Maryland journal. In this case the weird story of some perturbed and ignorant spirit who needed some wise Spiritualist to talk with him, learn his wants and help him to a better mood:

A MOCKING GIEL PUNISHED BY HER VICTIM

AFTER HIS DEATH. In a tenement house on the estate of Mr. George Shannahan, near Royal Oak, there lived an old white man and his wife named Jackson. On a different part of the estate in another tenement house, lived a colored man named Jack Skinner. Jack belonged to Mr. Shannahan, but his wife and children were free born. Jack had a daughter named Nannie, after her mother. It was the delight of this girl to make mouths at and mock and torment old Jackson, always taking good care not to let the old man get hold of her. It made him so mad he swore that, when he died, he would came back and haunt her. The war between them was kept up for several years, until Jackson's death. Some time afterwards, while the girl was sitting in her father's house all of a sudden their came down the chim ney a chunk of fire, that fell and scattered over the floor, the coals hitting the girl After that the house, when the girl would be in it, would be pelted with chunks of wood, clods of earth, brickbats, oystershells etc., and no one could see from whence they came, as no one on the premises was visible except the family, and they could find ou nothing about it. They all believed and declared it was old Jackson's ghost. The circumstance created the greatest excitement throughout the neighborhood, and indeed, throughout the country, for person came from a long distance to witness the phenomenon. We once heard a gentleman of unquestioned veracity say he went there determined to unravel the mystery, if possible. He took the girl alone out in the ment, she was pelted there with clods and sticks by some invisible agency, which he could never understand, as it was impossible for any one to be in collusion with her. The mystery never was explained and the throwing and tormenting of the girl continued, until some of her relations came from Baltimore and took her with them to the city, when no further disturbance occurred. If it was old Mr. Jackson's ghost it seemed to have been satisfied with driving her off the farm. It is our recollection that the girl was never seriously hurt by any of the missiles hurled at her. If out of doors, she generally saw them coming before they hit and would dodge them; if in the house, they would strike the hearth the walls or some article of furniture without hitting her. It was not a malicious ghost, but simply appeared to be full of deviltry; it was unceasing in its persecutions, until it succeeded in driving her off the premises. There was an old woman in the neighborhood named Katie Coburn who had the reputation of being a witch and some thought she was at the bottom of the devilment; but she lived some distance away, across a creek, and it is not likely that she could have had anything to do with it. The general belief at the time was that it was old Mr. Jackson's ghost inflict-

The Uncertainarians.

ing on the girl just punishment for her im-

pudence to him in his lifetime.

In a late sermon at the People's Church in this city, where Rev. H. W. Thomas has large and excellent audiences since his emancipation from Methodist sectarianism, he

Another fact of interest to those who care to generalize broadly, and who are interested in studying the course of thought in the church, is found in what may be called the half-way position of many of the religious thinkers of our day. They cannot stand with the old gnostics and theologians and say "We know, we are certain on all points where they affirmed;" nor can they go with the theologians of the present who promulge all their dogmas with so much assurance; nor can they go with the agnostics in saying we know nothing—that all these mighty themes lie wholly beyond our reach. And hence they are content on many subjects to say, "We have not yet reached settled convictions," or "We have not yet formed definite beliefs upon these points." These more modest thinkers have been called by some of the more dogmatic theologi-The Uncertainarlans," a new term out one that not inaptly describes their real position. These "Uncertainarians," as they are called, are by no means men without broad and deep faith. They have positive convictions on many doctrinal points; they may have no doubts as to the existence of God or the divinity of Christ or the immortality of the soul or of after-death rewards and punishments; but they leave a large margin in many things that they do not claim to understand. There are many things that they cannot explain. They confess their ignorance; they confess that they know only in part; that they see through a glass darkly; that in many things life presents enigmas they cannot solve. The future lies before them as a certainty, and they look across the boundaries of time

with hope-hope for all souls; but they

cannot with certainty affirm what the final issue will be. They feel, they know, they affirm that the future cannot be as dark as it is painted in the old theologies; they take out of that future all thought of an angry, avenging Deity; they take from it its deep nits and pits and burning chains; they place over all souls, now and forever, a loving Father and Savior, and then leave all in His hands knowing that he will do a!! things well This mediating school of theology cannot go with the radicals in their denials, nor can it in all things go with the conservatives in their positive affirmations. It can find in the Bible, God's word, but it can not affirm that all parts are equally inspired. It can see in Christ, God's great aton ing nature coming forth in the vicarious ness of love to save sinners, but it canno accept of a penal substitution. This school of thinkers has a positive faith, but it can't believe everything; nor does it claim to know everything, but leaves much for the future to reveal. Much less it can go with those who have no belief.

As the spiritual philosophy and the facts of Spiritualism gain wider recognition, as they will, these uncertain elergymen will more positively, yet rationally, affirm the truths of the soul and the great spiritual realities which rule the world and which abide forever.

"Let us Have Peace."

Such is the title of a communication on another page, from Mrs. Lita Barney Sayles. This esteemed personal friend and correspondent of the JOURNAL, commands our admiration for her readiness to champion her friends; true, it some times renders her unphilosophical and just the least bit inconsistent, but that only renders her the more charming. When she affirms that the JOURNAL has been "cruel and unjust," "unwise and unkind" in opening its columns to kindly but vigorous criticism of some whom she is pleased to call "leaders in our ranks," we know she don't mean to do the very thing she is lashing the JOURNAL for doing, yet she does it all the same, and we thank her

Because a man has a record, extending into the dim past, for good work and wise utterances, therefore we should watch all the more closely what he says, and when he, through the effects of age or environment, takes untenable positions or evolves demoralizing theories, we should not allow the glamour of the past to obscure our judgment of the present. The JOURNAL has no more reverence for senile than for juvenile silliness; no more respect for an unverifiable assumption or an error advocated by a "leader" than for one by a coalheaver or negro drayman; no more sympathy with a whining, shabby, genteel relic who prefers begging and "borrowing" to a manly self support, than for a vulgar, illiterate, untitled dead beat. The JOURNAL maintains as to mediums that each scance must stand on its own merits, and with equal vigor it affirms that each claim set up or theory advanced by "leaders in our ranks," must be judged by itself and not by the past record of its author. The Jour-NAL does not propose to make fish of one class and flesh of another; what is good medicine for mediums is good for the rest

The Journal has opened its columns with equal readiness to both sides in the discussion of the Christian prefix to Spiritualism: its editor counts among his warmest personal friends prominent disputants on both sides of this and other discussions. If there are any two men who hold a higher respect for the JOURNAL and its editor than do Davis and Kiddle, we don't know who they are, and this respect is fully reciprocated; nevertheless it will not on our part, and we hope not on theirs, deter criticism whenever it seems best. Only a few weeks since Dr. Buchanan wrote us that he thought the Journal was improving. This opinion is daily expressed by others, and yet the policy of the paper has not changed, hence we feel that our correspondents are "improving" and coming to better appreciate and understand the Journal and the work it is doing; a part of which work Mrs. Sayles now so cordially approves, and all of which she will approve in good time. We are in no undue haste, and we feel to take things coolly and philosophically, knowing that all good men and women are steadily growing nearer to each other, and that the millennium slowly but surely approaches. The JOURNAL and its editor bide their time, standing firm for all that is honest manly, fair, provable and good. When all is attained worth striving for, but not be-

fore, "Let us have peace." Eglinton-Sham Exposure.

The Boston Globe has a column of sensational matter on an exposure, by its reporter, of William Eglinton, a medium just from England.

The exposer does not expose. He sees too much in the dark, bungles about the medium's way of support in the air, while pretending to float, and shows general ignorance and assurance. Let Mr. Eglinton keep on the even tenor of his way, acting in all honor and sincerity, sitting only under strict test conditions, and we hope his real merits as a medium will make him useful in this country.

Elder Evans-The World's Fair.

In the New York Tribune F. W. Evans makes protest "as a Shaker, a Christian and an American," against the World's Fair | Spiritualism. that may be held in that city in 1883, being closed on Sunday. He says, "Let Catholic. Greek, Protestant, Jew, Turk and all infidels unite to make the site so holy by peace and good will to each other that the Fair shall be a continual Sabbath—an ovation to God and man,"

Materialism and Thelsm -Felix Adler.

A late Sunday address by Mr. Adler, before the Ethical Culture Society, in New York, shows he is not satisfied with materialism. He made a difference between dogmatic materialism, assuming theories as theologians do creeds, and the careful hypotheses of scientific materialism, and said:

The course of my remarks will show that also consider the position of the materialist an untenable one, and that I find ample reason why human beings should be dissatisfied with so limiting, so dwarfing and in the end so hopeless a conception of the universe. Yet I would carefully be understood as refraining utterly from joining in the vulgar hue and cry against materi-

I do not say that a certain species of theism is not consistent with scientific materialism; on the contrary, it is. But that is a species of theism far off, remote from our popular conceptions, a faint, prophetic glimpse of God as the ideal of the worlda God who does not interfere with the ord er of nature. The popular, the tangible conceptions are of a God who does interfere with the crder of nature--who interferes all the time-and against such a God the position of scientific materialism is nega tive, exclusive and avowedly hostile. In the various departments of human knowledge the success achieved was proportional to the exclusion of the idea of God's interference, and the beginning of a truly so entific explanation only became possible after that religious spectre had been ban-

ished..... All the manifold investigations into the structure of the brain have not explained what mind is. Such men as Dubois Raymond and Tyndall have declared that sci ence could not explain it, and their words ought to carry weight with them. They come from those who stand upon the heights of science. They come not from men who have any theological predilections of their own, but from men who are heart and head opposed to theology, but whose opinions come with crushing force upon dogmatic materialism and upon dogmatic theology, for materialism and theology are the reverse sides of the same medal.

THE FAILURE OF MATERIALISM.

The materialist fails to account for matter in the same way that he fails to account for mind; and the mistake which the materialist makes with regard to matter is the same mistake that the theist makes with regard to cause. We know now sufficiently well what cause and effect are for all the practical purposes of life, but when we come to analyze the idea of cause down to its depths we find that it is insufficient to explain the origin of the universe. The very idea of matter implies divisibility. You may take a substance of what original size you please and go on dividing and dividing and dividing it until you can divide no further, even with the aid of a microscope, and the materialist cries, "Stop, there must be a limit some where; we will call that an atom." For the moment I am grateful and say that the above shall be to me that out of which all matter is constructed. After that I reason that the atom must be material and therefore must be divisable. So the old process begins over again, and I ask what is the cause of the first cause and what are the divisions of the last division that you called atom? You may go on until the matter in hand becomes finer and finer, passes beyound the ong the imagination, and at last by an infinite subdivision I come down to nothing, and thus to the instructive conclusion that matter or everything is composed of an infinite accumulation of noth. ings. We do not know what matter is. Materialism leads us to matter as the foundation of the universe; but under that foundation we find a sub-foundation which is nothing. Materialism, therefore, leads us to nothing in every way.

A Fraudulent Slade.

The Democrat, from Mineral Point, Wisconsin has the following:

"A spiritual medium gave an entertainment to a very large audience, at Braidwood, Ill., taking in several hundred dollars. When the people saw the transparency of the humbug they became almost riotous, and threatened violence to the management, a Mr. Slade, who had no license on account of its being Sunday. The party was arraigned for violating the ordinance relating to license, and Slade and his confederates were fined about \$20 each and costs. It is unnecessary to say that the 'mediums' left Braidwood on the first train, after paying their fines."

This Charles Slade has flaming handbills, puts "from New York" in big letters, and tries thus to make money by the reputation of Henry Slade. Look out for him and his

TAKE NOTICE,-All correspondence relating in any way to the business of this paper, should invariably be addressed to the editor or to the RELIGIO-PHILOSOPHI-CAL JOURNAL. Correspondents will please bear this in mind.

Mrs. Lydia A. Pearsall, whose valuable work in the lecture field is quietly done, was at Flint giving the influence and beauty of a womanly life and character to her

Charles A. Andrus is busy on his farm at Flushing, Mich.; will speak occasionally in the summer, and be in the field in the autumn. He is sincere, earnest, and is well known and liked as a speaker.

Mrs. Mary C. Gale has returned from the East, and her address will be at North Lansing, Michigan, for three months. Her sister, Mrs. Sarah A. Walters, of Auburn, N. Y., is with her. Both are inspirational speakers.

Dr. A. B. Spinney was at the Annual Meeting at Flint, Michigan, the 27th, full of life as ever. He is busy with profession. al work and physiological lectures, not forgetting a word in season now and then for

Dr. J. A. Marvin, a magnetic healer, who will be remembered as having beaten the notorious Dr. Rauch, State Agent under the doctors' law, in a suit for violating that law, is in the city and proposes to visit Detroit soon. We commend him to those who would be healed.

The Thirty-Third Anniversary in Chicago.

AN ABSTRACT OF THE PROCEEDINGS.

A goodly number of the Spiritualists of Chicago assembled at the West End Opera House on the afternoon of Thursday, the 31st ult., for the purpose of celebrating in an appropriate manner the 33rd Anniversary of modern Spiritualism. The exercises commenced by singing."The Morning Light is Breaking," containing sentiments very appropriate for the occasion, for the morning light has been breaking, is breaking and will continue to break, so long as free and unrestricted intercourse with the Spirit-world is permitted. Then followed an invocation, beautiful and impressive, by Mrs. Samuels; then a duet by Mrs. Mahon and Mrs. Babcock, which was well received by the audience, after which Mrs. Samuels took the stand again and delivered a brief but effective address, taking for her main subject "The 33rd Anniversary of Modern Spiritualism." She alluded to those noble pioneers who came forth boldly and undauntedly at an early day for the purpose of giving Spiritualism an anchorage in the world-A. J. Davis, Lyman C. Howe, Warren Chase, E. V. Wilson, Acsha Sprague, and others, referring in eloquent language to their struggles and efforts to promote our glorious cause. They held, as it were, the treasures of the Spirit-world, which could not be bought, but which they disseminated freely. They and hundreds of other pioneer workers and mediums, received the gifts of the spirit as naturally as the sweet dews descend to the earth, or the mist rises to the clouds. This gift of the Spirit-world-this message from the immortals-was designed for all mankind. She alluded to the sages, poets and wise men of the past; to the progress that was being made; to the extreme foolishness of those who are bound or tethered by creed, and who say, "I will believe just so far and no farther will I go." "What has 1800 years of Christianity done for the world?" she asked. "Look around you and behold the crime, the evils, the penitentiaries of this State full to overflowing; behold the paupers that fill your poor houses, the misery, ignorance and wretchedness that prevail, and for which the Christian religion has found no remedy."

Mrs. Ashton then favored the audience with a song, after which Mrs. Samuels remarked that the spirit, Samuel Maxwell, who labored so long and faithfully in this city, was present, and desired to apprise his friends of the fact. Crawford Eaton. who passed to spirit-life about two years ago, was also present, and desired to make himself known to those assembled. He is working still in the grand cause of Spiritualism, and he came with a message of love. She then alluded to two spirits who presented themselves, Reuben Green and Ambrose Burnham, who were deeply interested in the spiritual cause, and who are at the lyceum and mediums' meeting each Sabbath. They were recognized by several

Mrs. De Wolf, trance and test medium. then took the floor, and commenced by repeating the old aphorism, "There is nothing new under the sun." She said that man only grows to a knowledge of law. God is not new, and humanity is not new; and Spiritualism coming like an infant, just getting out of its swaddling clothes, just standing upo n its feet to day, and sending its penetrating voice into every country, and entering the hearts of the people, is not new. Angels have always tried to manifest themselves, and even in past ages succeeded in doing so. Spirits came with messages freighted with love. The mother could not be happy in heaven, though surrounded with all of its brightness and glory, unless she came back to strengthen the hands, brain and spirit of the ones she loyed here. Through all the past the law of spirit-control has existed, and at one time in the world's history it was far more marked and potential than at the present timeeven when Christ came back from his heavenly home with words of peace. Philosophers came before him bringing fruitage fresh from the altars of the spirit, with which to feed the hungry souls. In celebrating this the 33rd Anniversary of modern Spiritualism, if we enter thoroughly into its spirit, we must celebrate every day through the entire year, because Spiritualism is true, and always will be true—it only requires adequate growth of the soul and the spirit that each one may keep pace with its progress and rapid development. She concluded by saying, "In the hands of the angels I leave you."

Mr. J. B. Crocker then took the stand and spoke earnestly and enthusiastically in reference to the grandeur of the change that had taken place during the past 38 years. To crown the glory of this new dispensation we have inspiration, the raps and other manifestations of a rational Spiritualism, which brought us something new. Spiritualism came to wipe away the fear of death and bring proof of the immortality of the soul! It brought with it a lofty inspiration that led man to look into his own being, and discover down in his own nature absolute riches. It does not stop with just merely the alphabet; advancing, it explains the nature of man and his relation to the universe. Shall we not rejoice and be glad? Have we not a divine philosophy, which is not the result of superstition, and which will stand the light of reason and investigation? It challenges the intellect, the powers of the reason, and the intuitions of the soul. It is not in its methods of actions far off-it is here in Chicago; you have not got to look back

eighteen centuries to catch a glimpse of its divine light, and to receive the influx of its soul-elevating inspiration. His remarks were well received.

Judge Holbrook then read an excellent address, which we hope to be able to give in full to our readers soon.

Mr. Giles B. Stebbins, a veteran worker in the cause of Spiritualism, and who is universally esteemed for his many sterling qualities, happening to be present, was called upon for a few remarks. He spoke as follows, giving briefly an incident that occurred in the early days of Spiritualism:

Hon. George Thompson, of London, a distinguished member of the British Parliament, was staying at the home of Isaac and Amy Post, in Rochester, and went with them at a seance where Leah Fish, the eldest of the Fox sisters, was the medium. When his turn came he asked for any Hindoo friend (he had visited that country on public business), and the raps indicated their presence. He asked if a name could be given and the raps called for the alphabet, when a gentleman took pencil and paper to note down the message as each letter came, and the result was: 'd-w-a-r-k-a-n-a-th-t a g-o-r-e e.' He read off these letters and Mr. Thompson and the rest thought them nonsense, but fortunately Mr. Thompson took the paper in his hand, took in all the letters by sight, and so got their sense. In great amazement he cried: 'My God. Dwarkanath Tagoree, is that you?' and a shower of raps came in response. For over a halfhour he asked questions and the raps gave answers, all correct, as he said, and all tests of spirit-intelligence. Years after he became a Spiritualist, and his daughter, Mrs. Nosworthy, is well known in London as a Spiritualist now. I give this fact as told me at the time by an intimate friend who was present.

Mrs. Maude Lord, the medium, said that the commemoration of this day carried her back, far back in the past; as many as eighteen years ago her mediumship brought her prominently before the public-not under conditions then as favorably as now, for many times the surroundings were very unpleasant. Then many who were investigating, would do so secretly; they did not dare to acknowledge to the world that they had been to consult a medium—they would slip in and out of the back door! Mrs. Lord's experience has been of the most startling and interesting character. In the early days of her mediumship, she was controlled to give tests in the French language, though she could not in her normal state speak or understand a word of it. At the close of the afternoon session, she gave many extraordinary tests, all of which were acknowledged to be correct. She is a general favorite with all classes.

EVENING SESSION.

invocation by Mrs. Samuels, followed by a duet by Mrs. Townsend and Mrs. Mahon. Mrs. Emma A. Nichols then improvised a poem, which was greeted with enthusiastic applause.

The announcement had been made that Mrs. Nettle Colburn Maynard would deliver an address in the evening, but unfortunately she could not be present on account of sickness. She sent her warmest congratulations to the audience through Mr. Westover, who made a few remarks, and who pronounced her one of the most remarkable women of the present age. All her life has been earnestly devoted to this cause. Her brain is clear and incisive, and her intellectual power and vision wonderful. He did not believe that there was a medium flying to-day, who could excel her in the wonder of her conceptions and beauty of her expressions. Of course the audience missed a rare treat in not having an opportunity to listen to her. Then followed appropriate remarks by Mr. Stewart. and a song by Mr. Williams, when Mrs. Hattie Davis stepped to the front and read an Anniversary Poem written by her husband, Dr. Ambrose Davis. Miss Nettie Bushnell also read a poem by "Ouina."

It was then announced by Mr. N. J. Morris that Mrs. Simpson was sick, and could not be present. This was a great disappointment to the audience, who anticipated a rare treat through her excellent mediumship. Mr. Morris stated that he had during the day called on Mrs. Kate Blade, the slate. writing medium, and while sitting at the table with her for a communication, he saw clairvoyantly some flowers, and on withdrawing the slate from under the table, to his great suprise he found upon it a tea rose. carnation pink and pansy. The following communication was then written on the slate by the medium's control, Yonondjo:

"The good spirits bless all who are working in the holy cause. Keep on, all ye that are faithful. A few years more will place all mediums and believers in Spiritualism above suspicion. You have worked faithfully. Skiwaukee is with his medium, who is very sick. I know his feelings, and will say, we send loving greetings to all true mediums."

THE FIRE TEST.

Mrs. Suydam-Townsend then stepped forward, and under control announced that she would give what has been designated as the "fire test." A common kerosene lamp was on the stand before her, in full blaze. She handled the chimney with perfect impunity, rubbed it on her face and arms; held her hands and arms in the full blaze of the kerosene which was poured upon the stand and ignited, and as a further test put burning tapers in her mouth, yet she was not burned in the least. The test was a success, and created a decided where it is to remain, and where its merits alone can influence the purchaser. Messrs. Marchal & Smith deserve the remarkable success that this liberal scheme has brought. It adds another to the many obligations that lovers of the Piano are under to this enterprising firm which during the past twenty years has been forement in every liberal enterprise. Those who think of purchasing, should get their catalogue, it gives information which protects the purchaser and makes deceit impossible.

sensation among the large and intelligent audience who had assembled to witness the evening exercises.

Mrs. Maude Lord then came forward, and after briefly addressing the audience in her peculiar vein, which is always interesting, she stepped from the stage and for a few moments gave test after test, to those who were total strangers to her.

The hall was crowded to its utmost capacity; in the evening not even standing room could be had. The admission fee of twenty-five cents realized quite a fine sum.

Laborers in the Spiritualistic Vineyard and Other Items of Interest.

Mrs. C. Fannie Allyn speaks in Flint through April and May.

Mrs. Stillman, M. D., and Mrs. Barnard, of New York, are in town.

Mr. Rudebush and Mr. Emmett Densmore have been spending a few days in Chicago.

W. E. Coleman writes that Mrs. Watson is lecturing with great success in San Fran-

Prof. Milton Allen is located in Altoona, Pa. He will accept calls to lecture in the vicinity. Mr. S. B. Nichols writes: "We had a grand

celebration; large hall full, and fifty had to stand." Dr. Charles Warner, a young clairvoyant

and magnetic healer, is well spoken of at Vassar, Mich. J. H. Burnham, of Bay City, well known as a liberal speaker, was at Flint, Michigan, March 23rd to 28th, in full health and pow-

er for work. MR. FRANCE.—By their request we state that this materializing medium and his agent, "are obliged, for the present, to cancel all engagements for scances."

Jacob Wilbur, of Greenville, Mich., is a converted Advent preacher—a Spiritualist -a man of character, whose address at Flint was heard with marked interest.

D. C. DENSMORE'S PHOTOGRAPH.-We have to thank M. B. Sprague for a fine likeness of this good friend, who has gone to the angels whose "Voice" he edited while in this sphere.

G. B. Stebbins will speak at Worcester, Mass., Sundays May 1st and 8th; at Providence, R. I., Sunday May 15th; at East Dennis, Mass., Sunday, May 22nd; at Stafford, Ct., Sunday, May 29th.

"MY CREED."-Hudson Tuttle's fine poem on page six is worth reading, not only for its merits, but because it is the poetic rendering of his own life in which its ideas are

Dr. McLennan, the magnetic healer, was acquitted, under instruction of the Court, The evening session was opened with an | in San Francisco, Cal., March 21st, of the charge of violation of the Medical Law of

> Hon. James H. White, of Port Huron, a man well known in public and political life, has the manhood to avow his convictions as a Spiritualist, and so wins the respect due to courage and ability. He attended the Annual Meeting at Flint.

> Mr. E. Duncan Sniffen, one of the most popular advertising agents of New York City, finding his offices inadequate to accommodate his rapidly increasing business has fitted up the first floor of the Mercury building at No. 3 Park Row, where his customers will find him as ready as heretofore with increased facilities, to supply their wants.

Zusiness Zotices.

To the lower orders, all smells are alike; it is the sweeter, cleaner, purer, that enjoy Dr. Price's rich perfumes—perfect flower odors.

IMPORTANT TO TRAVELERS .- SPECIAL INDUCE MENTS are offered you by the BURLINGTON ROUTE. It will pay you to read their advertisement to be found elsewhere in this issue.

The Positive and Negative Powders cure all diseases. Price \$1.00 per box. See advertisement.

STRANGE that persons will use worthless flavor ing extracts, when natural flavors like Dr. Price's Flavoring Extracts are to be had.

SEALED LETTERS auswored by R. W. Flint, No 1327 Broadway, N. Y. Terms: \$3 and three 3 cent postage stamps. Money refunded if not an wered. Send for explanatory circular. 21-23tf

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.

Unquestionably, in strength, purity and health-fulness, Dr. Price's Baking Powder takes the lead of any other in the United States, no alum.

THE WONDERFUL HEALER AND CLAIR YOYANT.—Disgnosis 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, MES. C. M. MORRISON, M. D., P. O. Box 2519 Boston, Mass.

A SUCCESSFUL EXTENSISE.—The celebrated Piano House of Mesers. Marchal & Smith, whose advertisement appeared in the issue March 19th, of this paper, have recently started an enterprise in Planos which is proving a great success. A beautiful plano with everything that goes to make a complete and elegant outfit for the parlor and the player, is put in the home of every-one who wishes to buy. Perchasers are relieved of all vexations and troubles, expenses and risks by having an instrument placed in their own home for trial where it is to remain, and where its merits alone

WILBOR'S COD LIVER OIL AND LIME. - The great WILBOR'S COD LIVER OIL AND LIME.—The great popularity of this safe and efficacious preparation is atone attributable to its intrinsic worth. In the cure of Coughs, Colds, Asthma, Bronchitis, Whooping Cough, Scrofulous Humors, and all Consumptive Symptoms, it has no superior, if equal. Let no one neglect the early symptoms of disease, when an agent is at hand which will cure all complaints of the Chest, Lungs, or Threat, Manufactured only by A. B. Whinor, Chemist, Boston. Sold by all druggists.

CLAIRVOVANT 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.

CUBES EVERY CASE OF PILES.

Spiritual Meetings in Brooklyn and New York.

BROOKLYN, N. Y—Conference Meetings every Sunday S F. M., in Novelty Hall, 511 Fulton St., near Flatbuch avenue, Brooklyn (N.Y.) Spiritual Fraternity holds Sunday Services in Novelty Hall, 511 Fulton street, near Flatbuch avenue, every Sun ay an 10 ½ A. M. and 7½ P. M. Speakers engaged; April J. Frank Baxter. Conference Meetings every Sunday at 3 P. M. April 10th, Hon. Phillip More, of Olympis, Washington Torritory.

April 17th, "The Salvation of the Soul," Prof. Henry Kid-April 24th, "The Higher Aspects of Spiritualism." Mrs. Hope Whipple. April 2rd, Brs. A. E. Gooley, M. D., New York Cro., S. B. NICHOLS, P. emment.

BROOKLYN EASTERN DISTRICT FRATERNITY meets every Sunday evening, as 7 % P. M., in Letham Hall, 8th et., near Grand.

NEW YORK CITY.—The Second Society of Spiritualista hold revolces every Sunday, at Cartier's Hell, 23 East 14th Street.

NEW YORK CITY.—The Harmonial Association. Free Public Services every Sunday morning, at 11 o'clock, dn Steck's Musical Hall, No. 11 East Fourteenth St., near Fifth Ave. Discourse every Sunday morning at 11 o'clock, by Andrew Jackson Davis. NEW YORK.—The New York Spiritual Conference, the oldest association organized in the interest of modern Spiritualism, in the country, holds its sessions in the Harvard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5 p. n. The public invited.

P. E. FARNSWORTH, Secretary.

Address Box 4400 P.C.

Lassed to Spirit-Life.

At Ames, Iowa, Feb. 5th, A. E. HUNGERFORD passed to spir it-life, aged 76 years.

Passed to spirit-life, March 15th, 1931, Mus. Ettza Math-EWSON, sgcd 79 years. The faneral washeld in the Universalist church, at Upper Liste, N. Y. Dr., J. G. Fish, tranco speaker, delivered the discourse, which was listened to with much interest. Rev. R. O. William, pastor of the church, assisted in the services. L. D. ROUSE.

Zew Advertisements.

Piles. Homeopathic Remedy.

A Specific Cure which has never failed in 12 years practice. Send for pamphlet. £9 G 9 S. DAVIS & C.). SS Arcede, Cincinnati, O.



20 Gold and Silver Chromo Cards with name, 10 cents postpaid. G. I. REED & Co., Nassau, N. Y.

VOICE OF ANGELS.

8 pages, published at No. 5 Dwight Street, Boston, Mass. the lat and 15th of each month. SPIRIT L JUDD PARDEE, Editor-in-Chief.

D. K. MINER, Business Manager, D. C. DENSMORE, Amanueusis and Publisher. Price yearly, Six months, .75

Three months. . . .40 Single conies. .08 The above rates include postage. Specimen copies sen s free on application at this office. All letters and communications (to receive attention) must be directed, (postpaid), as above, to D. C. DENSMORE,

"LET THERE BE LIGHT."

A Fountain of Light Dedicated to Light Seekers.

SUBSCRIBE FOR IT.

To all Friends of Truth:

We send greeting and ask your co operation with us in the cause of Humanity; sects or creed, or no creeds, if you are a human being, ou have a soul, a never dying spirit, and area part of the great throbbing world, therefore, you are our brother; we take you'by the hand and ask you to aid us in the circulation of "A Fourtain of L out," published weekly, and is offered to the reading publics t the low price of ONE DOLLAR PER YEAR; light and knowledge must banish superstition. We sak your expression, and, also your aid, by subscribing for the paper. It is not that money may be used, but that truth, justice, love and mercy may abound. Mrs. M. Merrick having more means thus is necessary to the material wants, has thought best to uses part of it in the spiritual enlightenment of humanity, and has used her efforts in this direction. It is reform that the world needs, and we must begin at the foundation and build unward, therefore we take a platform broad enough to contain the whole world, and that is "Love to Humanity." Yours in truth,

MRS. M. MERRICK.

Publisher.

Address. TO ALL FRIENDS OF TRUTH:

MERRICK HALL, Quincy Illinois. Send for sample copy.

We will send an extra copy for everysix subscribers.

We your influence in the good cause.

30.6 9



WASHING CLOTHING and everything else, in Hard or Soft Wa-

ter, without danger to fabric or hands Saves Labor, Time, and Soap, amaxingly, and is of great value to housekeepers. Sold by all Grocers-but see that wile Commterfelts are not urged upon you. PRARLINE is the only safe article, and always bears the name of JAMES PYLE, New York.

MRS. ANNA CONNELLY'S Improved Redemption.

The Only Great Hair Restorative in the Market Without Load, Silver, or Sulphur. Without Lead, Shver, or Sulphur.

It is wattented to restore the grayer havin three days to fis origin alcolor. Hatops the hair from failing, and makes it grow. Caresall scalp diseases, numbers etc.

Lurge patheses, that will last you one year. \$1.0, the powders to make eighteen owner, post-paid to any address on receipt of \$1.00. Send for circular. There is no trouble or expense in making.

Address.

MRS. ANNA CONNELLY.

236

Hond Street. New York.

GRAPE VINES.

T. S. HUBBARD, Fredonia, N. Y.

MRS: MADSON, TEST AND TRANCE MEDIUM.

87 Huron Street.

In Basement

ALOT of Peach, Peac, Apple and Cherry Trees and exist Fruit Plants at bottom price. Prices Free. Mention this paper. R. S. JOHNSTON, Stock-ley, Dol.

Babbitt's Lamp Shade!

Beautiful and coothing to eye and nerves being of a luminous blue which effects the destructive effect of artificial light. Its inventor, Dr. E. D. Babbitt, is author of Principles of Light and Color, Health Manual, Religion, etc. Price postpaid for the Principles of Light and Color, \$1. Manual of Health, \$1. Religion, \$1.50 Lamp Shade, 25 cents. For Shade holder 15 cents Send for circular. Greatterms to agents BABBITT & CO., 5 Chinton Place, New York.



ORGANS 130 to \$1.00; 2 to 32 Stops PIANOS 125up, Paper free, Addres, DANIEL F. BEATTY, Washington, N. J.

THE CONFESSIONS

EX-OPIUM-EATER,

How to ged CURED in a few weeks of Opium, Morphine and Chloral Eating, MAILED FREE. Address DE J. C. HOFFMAN, CS5 Oak Street, Chicago, Ill.

CURED WITHOUT MEDICINES I. Prof. Fairbonks, the Eccr, is making wonderful cures with his

VITAL MAGNETIZED PAPER.

If you are going from Chicago to any point in Northern Illinois, Northern Iowa, Nebraska, Colorado, Wyoming Utah, Neyada, 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 prominent 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

SEED CORN.

Taking the best corn I could find. I have attempted to, by selection and crossing, bring out all the desirable qualities, and as far as possible make them permanent. This is the seventh year of selection, and the third since the result was considered worthy of being offered for seed.

This corn is deep yellow: ears from 26 to 31 rowed, not rough like hackberry, easily broken off at husking; stalk large at the but, and not growing very tail, is able to resist strong winds; matures early for so large a variety (September 15th); is rece from suckers. I regard, under best culture, 100 hushels of shelled corn per acre as quite possible to obtain. The cold winter has destroyed the vitality of all corn put in cribs in a damp condition, and there will be a great demand for read. My corn was left to mature on the hill; the best ears carefully selected and dried so as to insure perfect vitality.

hill; the Dear ears unreadily second and appropriet vitality.

I advertise thus early that farmers may avail themselves of freight rates, and not by waiting till the last have to order by express at several times the cost. Price \$1.50 per bushel (shelled) and 20 cents extra for new "A" sacks. As I have never been able to meet the demand, those who desire seed should order early.

INTIDICAL TITIPLE.

HUDSON TUTTLE. Berlin Heights, O.

MAGNETIC SPRINGS, GRAND HAVEN, MICHIGAN,

W. PAINE, M. D., PROPRIETOR. Will be open by the first of May in connection with the Cutter House, for the reception of all cases suffering from Chronic Discases. The great power of this water over discase in connection with Frof. Paine's Ozone and Antiseptic treatment, renders this place the best Sanitarium in the world.

Depot for Prof. Paine's Catarrh Vapor, Anti-Septic Pills and Liver Renovator Pills.

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 loxury and most potent curative agent. Nearly all forms of Disease Rapidly Disappear Under Their Influence 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 Thormal Bath, as siven by us, is par excellence in Reryous 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

Agents for the Religio-Philosophical Journal.

NOTICE TO OUR SUBSCRIBERS AND PATRONS

IN ENGLAND. I.A. ENGLAND,

I.A. MORSE, is synt for, and will receive authoritions for the paper at 15 chillings per year. These descring to anoscribe can address Mr. Morce at his residence, 53 Sigdon Road, Dakton E. London, Ecgland, Mr. Morce has for sale all the Epititusi and Reformatory Works published by the Relicio Philosophical Publishing House. Also James Burns, 15 Sauthampton, Row High Holburn, London, W. C. W., H. Haurison, 38 Great Russil St., London, And Thos. Blyton, 53, Sigdon Road, Mackney Downs, London E.

HERMAN SNOW'S PACIFIC AGENCY

All Spiritualists and Reference on the Pacific Slope can be promptly supplied with the publications of the living to-first court. A Publication of the living to-first court. A Publication of the living to-first court of the property of lowest prices by sending to Herman Snow, San Francisco, that Mrs. Snow has a rance at the Spiritualist meanings, seing acid at Ixora Hall, 757 Mission Street, where parties will find the paper and subscriptions taken for same.

SAN FRANCISCO DEPOT FOR SPIRITUAL LITERATURE

And agency for the poper will be found at Albert Morton's, 230 Market St. He will take subscriptions for Journal and orders for books.

ST. LOUIS, MO., AGENCY.

The Liberal News Co., 630 N. 5th St., has the paper for sale and will supply Spiritual and Reformatory Works published by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE PHILADELPHIA BOOK DEPOT AND AGENCY.

DR. J. H. EHODES, 439 M. Sth St., Rees containly on hand coples of the paper and Works on the Spiritual Philosophy Street of the Area Day, Street of the Area Day, Street, C. News Stand. And The Lentin News Stand. 25 Chestant St. AGENCY AT DETROIT, MICH.

AUGUSTUS DAY, 78 Bagg St., receives subscriptions for this paper. Also heaps a large assortment of works on Spiritualism for sale or circulation. CLEVELAND, OHIO, AGENCY.

THOS. LEES, 105 Gross St., receives orders for subscriptions to the paper and can furnish the Spiritual and Liveral Works published by the Religio-Philosophical Publishins House. GALVESTON AGENCY.

Parties desiring to purchase single copies or to subscribe for the paper or obtain Works on the Spiritual Philosophy, may, if they wish, address or call upon J. D. Sawyor and Co., Gaiveston, Texas. CINCINNATI, OHIO, NEWS CO.,

Have copies of the paper weekly and will accept subscriptions and book orders. AMERICAN NEWS CO., NEW YORK.

Can supply copies of the paper either at wholesale or re-fail. SACRAMENTO AGENCY.

W. A. and C. S. HOUGHTON, 75 J. St., supply copies of the paper and are prepared to take subscriptions. WASHINGTON, D. C. AGENCY.

J. L. ASHEY, 1705 Pennaylvana, Avc. Has copies of the paper weekly and will accept subscriptions and book orders.

M. W. WAITT & CO., have copies of the paper weekly and will accept subscriptions and book orders. SALT LAKE CITY AGENCY.

VICTORIA, B. C., AGENCY.

Parties wanting to subscribe for the paper will call on Wm. Thomas Harris, Salt Lake City, Utah., as he has copies for sale. Can also fill orders for Spiritual and Missellancous Works.

NEW YORK CITY AGENCIES. S. M. HOWARD, M Fast igh St. and W. S. BARNARD. St W. Strost, are supplied with the paper, also take subscriptions and fill orders for Spiritual and Liberal Works.

ADAIR and DROWN keep the paper constantly for sale and receive subscriptions. LEAVENWORTH, KAN., AGENCY.

PEORIA, ILL, AGENCY.

Persons desiring to see copies of and subscribing for the paper can do so by calling on David Putney. 122 N. 5th St., Leavenworth, Kan. MINNEAPOLIS, MINN.. AGENCY,
Miss SUSIE M. JOHNSON. 409 Niccolett Avenue, can
furnish copies of the paper and take subscriptions, also can
fill orders for Spiritual and Reformatory Works.

DAKOTA BOOK DEPOT AND AGENCY. Parties in the extreme northand west will find copies of the paper at B. L. Winston and Co.'s. Mandan, Dakota, also subscriptions taken and orders filled for Works on Spiritualism and Reform.

ROLLING PRAIRIE, WISCONSIN. AGENCY. Copies of the paper on file and subscriptions taken by L. L.

JACKSON, MICH., AGENCY. Z. S. MOORE, has the paper for sale and will take subscriptions.

HOUSTON, TEXAS, AGENCY.

The paper is for sale at G. W. Baldwin's, and subscriptons received. BROOKLYN, NEW YORK, AGENCY AND BOOK DEPOT. I. ROSENSTOCK, Fulton St., opposite car stables, has for sale and will receive subscription for the paper. Will also furnish Spiritual and Liberal Works nublished by the Balligio-Philosophical Publishing House.

WHITE PIGEON, MICH., AGENCY.

T. E. CLAPP. P. M., will receive subscriptions for the

AGENTS WANTED for the Best and Fastest Selling APictorial Books and Bibles. Prices reduced 35 per cent.

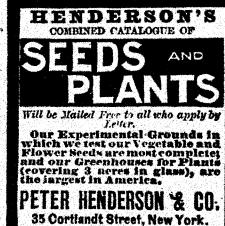
29 26 31 25 National Publishing Co., Phila., Pa. FREE Samples and Catalogue of the beat self-ing articles on earth. WORLD MFG CO., 122 Nassau St., N. Y. 29 15 30 14

FREE Samples and Catalogue of heat sell-ing articles on earth. World Mfg Co. 122 NASSAU NY. N. 1.

ALeading London Physician Establishes an office in New York for the Cure of Epileptic Fits.

(From Am. Journal of Medicine.)

Dr. Ab. Meserole (late of London), who makes a speciality of Epilepsy, has without doubt treated and cured more cases than any other living physician. His success has simply been aston shing; we have heard of cases of over 20 years' tranding, successfully cured by him He has published a vaineable work on this disease, which he sends with a large bottle of his wonderful cure tree to any sufferer who may send their express and P. O. address. We advise any one wishing a cure to address Dr. AB. MESEROLE, No. 26 John St., New York.



20 24 30 10

The Ladies in the Homes of the Presidents, the most interesting book of the Manager published. A History of avery Administration from Washington to the present time. Includes much White House of the Personal and Private history never before published, address. White House, BRADLEY & CO., No. 66 N. Feurth St., Phila., Pa.

Poices from the People. AND INFORMATION ON VARIOUS

SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

My Creed.

BY HUDSON TUTTLE.

To pass along the way of common life, With patience doing what I find to do, Avoiding hatred and the breath of strife, To Right and Justice striving to be true;

To bear the burdens that are mine to bear, Accept the duties of my lot and place, The world against the right to calmly dare, And error from any path strive to efface;

If I have creed, then this is creed of mine, For I regard it as of smallest worth, Though I receive and every creed combine, If doing, in my soul receive not birth.

My brother may believe or not believe; May how at Christian or at Moslem shrine. I will not at his adoration grieve Nor ask that his belief be like to mine.

Above the tempest of conflicting creeds
A Pharos Light burns through their cloudy

nights,
A noble purpose answers all our needs,
And surely guides us to the heavenly heights.

Law is God.

Law is God, the creator, operator and dictator of the universe. Law is the life of the universe. A living universe, self-creating, self-operating, selfdictating, its own God, and besides whom there is none else! It is quite common to decide in regard to all operations of law resulting in the incidents and accidents of every day life, "Well, so mote it be, since 'lis the will of God," when if we would but inquire into the matter we could not fail to trace the links in the chain of cause and effect—another name for law—and if we would doff prejudice, we would be compelled to admit that law is the only God we know, or can learn anything about. It rains! We hear some one exclaim, "Thank God for his gracious mercy in sending the refreshing shower on the thirsty earth!" Or if the land be already flooded and the rain still beat upon us, all around us, we hear tructful worshings of a peraround us we hear trustful worshipers of a per-sonal delty saying, "We must try to submit cheer-fully to the will of God." Now, who doesn't know that the rainfall was entirely due to the heat sent out to us from the sun—to the prevailing currents in the atmosphere, and to the laws controlling the evaporation and condensation of water. These laws we may not be able to fathom, but so far as we can observe or learn of them, they are self-existing and self-operative. We have no evidence of any power or skill aside from law or laws, whether considered as a unit or as an infinite variety of individual laws acting in unison. As it is with the rain, even so is it with all that comes under our observation or in the power of our thought; all is the outgrowth of law and altogether subject to law; and if this universal living law is not God, we, at least, have no reasonable grounds for belief in any other; no proof of another, nor indeed is there any use for any God other than law. The Law-God is the one to which we, unconsciously, give praise for any of its operations that happen to please our fancy, and the same law it is to which we try meekly to bend our wills when they chance to be thwarted by any of its outworkings, though we may, in our ignorance of the action of the law, attribute all to "the will of God." We will quake attribute all to "the will of God." We will quake and tremble lest we fall to execute the will of God, as though our very existence, with our every thought, were not the result of the same law which we blindly call "God's will." We even talk of man's breaking God's laws! Will it always be so? Will we never see differently? Must we always grope thus darkly? If so, then slas for our ignorance! Echo answers, Alasi alasi

MRS. MARTILLA D. PATTERSON. Rancho, Tex.

Modern Skepticism.

We believe that a great change is preparing in religious opinion, of which...many of our best men know almost nothing. To those who are thrown into the currents of life, it is evident that men's minds are in unusual working, and that the very foundations of religious belief are rotten and shaking. Among all the earnest-minded young men who are at this moment leading in thought and action in America, we venture to say that four-fifths are skeptical even of the great historical facts of Christianity.
What is told as Christian doctrine by the

churches, is not even considered by them. And furthermore, there is among them a general ill-concealed distrust of the cierical body as a class and an utter disgust with the very spect of mod-ern Christianity and of church worship. This skepticism is not flippant; little is said about it. It is not a peculiarity alone of the radicals and fanatics; many of them are men of calm and even balance of mind, and belong to no class of ultra-ists. It is not worldly and selfish. The doubters lead in the bravest and most self-denying enter-prises of the day. It is not an unbelief to be laughed at, or hunted down. It is calm, abiding,

Not much is known of it above; but it under-lies now all the strongest external movements. There are, however, glimpses of it. You see it in the daily diminishing influence of the pulpit, and the increasing influence of the press; in the lessening number of strong and original minds who take hold of theology, and the tone of the men who are leading American thought. It speaks in those strange longings for new revelations, and in the occasional denunciations of the old. New York Independent.

[This, in an evangelical journal of wide circulation, is noteworthy.—Ed.]

A Wonderful Warning.

A reporter of the Globe-Democrat interviewed Mr. Wm. Woolridge, one of the unfortunate men who were blown up on the tow-boat John Means. Mr. Woolridge made the following statement in regard to the accident while being conveyed to his home at Cairo, Ill., upon the steamer City of Helena: About five minutes before the boat blew up, he felt a peculiar chill creep over him, and his frame shook as if with an attack of the ague, and at the same time a voice whispered to him in a distinct manner the words, "Dauger! danger! dan-ger!" He was just debating in his mind whether to relate the occurrence or regard it as a vague hallucination of the brain, when the boat was blown to atoms, and he found himself in the river floating on a portion of the wreck, from which he was taken by some men in a skiff. Mr. Woolridge made this statement in a whisper scarcely audible, being almost speechless, and completely prostrated from the terrible scaldings and bruises he received at the time of the explosion. He makes no claim of being a Spiritualist, and can only attrib-ute the strange warning he received of the coming accident to some cause or mystery in nature that time has never solved.

Tribute to Courage.

To those courageous souls, who, alone and unsided, have been able to face the world's passion unaided, have been able to face the world's passion and inertia; to those leaders of forlorn hopes who have seen glory in the depths of death and have sought it there; to those voices proclaiming in the wilderness the triumphant progress of truth; to those brave spirits whose strength the fires of hell have annealed, not consumed, my soni shall ever render its glad and dutous homage. And If in my later age I might seek the crowning honor of my life, I should seek it with that small, faithful band who have no choice but to utter their faithful band who have no choice out to unter their deepest convictions and abide the issues. Fruitful shall be their pain and privations. They who have sown in tears the seeds of unpopular virtue, shall reap a happy harvest in the good and gratitude of mankind.—Julia Ward Hous in "Modern Bociety." Brooklyn (N. Y.) Spiritual Fraternity.

There was an unusual large audience at our first Sunday afternoon conference, attracted to hear an able and instructive lecture by Descon D. M. Cole upon "Joan of Arc," and the announcement that. Calvin Cooper Bennett, the healer, who

claims to have the power to heat sick persons at long distances, would be present.

Deacon Cole said: "One of the most common facts of history, yet one of the strangest, if we ignore the existence of a power behind the facts, something which gave them leave to be, is the sudden illumination coming to men and women, and even to children, at all points in the world's history. This outburst of power has made the recipients apparently transcend themselves; made them all, uneducated, match and overmatch the proudest intellects of the day; has made profound calculators of cow boys, even of children who could not make figures; made prophets of fools—
there have been a few of these, of whom it was
not said, 'The prophet is mad;' made statesmen
of peasants—those who knew nothing of war, led
armies to victory over the serviced ranks of the
most skilled commanders. Statesmen have been most skilled commanders. Statesmen have been confounded and thrones raised and destroyed by the most insignificant instruments, through the might of spirit-power, which cleared the mind, strengthened the muscles rendered intuition more vivid and distinct, intensified the will, and gave a faith clear and undoubting, the power felt within being its own all-sufficient evidence.

"Not always can we trace progression in this direction, but sometimes we can, and when a sud-den flash of genius has revealed a deliverer, years after-never at the time-we can trace how the years of sullen brooding over wrong have culminated in one supreme moment, when the pent-up lava stream of indignation has burst all bounds, and a man has become a deliverer to his nation because all the might of the years before, unmanifested, has crowded into a sudden explosion. Wat Tyler was only a common blacksmith, brooding for years over wrongs both real and fancied; but one day, his daughter was grossly insulted by a tax collector, and the father struck him dead, and then he found himself to be the leader of the people, defying the king and making the throne tremble. So of Tell; I know his story is apocryphal, but that only proves that men have argued out the proposition I am stating, for themselves, for it is in various forms a declaration that men might so act; and because it is natural for man to act so, they did act. Tell was a patriot, such as you and I might be.

"How many forgotten saviors there have been, those who have stood for the right when wrong was powerful; who have saved people from physical want, ignorance and superstition; men who studied, and thought and thought, as it seemed to them, an endless round, till in an instant they reached the condition needed, and the power came; not growing to the power, but growing able to receive the power that was always existing traiting only for expectly to receive.

ing, waiting only for capacity to receive.
"I speak to day of one of these nation-savers, a peasant girl, poor and ignorant (she was never able to write her name), who emerging from the obscurity of a country village, guided armies, though she had never before seen soldiers, and saved France when her statesmen had failed, ready for all surprises, though she had never seen a camp: bold, impulsive, fearless as the most cour-ageous knight, yet pure and delicate in thought, tender in every act as only an unstained girl can be; a Spiritualist before she had ever heard the word, a prodigy of the time, a peasant, but holding two nations subject to her will; a young girl, but a heroic soldier, often leading where the bravest hesitated to follow; ignorant but confounding the heard. the learned; a medium, but unconscious of it. Spiritualism's first martyr was called a sorceress, deliverer, saint and devil by opposing sides—this wonder among women, Jean La Pucelle, known

as Joan of Arc.
"It is not easy for us to comprehend the feeling of that time in the presence of strange manifesta-tion of power. We have seen so many strange things, one scarcely excites remark. If young girls in those times had attempted to lecture upon law, as I am told Mrs. Richmond did in her youth, she would not have had an audience of grey-headed lawyers for attentive listeners, but judges ready to condemn her for the crime of being inspired. If one had sprung from lowest position and unexpectedly displayed wonderful eloquence and extraordinary fertility of illustra-tion, she would not have been welcomed by large audiences unless to see her burned or hanged. We have exhausted all our surprises and cease to wonder at anything. If we meet one who talks colishly; nay, if he deserves the criticism made of one of our most prominent speakers, he is the biggest fool I ever met," and after we find that in his hour of inspiration, he is a perfect encyclo-pædla of knowledge, a very Bacon in inductive power, knowing all science has discovered, able power, knowing all science has discovered, able to answer every question you can ask, no matter how abstruse, without a moment for consideration, ready to lecture upon Gravitation, the Universal Ether, Genesis of Matter, Laws of Matter and Spirit—anything—we do not wonder, except mildly, we have seen so much, we have forgotten to be astonished, and do not fear nor hate, and unfortunately do not love either.

"God works out his grandest problems before us. We yawn wearly and ask, is that all?" But in the year 1429 when Joan of Arc lived, they had no such experiences as we have to day, and all new powers were considered devilish and terrible. They persecuted because they feared. It was dangerous to know more and do more than others in that day. You can hear the same judgment any day uttered by those who cannot deny the facts of Spiritualism, but deem it enough to look wise and shrug their shoulders, and ignore an unpopular belief, lest they should be damaged in the opinion of others, content to act a living lie, to prevent others going a step further, and calling

hem not merely fools, but 'damned fools.' "Joan cared not for people's thoughts. She was inspired by the thought that she was to be the saylor of France, and when she persisted in meeting the king, she was put to the test of finding him among a large army, and she selected the most insignificant person, and when told she had made a mistake, she still persisted." The aneaker traced her onward progress and the personesser traced her onward progress and the persneaker traced her onward progress and the per-

secutions that followed: "Joan prayed for the deliverance of France, and her life was a consecration of her prayers. It sounds strangely to me to hear Spiritualists sneer at prayer as folly, and deny its efficacy when they claim to know that guardian angels are with them, waiting to help them as soon as conditions will permit. When we are drawn from the influence of surroundings, penetrated by intense desire, stirred to the depths by love or fear, lifted to a condition where spirits can communicate, if they, loving us, desire to help us, is it an unreasonable supposition that they do? The laws of nature are unchangeable. Do you know them all? Condi-tions in which the laws operate are infinite in their variety. No prayer can be answered by violation of law. True! If it were possible to violate a law of nature, even by what you know of conditions, those you know do exist and those that you are also much a law and those that you are also much as a law are also as a law are a law are also as a law are a la that you are sure must exist, you could never be certain that there was a violation of law. Every certain that there was a violation of law. Every true prayer, whether spoken or not, gets answered in some way—not the way we expect mostly. "Joan of Arc prayed all her life. "Soon the angels came, wearing wings," she said; at first they only told her to be pious and discreet, but later on they said that she was to be the savior of France. Her eager questions were answered; she knew her destiny, in part at least, and from that time all her thoughts were concentrated in the worship of God and love of France. We do not find her sweet simplicity of thought changed by find her sweet simplicity of thought changed by her implicit belief in her high destiny. "There is no one to save France but me," she said patheti-cally. 'I would rather stay by my mother's side and spin, but my Lord will not have it so, and I

"She knew she was a medium, though she did not know the word; did not begin to be filled with fancies as to the effect of food and clothing, bid she propose to cultivate passivity and dream out the salvation of her country? Did she perpetually plague the angels to tell her how long petually plague the angels to tell her how long since they had passed from earth, where stolen goods were, to give her puerlle tests, to astonish her friends? She did none of these. Her daily work was done as regularly as ever, but her thought was of something beyond that she was to do. She did not assume to teach others what they should do, but was anxious to know how her work was to be done, to cultivate her individuality so that the perfected sacrifice might be offered to her country. This was her object. She was content to let development take care of itself, to let all conditions group themselves as they might, keeping her destiny clearly in view. Sure of it, she was only impatient for the work to be-

or it, she was only impatient for the work, resulting in the crowning of Charles VII., and the persecutions of the Church: "Once they brought her from her cell to the market place where a stake was erected with wood around it, and a gallery built at a safe distance, where bishops and others might comfortably witness her dying agony, but she, weak and terrified, signed a paper submitting to the judgment of the Church, and she seemed to have escaped; but when she returned to her cell, the voices came again to her, and she declared that she believed they were the voices of holy angels; that she had signed the so-called recantations because she was afraid, but she was not afraid now. So again she came forth, this time certain of her death. The Bishop of Beauvais gave sentence in the hypocritical formula always used, 'Go in peace, Joan, the Church can no longer protect you,' and she was instantly dragged to the pile. you, and she was instantly dragged to the pile. No terror, no appeal for mercy. Scarcely even gentle reproach to her murderers; and clasping gentle reproach to her murderers; and clasping the cross to her heart, her eyes fixed upon a crucifix held before her, and the name of Jesus on her lips. Her ashes were gathered and cast into the Seine, that no trace of her might remain. No trace of her? A statue marks the spot where she was burned. All over France statues preserve the memory of her who saved France, though France refused to save her. Embalmed in the memory, especially of French soldiers, even to this day when a regiment marches through the village of Doursering, where Joan was born, they village of Doursering, where Joan was born, they halt and present arms. As the nineteen years of her life were devoted to duty, so now the mem-ory of her life is to the French soldier an inspira-tion, inciting to duty, to patriotism, to valor. She saved France living and helps to save it still."

Calvin Cooper Bennett, the healer, received some fifty written requests to relieve absent friends who were sick, some of whom he claimed to relieve. to relieve. He read several letters from people who had been helped in this way, and he will be again at our conference, Sunday, April 3rd. Mrs. A. E. Cooley, M. D., will give the opening address on that day.

S. B. NICHOLS. 467 Waverly Ave., March 19, 1881.

Dobson's Answer to Buswell.

Maquoketa Iowa March 24 1881.

Editor R P Journal in Regard to an attack, made against Dr A B Dobson, in the columns of the R P Journal of March 19, by one Buswell of Neponset Ill, we will say in Justice to our medium and in as few words as possible that we the undersigned Brand the Whole Article as Malicious untruth. Dr Dobson has lived here for five year's and has held hundreds of seances for Spirit Demmonstration's, and we have failed to detect him in fraud in any particular he has proved himself honest in his dealings and is Generally liked by the community. his medium-ship showes prof positive of Spirit Power, and we believe him to be an honest instrument in the

hands of angels.

L. Tucker Mrs J E Goodenow Mrs G E Goodenow
Mrs R Perham H W Malarren Sarah McLarren Jerry Abby H C Abby Mrs H A White G W House E D House R S Burt J E Goodnow C E Northrop Mrs S A Germand Mrs L Tucker Mrs D P Smith Mrs H M Northrup R Perham H M Arnold

It is not our purpose to make any defense for Col. Buswell; he is perfectly able to take care of himself. Neither do we propose to take sides in the matter, our only desire being to get at the truth, but it certainly does appear to us that the good friends at Maquoketa have been a little indiscreet in allowing their names to be appended to such a document as the above. In the very nature of the case they cannot know that Col. Buswell does not tell some truth,hence to "Brand the Whole Article as a Malicious untruth" would seem rather hasty. Their testimony would have been valuable and in good taste had they simply confined it to an enan far as their exper ence extended. We notice among the above names, that of a gentleman who has within a year or two in our own office expressed an opinion of Mr. Dobson not in harmony with the above certificate; this fact lessens the value of the document to us, whatever its effect may be on others.

A careful observer who has had experience with Mr. Dobson gives the following suggestions to those who may investigate the claims of this medium, and as they seem fair and reasonable we print them.

Ist. Require him to sit in a common chair, the same as you yourselves occupy. 2nd. The his feet to the lower chair round. 3rd. Require him to hold the slate in his left hand. 4th. Be sure and look at both sides of the slate every time, when Dobson gives what he calls his lightning test. 5th. Whenever he professes to let you hold the slate ask him to pass it over instead of (as he always does) under the table; and before you hold it for communication, look at both sides.

To the Spiritualists of Minnesots.

DEAR FRIENDS: I labored as State Missionary hast fall and winter until I was forced by ill health and inclement weather to seek a more mild climate. I found a deep and general interest in Spiritualism, but a very slight interest or sympathy in or with the old State Association—many refusing or with the old State Association—many refusing to join that organization, but at the same time expressing a willingness and desire to join a new one. In view of these facts and others, my opinion is that a new organization is what we want. I would suggest that there be a meeting called early in the spring, for the purpose of effecting a new organization. I wish all who favor this movement would let me hear from them as early as is convenient by let me hear from them as early as is convenient, by a card or through the Journal or otherwise. I am persuaded that a new association will do much and meet with general approval. We must not give up the ship. If we take this course, we can have a camp meeting in Minnesota this season, which, also, I feel would be a success. G. H. GEBR, Greenfield, Mass.

A Good Woman's Obituary.

Miss Sarah Wells, whose funeral occurred March 18th, was born in Ireland in 1807. During the recent civil war she was with the Union army for three years and five months, acting as nurse, most of that time being spent in the hospital at Memphis. She served as nurse for four years in the St. James Hospital, of this city, having also serv-ed in the same capacity in hundreds of families in Chicago. Her name is clustered with hallowed reminiscences to many soldier boys, who, with gnawing disease, upon lonely cots, far away in the sunny South, found her moving among them as a God.send. The deceased was a denor to the "Old Ladies' Home," of this city, where she made her home a portion of the time, being very en-thusiastic in the work of this institution, where she was a general favorite. She requested that her funeral might take place from the residence of her friend, Mrs. John P. Ferns, No. 16 Pine Street, where her remains have already been conveyed. The deceased had been a member of M. E. Church for fifty-seven years. Miss W. was a person with remarkable power of endurance, having attended by ing attended church service but a few Sundays since. She possessed that happy disposition that never grows old .- Inter-Ocean.

Blessed Tidings.

At the Moody and Sankey meeting in San Fran-At the moody and Sankey meeting in San stau-cisco the other night, a thin man wearing a big ulster, in which were a countless number of pock-ets, edged himself toward the door, saying as he went, "Let me out! let me out! I've got salvation! Let me go home and bear the blessed tidings to my poor, unbelieving wife," A suspicious detect-ive had his everyone the man and thinking that ive had his eye upon the man, and, thinking that he was rather too anxious to get the news to his wife, jammed him up against the wall, and, earch ing him found five pocket-boots and three watches in the penitent man's ulater. His wife got the "blessed tidings" from a policeman.—Inter-Ocean. MUSIC IN A CHILD UNDER SIX.

The Power to Read Notes which little Frank Witmark Possesses.

A rather remarkable phenomenon in the way of A rather remarkable phenomenon in the way of youthful precocity is developed in the person of Frank Morris Witmark, the little son of Marcus Witmark, of No. 402 West Fortleth street. Frank will be 6 years of age on the 30th of July next. He is a bright little fellow, with large, twinkling eyes, a rather dark complexion and black hair. He is fond of asking questions, and seems possessed of a wonderful power of comprehension and a most remarkable memory. He has been to school only three days of his life, and has not even mastered the alphabet. He comes of a musical family, but the alphabet. He comes of a musical family, but no attempt has ever been made to teach him a note of music. Notwithstanding this fact, the little fellow will give the names of upward of 300 pieces of music, after having once seen them, upon being shown a page of the notes. He stands by the side of his 11 year old brother as the brother plays the plane and turns the music for him when the bottom of the page is reached, as correctly as a Professor of music. A Times reporter visited the residence of Mr. Witmark last evening and witnessed the child's performances. Taking a piece of music from the middle of a large pile on the pi ano, the reporter opened it in the center, turning the pages back so that the child could not possibly see the illuminated cover, and thus gain a clue to the title by this means. A page of the music was then shown to Frank, who, after simply glancing at the notes, piped out in his boyish voice, "Boccaclo March." His answer was correct, and he was equally correct in telling the names of he was equally correct in telling the names of about 50 other pieces which were presented to him in the same manner. They included all kinds of music, from operatic selections to sentimental ballads and comic songs. The rapidity with which he made his answers was astonishing. "Now turn some of the music upside down," said the father, "you will find that he will recognize it as quickly as he has these." Selecting the "Blue Danube Waltz," the reporter presented a page of the notes in an inverted position to the boy, and his eye scarcely rested on them before he told the title of the piece. This experiment was repeated with the piece. This experiment was repeated with about 20 selections, and every case the answer was rapid and correct. It is very doubtful if many Professors of music could recognize a selection without running over a few bars of the music, but this 5 year old boy, who knows nothing of the art, and cannot tell one note from another, recognizes the notes belonging to any piece that he has once seen or heard played instantaneously. Although many persons have visited him since his power be-came known, nobody has as yet attempted satis-factorily to explain the intuitive knowledge which he seems to possess. When these experiments were concluded, Frank's

brother, Isadore, himself only 11 years of age, but a very good musician, took his seat at the plane and played a selection from "Il Trovatore." Frank stood behind him and turned the music whenever the end of a page was reached, or rather he indicated the time to turn, for his little hand could only just reach the bottom of the sheet when he stood on tip-toe. He did not fail once to indicate the proper time for turning the page, and this experiment was successfully repeated with half a dozen selections. In some of the pieces Isadore played false notes occasionally, and Frank's acute ear invariably detected them, a fact which he made known by twisting nervously around to his Fath-er and muttering "False." After having shown what his son could do, Mr. Witmer turned his at-tention to giving the reporter a short history of Frank, of whom he is naturally proud, and whom he looks whom as destined to prove the greatest he looks upon as destined to prove the greatest musical genius in the world. While his father was talking about him the little fellow sat in a high arm-chair, kicking his feet, but listening intently to every word and wearing a pleasant expression on his tiny face. "It was about six months ago," said Mr. Witmark, "that we discovered this singular faculty in Franky. Isidore was arranging some of the music in his book, and was arranging some of the music in his book, and Frank was watching him from a high chair in which he stood. As Isadore turned the pages Frank would point to them and name the pieces Isadore told me of this, and I determined to test my little boy. I took some of the music, and, showing him only the notes, he told me the name of piece after piece in the twinkling of an eye. I astonished, and when I told some of my friends they would not believe me. I invited some of them to come and see for themselves, and since then we have had company nearly every night to see Frank and wonder at his powers. It is only a few days ago that we discovered that he could turn the music for his brother. A week ago Monday I sent him to school for the first time, and on that day I took the advice of many of my friends and went to see S. R. Wells & Co., the phrendogists, about him. They asked me to bring him to the store, and on the following Thursday I did so. Mr. Sizer, the phrendogist of the establishment, examined the boy's head, and told me he had a wonderful faculty for music. 'In him,' he said, 'you have combined the carries of Arber Liest Moyar have combined the genius of Auber, Liszt, Mozart, and Meyerbeer: Mr. Sizer gave me several direc-tions about his diet, and I came home determined not to let him go to school again for a few years at least. Yesterday we had his photograph taken for Mr. Sizer. If the child lives—and there never was a healthier child than he is now—I shall educate him strictly with a view to his musical abilities."—New York Times.

High Church Teaching, English and Canadian.

The following are extracts from a little book entitled "A First Catechism for Young Children," which is now being extensively used in the instruction of the young in the Church of England, and has found its way into some of the Canadian parishes of that church:

Q. "What did the Savior give the spostles power to do?

"To make bread and wine into his body and "Did he give this power to any one else?"
"Yes; to the bishops and priests who came

"How can we be freed from sin after bap-

tism ?" "By absolution."
"What is absolution?"

"Forgiveness of sins."

"Who can give absolution?"
"The priest."

"What is necessary before we receive it?" "Penance."

'How can we ensure penance?"

"By confessing our sins."
"What is it to confess our sins?" "To tell them one by one."

In the above teaching are clearly involved the popish doctrines of transubstantiation and pennce. These soul destroying sacramentarian publications emanate from two notorious Ritualistic societies in England, known as "The Confraternity of the Blessed Sacrament" and "The Society of the Holy Cross."—Christian Register.

Mrs. DeWolf.

To the Editor of the Religio-Philosophical Journal: On Sunday the 13th inst., at 2 P. M., a young lady, a stranger in the city, called at 457 West Madison street, in pursuance of a previous engagement to hold a scance with Mrs. DeWolf. Unacment to hold a seance with Mrs. DeWolf. Unacquainted with the different phases of spiritualistic manifestations, the lady in question had little idea what to expect, and was not a little astonished to have one by one her friends described and descanted upon—their peculiarities of disposition and of personal appearance faithfully delineated in so many particulars, that no doubt could be entertained as to the individuality and actual presence of at least seven of her friends of whom she had been wont to think as dead. Nor were these all of of at least seven of her friends of whom she had been wont to think as dead. Nor were these all of whom this most excellent medium gave trathful descriptions of persons and characteristics. Three sisters—all of them hundreds of miles from here, and as many more from each other—were brought up, so to speak, and made to prove the medium's powers; but just here, among these three sisters a little discrepancy seemed to arise, the medium, or her control, insisting upon and very minutely describing two brother-in-laws, where in fact, but one was known by the young investigator to have an existence. To-day, Wednesday, the 16th, a letter was received by this young lady from a distant city, bearing the astonishing information that one of the two single sisters, unknown to either of the of the two single sisters, unknown to either of the others or to say member of her family, had ma

ried on Saturdayjevening the 12th inst., less than a day previous to the hour in which her husband was brought up for inspection or approval, by his new sister-in-law, of whose very existence she had been, until that moment, in absolute ignorance. How shall such tests as this one be classed? Does the claim of the cl the clairvoyant's spirit seek them out, or has she the power of bringing them to her? A.A. H. March 16th, 1881.

Dr. C. D. Grimes writes: I have been prosrated with sickness the last two and a half months, but am now recovering and expect to resume my labors in the first half of April. I am now arranging for more charts with which to illustrate the mysterious movements of the living forces that make up the Universe of Life.

A. Young writes: 1 am now sixty-one years of age, and I intend to take the JOURNAL the balance of my days and pay for it promptly. I can't do without it, nor can I afford to let my family and friends go without it.

P. S. Blackman writes: I am very much pleased with your management of the JOURNAL and the contributions that are welcomed to its columns. I am especially pleased with Mr. Tut-tle's article, "Rel'gion of the Future."

Mrs. A. M. Dodd writes: I have only one fault to find with the Journal—it does not come

Notes and Extracts.

The man makes the best use of time who enriches the garden of the spirit every working hour, either in reading, conversing, meditating, writing or in some just and honorable industrial pursuits.

Man is a phenomenon—a living, moving curiosity, and we might say a menagerie, for wrapped up in one hundred and lifty pounds avoirdupois are all the different natures of man and heast.

Spiritualism can never become what its disciples desire until every one who has a spark of spirituality in his soul, puts his shoulder to the wheel and helps set the car of progress mov-

They who imagine truth in untruth, and see untruth in truth, never arrive at truth, but follow vain desires. They who know truth in truth, and untruth in untruth, arrive at truth, and follow true desires.—Buddha's "Dhammapada."

The omnibus driver, who has a talent for music. but has had no means of extricating himself from his seat on the omnibus on earth, has formed al-liance with the musical sphere of spirit life, and when he passes thither, as a musician and not as a driver will he appear.

The religious sense is as yet too feebly developed in most of us; but certainly, in no preceding age have men taken up the work of life with more earnestness or with more real faith in the unseen than at the present day, when so much of what was once deemed all important knowledge has been consigned to the limbo of mythology.—Fiske's

Drouths and tornados were at one time regarded as visitations of wrath for some offence committed, but not so now-science has determined when these visitations will occur and what produces them. Men have so far mastered the knotty problems of invisible forces that in nearly every newspaper may be read the atmospheric changes that will occur during the coming week.

"Tis coming up the steeps of time, And this old world is growing brighter;

We may not see it dawn sublime,
But high hope bids the heart beat lighter.
We may be sleeping in the ground
When it awakes the world in wonder;

But we have seen it gathering round,
Have heard its voice of awful thunder—
'Tis coming, yes, 'tis coming.' -Gerald Massey.

The instructor who ceases to learn, will soon cease to teach successfully. The orator who has no enthusiasm can inspire none. The idle man cannot infuse industry into others; the passionate man cannot inculcate self-control; the irresolute man cannot impart firmness; the self-indulgent man cannot sow the seeds of purity and virtue. If we would do good, we must be good, or all our efforts will fail. We cannot pour water from an empty vessel, though all may be perishing from thirst.

A nation's mission often ends in this way. So-crates and Pericles and Plato ended Greece—I should say Greece ended in Socrates and Pericles and Plato. Hindoo life ended in Buddha. Rome ended in Antoninus. Fruitage ends a year, fruitage ends an era also. Your plant goes to seed and then dies. Nations go to seed and die. But that seed is sown for a broader humanity. Socrates, Plato, Jesus, Buddha are the seed of something better than the nations that ripened in them. They become world property, seed of a grander human life—an international unity.—Rev. E. P.

Charles Dudley Warner, in "My Winter on the Nile," says of an ancient wooden image found at Memphis: "This figure is full of life, the pose expresses action, vigor, pride, the head is round in form, and expresses intellect. He must have been a man of mark and a citizen of a state well civilized. This is not the portrait of a bar-barian, nor was it carved by a rude artist. Few artists have, I think, lived since, who could impart more vitality to wood. If the date assigned to it be correct then sculpture attained its maximum of development in Egypt six thousand

Why have we talents if we are never to employ them? Why is the coal heaver sometimes a natural orator or poet? Why are many housewives, who are obliged to spend their time in the kitchen, endowed with gifts which, did circum-stances permit, would qualify them to hold high positions in the musical or literary world. Echo answers in the ears of every rational being that there must be some future state of being in which all these faculties are to be brought into exist-ence, or they never would have been bestowed upon us. In spirit-life, there are differentiations even as there are on earth.

No one has ever seen attraction, repulsion, co-hesion, gravitation, or any of the forces or laws of nature, and yet their existence and influence is never questioned by the scientific world, because their effects are everywhere made manifest. If I see a footprint in a room or on the sand, I know at once whether a man or animal has been there. I do not require to see the creature who has left this trace of his presence—the result assures me of his existence. Even so surrounded as we every-where are by innumerable footprints of spirits we need not to gaze on the soul with our bodly eyes to demonstrate its existence. The very fact that the memory survives all changes which after the body, ought in itself to be a sufficient argument in favor of the spirit's independent identity. If I remain a thinking, living being capable of enjoying reminiscences of my childhood, when I have a totally different body to the one I owned when a child, does not this prove that I and my body are distinct? I am the man—my body is my house, or my wearing apparel. I can change my place of abode and my garments frequently, and yet remain precisely the same person.—W. J. Colville.

The stars that shine at night fill us with a desire to know what they are and why they are, and this desire gave birth to the telescope, so now we read the heavens as a book. To know what there was in the earth has caused men to construct laboratories by which to determine whether life is a gift or a spontaneous yielding from the elements composing the planet upon which we live. Men are searching for the origin of life with a determination to solve the mystery, and we have yet to learn of the first man or woman who has been notified by the powers to cease their investiga-tions. One thing will be observed, that the most profound investigators are not what the world profound investigators are not what the world calls Christians, but they are religious men in the strictest sense of the term. They are the world's saviors because they give to the world the results of their labors. Every true scientist and philosopher is entitled to a large share of the homage we so lavishly render to Deity, because were it not for them, we should know very little about God, and very little would be known of astronomy, seology, anatomy, or any of the sciences which are discussed so freely in your common schools.— Olice Branch.

THE GOSPEL OF NATURE

BY SHERMAN & LYON, By SHERMAN & LYON,

Authors of "The Hollow Globe."

This book contains many startling ideas that are calculated to dispel the mystification and unrayed the numerous difficulties by which thinking minds have been environed concerning the great problems of human existence. The contents are divided into ten different subjects, as follows: The Soul of Things; Intelligence: Intellect: Discords: Progression; Justice; The Science of Death; The Confounding of Language; Spirit Abodes; Spirit Biography.

Cloth, \$2.00.

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

THE HOLLOW GLOBE:

THE WORLD'S AGITATOR AND RECONCILER.

A Treatise on the Physical Conformation of the Earth Presented through the organism of M. I. Sherman, M. D., and written by Wm. F. Lyon.
Price, \$2.00, postage 10 cents.

*.*For sale, wholesale and retail, by the Religio-Philosoph ical Publishing House, Chicago.

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 216 pages the author furnishes the key to much which has heretofore been locked up in mystery. It is a work which should be read 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-Phylosophical Publishing House, Chicago,

SPIRIT INVOCATIONS;

PRAYERS and PRAISES PUBLICLY OFFERED AT THE BANNER OF LIGHT CIRCLE ROOM FREE MEETINGS, BY MORE THAN ONE HUNDRED DIFFERENT SPIRITS, OF VARIOUS NATIONALITIES AND RELIG-IONS, THROUGH THE VOCAL ORGANSOF

THE LATE MRS. J. H. CONANT.

COMPLETE BY ALLEN PUTNAM, A. M., Author of "Bible Marvel-Workers," "Natty, a Spirit," "Spirit Works Real, but not Miraculous," etc.

Cloth, tinted paper, 256 pp. Price, \$1,25; postage free. * For sale, wholesale and retail, by the Religio-Prize OPHICAL PUBLISHING HOUSE. Chicago.

JUST PUBLISHED.

WHAT WAS HE?

JESUS IN THE LIGHT

Of the Nineteenth Century. BY WILLIAM DENTON.

This work presents some of the conclusions arrived at by s study of the Gospel accounts of Jesus; and gives a faint out line of what psychometry reveals regarding his parentage, life, and resurrection; leaving the complete portrait for a fe-ture life.

Cloth, \$1.25. Paper, \$1.00. Postage, 10 cts. For sale, wholesale and retail, at the office of this paper.

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

The Principles of Light and Color.

Contains 576 Royal Octavo pages and over 200 beautiful engravings, and colored plates, superbly bound, and stamped in black and gold. Price postpaid, \$1. "Contains more remarkable discoveries than any other work of modern times...A new world hitherto unknown to medical men is here opened up."—Normal Teacher, Inc. "The grandest book that was ever written by one man."—G. Wadeworth in the Religio-Philosophical Journal.

The Wonders of Light and Color.

A beautiful pamphlet with heavy lluminated cover illustrating Harmony of Color, a compand of Chromopathy or Color-Healing, a full account of Instruments for color-freatment, and snewers as an introduction to the large work, besides giving some of the later practical applications. Price postpaid, 25 cents.

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

Devoted to Healing and human upbuilding by nature's High Forces, including the old Health Guide revised and improved, also a Chapter on the Fine Forces, a Brief Gutline of Chromopathy together with Vital Magnetism the Life Fountain, being an answer to Dr. Brown-Sequard, etc. Illustrated with beautiful plates, 216 pages, 12 mo. Cloth, \$1. or paper covers 50 cents postpaid.

"I like it immensely."—J. M. Peebles. M. D.

"Dr. Babberr: Drar Sir:—I have examined with some care your Health Guide, 'etc.,', and cannot refrain from expressing to you my conviction of the inestimable value of these works. They must form the text books of the new school of Therapeutics which physical science is sure to evolve and should be studied in every family."—A. E. New-tog.

The Chart of Health. A beautiful chart with colors, rollers and binding, over a yard long. Price 50 cents.

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

Vital Magnetism the Life-Fountain. Being an answer to Dr. Brown-Sequard, the magnetic teory defended, etc. Price 25 cents.

N. B. Those buying the Health Manual will not need this little Volume, as it is incorporated in the former.

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

THE Struck Three.

Embellished with a fine Steel Portrait of the Author.

Being a Review of "CLOCK STRUCK ONE." and a Reply to it-and Part Second, Showing the Harmony between Christianity, Science and Spiritualism.

BY REV. SAMUEL WATSON, D. D.

-----In the long list of distinguished divines connected with the Methodist Episcopal Church, few have enjoyed so high a reputation, and none have been more beloved by their constituents than Dr. Warson. In the early days of Modern Spiritualism he honestly believed it to be one of the vilest of humbugs and the work of the Devil. Nor did he ever intend to give the subject any attention, but that about twenty years ago it forced itself unhidden into his own family circle, a deeply interesting history of which he gave to the world in CLOCK STRUCK ONE, which has already passed through several editions, creating a decided sensation in the church and causing the author to be ented for trial.

The CLOCK STRUCK THREE contains a very able review of the first book by a master-mind and a reply to the same by Dr. Warson. Then follows eleven intensely interesting chapters, detailing the author's rich and varied experience and giving the results showing that in the author's opinion, there exists a harmony between true Christianity, as he interprets it. Science and Spiritualism.

Extract from the Introduction.

Extract from the Introduction.

* * May it not be that the semi-inidel utterances of Spiritualism hitherto, have been the "foolish things" chosen to confound the "mighty" Materialistic tendency of the nine-tenth century, both in Europe and America. * * Science, proud of her past schlevements, has well night surrendered to the stubborn facts of Spiritualism, which will not down at their bidding, but submits cheerfully to the most exacting demands of scientificeriticism. This will be seen fully when the reader reaches that part of the book devoted to this subject.

* * I slee give communications received through a medium whom I have all the condidence I can have in any one, in sither world, to show that all of my teachings have been in harmony with Christianity as I understand it. Belleving, as it do, that the time is not far distant when Chr'stanity, properly understood, and Spiritualism, disrobed of its excrescences, will be comfirmed by science, and all sweetly harmonizing in hastening the millennial glory which is dawning upon the world, when the New Jerusalem shall descend to earth.

12mo., cloth, 352 pages, tinted paper. Price \$1.50. Postage Free.

* For sale, wholesale and retail, by the RELIGIO-PRILO-MOAL PUBLISHING HOUSE, Chicago.

ADISCUSSION

E. V. WILSON, Spiritualist ELD. T. M. HARRIS, Christian.

SUBJECT DISCUSSED: Resolved, That the Bible, King James' version, sustain the Teachings, the Phases and the Phenomena of Modern Spirisusium. Price 10 Cents.

For sale wholesale and retail by the Religio-Philosophica PublishingHouseChicago

DEATH. In the Light of the Harmonial Philosophy, By MARY F. DAVIS.

By MARY F. DAVIS.

A whole volume of Philosophical Truth is condensed into this little pamphlet.

Mrs. Davis has developed with rare faithfulness and pathor, the pure principles of true Spiritualism. The serrowful may find consolation in these pages, and the doubtful a firm foundation and a clear sky.

Price, postage paid, 15c. per copy. Eight copies for \$i. In handsome cloth binding, 30c.

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

The Psycho-Physiological

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

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

THE INFLUENCE

CHRISTIANITY ON CIVILIZATION By B. F UNDERWOOD.

In this pamphlet of about one hundred pages the author has embodied a large number of facts obtained from a long, extensive and severe course of study; and as all his authorities are fairly and honestly quoted, the work is of great value on this account alone. His conclusions are carefully drawn and irresistible, on many points.

Price, 25 cents; postage free. *. For sale, wholesale and retail, by the RELIGIO-PHILO-

ROPHICAL PUBLISHING HOUSE, Chicago.

JUDGE WAITE'S HISTORY

CHRISTIAN RELIGION

TO A. D. 200.

This is one of the most important books of the present century. It is a complete expose of the Christian records of the first two centuries, bringing to view many things which have heretofore been skillfully covered up for theological purposes. Accounts are given of all the gospels, more than forty in number, many of which are destroyed. The Gospel of Marcion has been re produced, with much labor, and many difficult questions are illustrated and explained. Paul is shown to have been a Spiritualist, and the appearance of Christ to him and others to have been spiritual manifestations. The leading newspapers of the country concur in declaring that it is the most thorough exhibit of the records and doctrines of the Christians of the first two centuries, and calculated to give theologians more trouble than any work ever published.

This is aubscription book. Buy it of your local agent. If there be no agent in your county, send for it to the publisher

Price \$2.50 bound in cloth. Full sheep bluding, library style \$3.50.

NEW WORK.

"M. A. (OXON)," ON PSYCHOGRAPHY.

ILLUSTRATED WITH DIAGRAMS.

SYNOPSIS OF CONTENTS: List of Works bearing on the Subject.

Premoe. Introduction. Psychography in the Past: Guldenstubbe—Crookes. Personal Experiences in Private, and with Public Psychics.

General Corroboratios Evidence. L.—That Attested by the Senses: 1.—07 Sight—Evidence of—Mr. E. T. Bennett, a Malvern Reporter, Mr. James Burna, Mr. H. D. Jeneken.
2.—07 Hearing—Evidence of.—Mr. Serjeant Cox, Mr. Geo. King, Mr. Hensleigh Wedgewood, Canon Mouls, Baroness Von Vay, G. H. Adshead, W. F. Adshead, E. H. Valter, J. L. O'Sniwan, Epes Sargent, James O'Sargent, John Wetterbee, H. B. Storer, C. A. Greenleaf, Public Committee with Watkins.

II.—From the Writing of Languages unknown to the Psyckic:

Ancient Greek—Evidence of Hon. R. Dale Owen and Mr. Blackburn (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

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. Set.; Evidence of—Rey. J. Page Hopps, W. H. Harrison, and J. Seaman (Slade); Writing within Slates securely screwed together—Evidence of Mrs. Andrews and J. Mould; Dictation of Words at the Time of the Experiment—Evidence of—A. R. Wallacs, F.R.G.S., Hensleigh Wedgwood, J. P.; Rev. Thomas Colley, W. Oxley, George Wyld, M. D., Miss Kislingbury; Writing in Answer to Questions Inside a Closed Box—Evidence of Messrs. Adshead; Statement of Circumstances under which Experiments with F. W. Monck were conducted at Keighley; Writing on Glass Coated with White Paint—Evidence of Benjamin Coleman.

Letters addressed to Tas Times, on the Subject of the Prosabon of the Writing:

Coleman.
Letters addressed to The Times, on the Subject of the Prosecution of Henry Slade, by Messers. Joy, Joad, and Prof. Barrett. 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 cente. **For sale, wholesale and retail, by the RELIGIO-PHILO-SOPRICAL PUBLISHING HOUSE, Chicago.

THE

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

Angelic Visitation. A NABRATIVE OF THE LEADING PHENOMENA COCURRING IN

THE CARBOY

Mary Lurancy Vennum, BY E. W. STEVENS. With comments by Joseph Bodes Buchanan, M. D., Pro

fessor of Physiology, Anthropology, and Physiologial Institute of Medicine, in the Eclectic Medical College of New York; D. P. Kayner, M. D.; S. B. Brittan, M. D., and Hudson Tuttie.

To members of the various learned professions we expecially commend this narrative. We believe the history of the case as herein told to be strictly true. The account is given in a modest, unassuming way, with no attempt to exagerate oy enlarge; it could have been made far more thrilling and yet have remained within the bounds of truth. It will be observed there is no chance for the witnesses to have been honesely mistaken and to have thought they heard and saw that which in fact they did not. Either the account is in exact accordance with the facts or the author and witnesses have willfully prevaricated. The evidence which we publish herewith as to the casdibility of the Ross family, could not be stronger; and the reputation of E. W. Stevens is equally good: the publisher has known him for years and has implicit confidence in his veracity.

The case of Lurancy Vennum is not by any means as isolated one, and there are others which in some respects are even more remarkable. Yet on account of its receast occurrence and the facilities for investigation, we believe this case deserves and demands the careful, candid, unbiased consideration, not only of professional men, but of all who are interested, either as alvocates of a fature existence or as disbelievere thereto. P. Kayner, M. D.; S. B. Brittan, M. D., and Hudson Tuttle.

This narrative will prove a most excellent

MISSIONARY MISSIVE. It will attract the attention of thousands who sayet have had me experimental knowledge of the truth of SPIRIT PHENOMENA,

and from its well attested character will force conviction of its entire truthfulness, thereby bringing to many a despond-ing doubting soul, Joy Inexpressible.

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

Price, 18cts.PerCopy, 12 Copies for \$1.00. Postage Free. or sale, wholesale and retail, by the Baligle-Philo blishing Mouse, Chicago.

RAIL ROADS.—TIME TABLE.

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

*Daily. †Daily Except Sundays. ††Daily Except Saturdays. †Daily Except Sondays. a Thursdays and Saturdays only. b Sundays only.

CHICAGO, ALTON & ST. LOUIS, AND CHICAGO KANSAS CITY & DENVER SHORT LINE. Union Depot, West Side, near Van Buren street bridge, and Twenty-third street. Ticket offices at 39 Clark St., Grand Pacific Hotel, and Palmer House.

Lasye:

12:30 pm* Kansas City and Denver Fast Express via Jacksonville, Ill., and Louisiana, bying Jacksonville, Ill., and Louisiana, bying field, St. Louis and Southern Express.

2:00 pm; Kansas City Night Express.

2:00 pm; Kansas City Night Express.

2:00 pm; Kansas City Night Express.

2:00 pm; Hooria, Burlington and Keokuk Fast Express.

2:00 pm; Peoria, Burlington and Keokuk Fast Express.

2:00 pm; Springfield, St. Louis and Texas Fast Express.

2:00 pm; Springfield, St. Louis and Texas Fast Express.

2:00 pm; Springfield, St. Louis and Texas Fast Express.

2:00 pm; Springfield, St. Louis and Texas Fast Express.

2:00 pm; Springfield, St. Louis and Texas Fast Express.

3:00 pm; Springfield, St. Louis and Texas Fast Express.

3:00 pm; Springfield, St. Louis and Texas Fast Express.

3:00 pm; Springfield, St. Louis and Texas Fast Express.

4:350 pm

5:00 pm; Springfield, St. Louis and Texas Fast Express.

5:00 pm; Springfield, St. Louis and Texas Fast Express.

5:00 pm; Springfield, St. Louis and Texas Fast Express.

5:00 pm; Springfield, St. Louis and Texas Fast Express.

5:00 pm; Springfield, St. Louis and Texas Fast Express.

5:00 pm; Springfield, St. Louis and Texas Fast Express.

5:00 pm; Springfield, St. Louis and Texas Fast Express.

5:00 pm; Springfield, St. Louis and Texas Fast Express.

5:00 pm; Springfield, St. Louis and Texas Fast Express.

5:00 pm; Springfield, St. Louis and Texas Fast Express.

5:00 pm; Springfield, St. Louis and Texas Fast Express.

5:00 pm; Springfield, St. Louis and Texas Fast Express.

5:00 pm; Springfield, St. Louis and Texas Fast Express.

5:00 pm; Springfield, St. Louis and Texas Fast Express.

5:00 pm; Springfield, St. Louis and Texas Fast Express.

5:00 pm; Springfield, St. Louis and Texas Fast Express.

5:00 pm; Springfield, St. Louis and Texas Fast Express.

5:00 pm; Springfield, St. Louis and Texas Fast Express.

5:00 pm; Springfield, St. Louis and Texas Fast Express.

5:00 pm; Springfield, St. Louis and Texas Fast Express.

5:00 pm; Springfield, St. Louis and Texas J. C. McMullin General Manager.

JAMES CHARLTON, General Passenger Agent.

EXPLANATIONS OF REFERENCES.—*Daily except Sundays | Except Saturdays. iDaily. SExcept Mondays. IExcept Sundays and Mondays. Sundays and Mondays. Sundays only. *Thursdays and Saturdays only. cSaturdays only.

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 dialogues 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 capingt-photograph of suffer \$1.50 Roysele.

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 SARGENT,

Author of "Planchette, or the Despair of Science," "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 selence 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 daily 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

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

WHAT IS THE BIBLE?

AN ATTEMPT TO ANSWER THE QUESTION IN THE LIGHT OF THE BEST BCHOLARSHIP, AND IN THE MOST REVERENT AND CATHOLIC SPIRIT, By J. T. SUNDERLAND.

A concise but comprehensive little volume treating of the origin and growth of the various great sacred books or bibles of the world, the special history of our own Bible, the men who wrote it and the circumstances under which it was produced; the theory of infallibility; inspiration, and revelation;—containing also a brief bibliography of works relating to the subjects treated. subjects treated. 16 MO. OLOTH. PRICE, \$1.00. For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago. THE SPIRITUAL HARP.

THE NEW MUSIC BOOK, For the Choir, Congregation, and Social Circle.

Over one-third of its poetry, and three quarters of its music are original. Some of America's most gifted and popular musicians have written expressly of it. The SPIRITUAL HARP is a work of over three hundred pag-es, comprising songs, duets, and quarteties, with plane, organ, or melodeon accompaniment.

Single copy, 32. Full gilt, \$3, postage 14c. Abridged edition of the SPIRITUAL HARP, contains one hundred and four pages, price \$1.00; postage 8 cents.

*.*For saie, wholesale and retail, by the RELIGIO-PHILO-COPHICAL PUBLISHING HOUSE, Chicago.

THE NEW GOSPEL OF HEALTH: AN EFFORT TO TRACH PROPLE The Principles of Vital Magnetism;

How to Replenish the Springs of Life with-out Drugs or Stimulants. By ANDREW STONE, M. D. Physician to the Troy Lung and Hygienic 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 mortals.

Indores in ortals.

Illustrated, with 120 engravings. 519 pp., cloth, \$2.50, postage, 18 cents; paper covers, \$1.25, postage 12 cents.

*_*For sale, wholesale and retail, by the RELIGIO-PHILO-BOTHICAL PUBLISHING HOUSE, Chicago.

Newspapers and Magazines For Sale at the Office of this Paper.

Boston. Banner of Light, Utica, N. Y. Olive Branch, The Spiritualistand Journal of Psychological Science, London. The Shaker Manifesto, Shakers, N. Y. Medium and Day Break, London, Rng. Bombay, India. The Theosophist, 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 for each insertion.

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

Maridoments must be handed in as early as Henday nees, for insertion in part issue, earlier when possible.

WASHING

Improved Robbins Family Washer and Bleacher.

Manufactured under Patents of Oct. 3, '71, and Dec. 21st, 1890 ing. We speak from our own knowledge,"—Chicago Inter-Ocean.

The original and only perfect self-operating washer in the world.

Rorubbing required. No more yellow clothes, nor hard work on washing day.

It will wash anything from a lace curtain to a horse blanket.

It reduces the labor so that a mere child can do an oxinary washing

do an ordinary washing.

It will do work quicker and better than can be done in any other way.

It will not wear or injure the most delicate

can be done in any other way.

It will not wear or injure the most delicate fabric, good scap and soft water only being used.

It is perfectly simple in its principle, and cannot wear out or get out of order.

With over 50,000 of the Original Robebins Wishers in successful operation we confidently recommend the Improved weaher, which will work in any round or flat bottomed holler or iron pot, as perfect in every respect. Send for descriptive circulars.

"The best we have ever known, we speak from experience." Pouth's Companion.

"The Robbins Family Washer and Bleacher is as represented." N. Y. Weekly Sun.

"We have confidence in recommending it to the attention of our Lady readers." N. Y. Christian Advocate.

"We would pay many times the price asked rather than do without one." Farm & Fireside.

"A truly wonderful article, which is destined at no distant day to work a complete revolution in the method of accomplishing the family wash
BISSELL, MANUIFACITIENT

5 OCTAVES, 13 STOP8,

5 SETS OF REEDS,

CELESTELT SOLO STOPS

TWO SWELLS

(full organ and knee

(which doubles the

power,)

SUB-BASS.

Sent on trial for 15 days, and freight paid both ways if not eatis-

CAUTION Do not Organ advertised five sets of reeds unless it has 17 octaves of

Illustrated Catalogue

Reeds.

OCTAVE-COUPLER,

warded.

CASH MUST ACCOMPANY ALL ORDERS.

Remit by Post Office order, registered letter or Draft on New York.

Good Agents wanted, both Male and Female.

Send for sample and secure a business of that will pay you well.

When you order or write please mention this paper. Address,

BISSELL MANUFACTURING Co., 50 Barclay St., New York.

"From nearly a year's acquaintance with this company and their Robbins Washer, we unlest-takingly recommend them."—Furmer's Review of

Chicago.

"It cannot fail to facilitate washing, and at the came time save much wear and tear of clothes."

—in. Agriculturist.

"The washer does exactly what is claimed for it, and is cheap at ten times the cost."—New York Tribune.

We send No. 1 Washer prepaid to your nearest raily an express office in any part of the Heited.

We send No. I Washer gregues to your nearest railway express office in any part of the United States east of the Rochy Mountains for \$3.50. As to the reliability of this company we refer to the Mercantile National Bank of New York or any express company in New York. In ordering, write plainly your name, past office, county and State. Also the name of the express office to which you wish the washer for-warded.

Great and Special Offer for Thirty Days Only! HORACE WATERS & CO.'S

New "FAVORITE" Organ, \$90
Boxed and Shipped with Stool and Book for This Great and Special offer is on one of the handsomest and most complete Organs in our Catalogue, The CANE is sound WAINUT, WELL MADE AND HIGHLY FINISHED, and the TONE is such and sweet with great variety and power.

The thirteen Stops are: Dispason, Dulciana Principal, Hautboy, Flute, Clarionet, Celeste, Octave-Coupler, Sub-Bass, Echo, Dulcet, Vox. Humans and LaBrillant

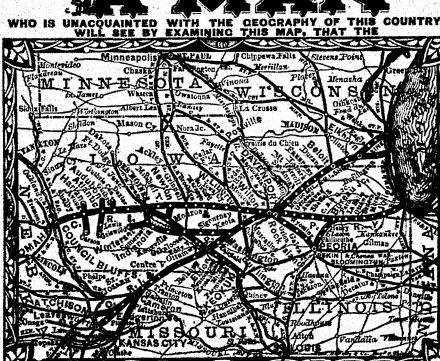
We warrant this Organ to be first-class in every respect, and guarantee it for six years to give entire satisfaction. It is the Greatest

Bargain ever Offered. Buy of a reliable house. HORACE WATERS has now been in business for THIRTY-VIVE years and sold nearly 50,000 Pianos and

PIANOS 7% octaves, Resewood case, carved legs, ivory keys, overstrung bass, full gigs iron frame, Agraffe and all improvements, with stool, cover and book, sent gigs on fifteen day attrial for only on dicentality only WATERS &CO., Manufacturers and Dealers, Mention this bapter.

REWARD for any case of itching, Blind, Bleeding, Ulcerated or PILES 29 4 im8;
Remedy fails to cure. It allays the itching, absorbs the
tumors, gives immediate relief, Prepared by J. P. Miller, M.D.,
Philadelphia, Pa. CAUTION.—None genuine unless wrapper on bottle contains his signature and a Pile of Stones.
All druggists and country stores have it or will get it for you.

R MA



CHICAGO, ROCK ISLAND & PACIFIC R'Y is The Great Connecting Link between the East and the West!

Its main ine rum from Chicago to Council
Builts, passing through Joliet, Ottawa, La Saile,
Guilts, passing through Joliet, Ottawa, La Saile,
Builts, passing through Joliet, Ottawa, La Saile,
Guilts, passing through Joliet, Ottawa, La Saile,
Builts, passing through Joliet, Ottawa, La Saile,
Guilts, passing through Joliet, Ottawa, La Saile,
Builts, passing through Joliet, Ottawa, La Saile,
Guilts, Marengo, Brooklyn, Grinnell,
Des Moines (the capital of Iowa), Stuart, Atlantic, and Avoca: with branches from Bureau
Junction to Peoria; wiltion Junction to Muscatine, Washington, Fairfield Eldon, Belknap,
Cantreylile, Princeton, Trenton, Galistin, Cameron, Leavenworth, Atchison, and Kansas City,
Washington to Sigourney, Ostabosa, and Knoxville; Reckuk to Farmington, Bonapare, Bentonsport, Independent, Eldon, Gittumes, Eddville, Oskalosas, Pelis, B. Owon to Monroce; DesMelnes to Indianols and Winterset, Atlanic to
Griwold and Audubon; and Avoca to Harlan
of Carton. This is positively the only Railrong, which owns, and operates a through line
from Chicago into the State of Kansas.

Through Express Passenger Trains, with Pullman Palsace Cars attached, are run esch waydaily
between Chicago and Pooria, Kansas City,
COUNCIL BLUFS, Lavarewworth and Artonson, Through Express Passenger Trains, with Pullman Palsace Cars attached, are run esch waydaily
between Chicago and Pooria, Kansas City,
COUNCIL BLUFS, Lavarewworth and Artonson, Through Express Passenger Trains, with Pullman Palsace Cars attached, are run esch waydaily
between Chicago and Pooria, Kansas City,
COUNCIL BLUFS, Lavarewworth and Artonson, Through Express Trains. You get an entire
med, as good as is served in any dref-class hotel,
for reventy-sive cents.

Appreciating the fact that a majority of the
poople prefer separate apartments of different
purposed for the State of Millorent
purposed for

R. R. CABLE, Vice President and General Manager.

E. ST. JOHN, General Ticket and Pameager Agent, CHICAGO, HA

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

NATURE'S LAWS IN HUMAN LIFE: An Exposition of Spiritualism. Embracing the various opinious of Extremists, pro and con-together with the Author's Experience, by the Author of "Vital Magnetic Cure."

Price \$1.50; pestage 10 cents. .". For sale, wholesels and retail, by the HELLS-PHILS-PHICAL PUBLISHING HOUSE, Chicago.

mail, free of charge, on all chronic or nervous diseases. Dr. J. KEAN is the only physician in the city who warrants carse or no pay. Finest illustrated book extant; 536 pages, beautifully bound; perscriptions for all diseases. Price \$1, postpaid.

Explanatory Letter from Herman Snow-Jonathan Edwards.

To the Editor of the Religio-Philosophical Journal: That which I now send for your acceptance, claims to have come from one of the ablest of New England's theologians of the last century; one who probably better than any other succeeded in presenting in all its startling repulsiveness, the genuine system of Calvanism, and it is quite likely that through his thorough fidelity in this respect, much was done toward the final overthrow of that unmitigated theological deformity.

I am well aware of the uncertainty attending all such claims of a direct communication with persons of note now far advanced in the Spirit-spheres. Yet without doubt there are genuine cases of the kind, and to my mind there are good reasons for believing that this is one of them. But I will not accurate year space by giving these reasnot occupy your space by giving these reas-ons in full; I will merely state that what I now send you has been copied from notes taken at scances held with Mrs. A. D. Loucks, the seer of my recently published volume, "Visions of the Beyond," This was rather an episode in our experience. Nothing of the kind was expected by either of us until the coming was announced by a member of our regular spirit band, who stated that, at his earnest request, the person referred to would be allowed to make an effort through our medium, at once to test the reality of this method of communicating with mortals, and to thus do some-thing toward counteracting the evils of his

false teachings while yet in the earthly life.

I think that, especially to those conversant with early New England theological history, there will be found in what follows, strong internal evidence of its genuineness. To myself, however, there was an additional strength of evidence arising from a deeply felt consciousness of the noble and dignified presence of this one who, having been always honest and earnest in his personal convictions and efforts, sadly erroneous though they were, had now reached a position in the higher life well fitted to impress one with a feeling of affection and reverence toward him; at any rate this was the result with me, although previous to this experience my feelings were those of prejudice against this unrelenting exponent of early

New England theology. In order to avoid an undue demand upon your space, I have considerably abridged my original report of the scances thus occupied giving only the most striking and impor-tant passages. I cannot think but that they will prove worthy of the attention of your

JONATHAN EDWARDS-HIS EARLY EXPERI-ENCES IN THE SPIRIT WORLD.

At our first scance the controlling spirit spoke as follows: "When I come once more into the earthly surroundings, it seems but a day since I laid myself down in the arms of death with the expectation that centuries would elapse ere I should go forth at the sound of the trump, to receive for the deeds done in the body, whether good or evil. But great was my astonishment when immediately, as it were, I found myself standing upon the bright shores of the eternal world, with that before and around me fitted to call forth centiments of the deepest gratitude and love. Fields of beauty ineffable, as far as my perceptions could reach, were spread out before me, stretching on and on: blending ever with that which was higher and still more beautiful. And then the vast indux of human beings, from the earthly life. like myself was astonished to see so many entering into this joyful life. Whilst on earth, I had succeeded in becoming satisfied that but a small fraction of the human family would escape to the heavenly life, whilst the vast multitudes would go away into pains unut-terable, and as eternal in their nature as were the joys of the redeemed. But now, the old doctrine began to appear to me in all its falsity; the horrible phantom could not withstand the light of the present; it fled swiftly away with the shadows of the

"My astonishment at my past errors was only equalled by the admiration and joy of the present. O the magnitude, the unlimited display of wisdom and love now unfolded before me! Such a wonderful plan! every human being to be redeemed from evil and gathered into one happy brother-hood under the Father and Mother God, the one true Godhead of perfect wisdom and

"The scene enlarges around me; such a perfect blending of beauty and use! Temples, cathedrals, edifices of grandeur on all hands, indicating an enlarged education, an harmonious unfolding from within. I am entranced with wonder and admiration.

But now has my day of judgment overtaken me. My crown of glory crumbles in-to dust. I am looking into the darkness of the past. I am nothing, worse than noth-ing. Every act of my earthly life is seen to be soiled by some sordid motive. I can no longer endure the brightness around me. My whole existence appears but a dreary failure. I would fain hide myself in some dark obscurity.

"But this was comparatively a momentary experience. Soon, a revelation of the di-vine uses of all my past entered into my mental being and filled once more with peace and gladness the innermost of my spirit, and I was ready for the work of my

Circumstances beyond my control prevented me from preserving anything like full and satisfactory notes of our second seance under the control of this spirit; I can therefore only give a few of the leading thoughts that then came to us. Referring to his earthly past, the speaker said that he could, in a measure, excuse the false teachings he had uttered, but only on the ground that they were spoken in ignorance, not with malice. He could now judge himself even as he would another under similar conditions of honest ignorance. He dwelt with feeling elequence upon his joy and hope, when at length he found himself standing upon the immertal shores with the shackles of his theological education thrown behind with other hindering and hurtful earthly rubbish. Sights and sounds and thoughts unknown to the earthly life were now with him, and so impossible for him to express through the instrument now employed, that were it not for the knowledge that the effort, however imperfectly realized would work good to himself, and also to the medium, by enlarging her capacity of thought and expression, he should utterly give over the attempt.

The discourse closed with this concentration of thought seemingly regarded as of priceless value: "Every soul is endowed with the gifts and capacities of a God, and the happiness of the heavenly life consists in the growth and perfection of these ca-

At our third seauce I was enabled to take nearly word for word what came to us, as

"Many years of peace and happiness have been mine since I received the knowledge already explained to you. I will now give as clearly as possible, some of the leading thoughts and experiences that grew out of this knowledge of the salvation of all. Re-alizing that I was an heir of salvation through a general law of unfoldment and progress, I went to work with a zeal none in your earthly life may know, to transmit the gift to those less favored in spirit-life than at the time I was conscious of being; to those on a lower plane of development, even to those in complete darkness. I felt the strongest desire to reach and lead upward these to the glorious light that should help them to see the necessity of working out their own salvation, through a clear perception of their condition and what they might become by the effort made to rise in thought, to reach out in humility, to beg assistance, and gratefully to receive even from the lowest tribes of earth that which is intended to help them subdue egotism, selfishness, and the grosser demands of the sensual being.
"How I loved my work I may not be

able to portray to you. It was a happiness to aid those in darkness, surpassing the sublimest joys I had ever known in all my earthly existence. When the heart is given up to do good for the sake of doing good, then, and then only comes the compensation.

"I, too, needed assistance; teachers on every hand were ready, as I besought them for knowledge or rather assistance, to enable me to divine, to comprehend and understand the laws controlling me, I finding a power outside of the individual self-inspiring and moving me to the needed work, but not fully understanding the forces ruling and controlling. It was pleasant to me even as to a child to ask wisdom of those shining lights above me.

"The more I became conscious of the powers I possessed, the more urgent the necessity of using such force for the good of those in ignorance of their own inberitance. This fact entered deeply my consciousness; the further advanced a being becomes in spiritual wisdom, the less domi nant and imperative is self. The most God-like I have known dwelt largely in humility and simplicity."

"These laws governing in spirit-life, if brought home to you as facts worthy of an effort to live near to them in the earthly life, shall bring you into a higher consciousness when you leave the beginnings and retake the threads severed not by the change called death."

From notes of our closing scance with this noble and earnest presiding spirit, I

take the following:
"My Brother and Sister: May God hold you in your mission! And may strength be given you to work out to the fullest extent the good work laid upon you to do.

"You understand that I am here to-day

for the last time for the present. I would that I had been able to give more perfectly such facts—truths rather—as I have realized since leaving the earth-form, and mingling with the wise and good of the higher conditions of life. In my own experience I have learned that the unfoldment of one, symbolizes the unfoldment of all human beings. Words coming from one who has passed through the river called Death, and knows beyond a peradventure that of which he speaks, must have their weight where the individual mind is sufficiently developed to appreciate spiritual truths.

"I have not advanced far enough in the knowledge of control to give other than personal experiences. A wider range of thought may hereafter come through the organism I am controlling. I could wish, if none better fitted to control were to possess the position here that I might return at some future time and infuse somewhat more largely of the advanced thoughts of those who are contributing so much power and influence to awaken in immortals a higher standard of life.

"It must be conceded by all thoughtful minds, that the earth-world is receiving light and facilities for knowledge-spiritual truths—such as were never before experienced. It is but the commencement of what may be realized fifty or one hundred years from now. But the little rivulets of spiritual truth are broadening, sending out advancing lines carrying the waters of life into all parts of the world. The future results of your own work though comparatively small, may end in much good. Be encouraged to pursue that course that shall be for the highest good of all, that your lives may bless and be blessed. If I may aid you, in any future time, in any good, it shall be my privilege to do so.

"In your midst I am Edwards, Jonathan, of Connecticut, an impartial friend of all humanity; believing salvation to be within the reach of all, and for all; believing in no hell but ignorance; that heaven is the orderly development of the individual, and is therefore within. Cultivate all the good; overcome the evil, and all will be well."

Separation of the Spirit from the Body.

"Many trance mediums travel during their periods of entrancement, a spirit guide using their organism and maintaining it in a healthy spirit, while they themselves are absent, but so long as a spirit remains connected with his physical body, no matter how far ho may travel, or how lengthy may be his sojourn in a distant spot, he is united to his body by a subtile magnetic cord, which if snapped, cannot be repaired. The breaking of this cord produces dissolution; when a person dies his spirit immediately finds itself among kindred spirits, among those very ones whom he has loved most dearly on earth or whom he would have loved had they ever met. You sometimes wonder why your spirit guides are often not your earthly relatives, or even persons you have ever met on earth. They are those whom you find are spiritually related to when you enter another life."—W. J. Colville. "Many trance mediums travel during their periods

To the Editor of the Religio-Philosophical Journal: Though the above sentiment has been frequently advocated by many earnest mediums for the past twenty years, to me the idea has ever been distasteful as at once opposed to the facts in my own case, and equally incompatible with scientific methods of inter-relationship existing between the human soul and body; and I venture to offer these suggestions, because I believe it to be of the utmost importance that the various phases of manifestation should be critically examined in the light of reason. which never, I think, conflicts with scientific principles. Our cause is still in its infancy and many positions hitherto strongly supported, must from time to time give place to a more consistent and harmonious rendering of facts as related to universal spiritual truths, when dispassionate and clear sighted investigators shall earnestly ques-tion our spirit friends to arrive at the highest possible truth. If it be true that when death releases the spirit from its mortal bonds and leaves the physical casket ten. antless, the subtile elements which compose soul and spirit must be exhaled from the material body, particle by particle, and be-come once more subject to the laws of organization, as taught by A. J. Davis in his "Philosophy of Death," and also by others among our most advanced thinkers; the idea of the spirit body of a medium being able to withdraw itself from, and re-enter the material form again at will, is in the highest degree questionable. Moreover, such teachings are justly calculated to ex-cite ridicule by showing the inherent weakness of our argument and the discrepancies of a pretended philosophy. If indeed the glorious claims of clairvoyance be true and the human eye possesses a spiritual count-erpart, soul vision or extended sight, then space and distance can build no barriers which this divine sense may not penetrate thus the necessity for the spirit of a medium leaving the material body to visit spirit friends and distant scenes, is absolutely abolished.

The true seers, be they called clairvoyant or medium, perceive spiritual forms and material objects at a distance, by the same subtile power of extended vision, which for the time, comparatively serves to annihilate space and brings the seer into the very presence of persons or objects viewed. The sensation of travelling, which is almost invariably experienced when we visit foreign scenes, must result from the passage of the time—however brief it may be—required to bring together remote objects; for though the spirit vision travels with the rapidity of light, time is necessarily consumed, commensurate with the clearness of the atmosphere through which it passes, or the trained skill of this our hollest

Mr. A. J. Davis who is doubtless the most thoroughly developed clairvoyant of modern times, assures us that this power unfolds in exact proportion to our observance of the conditions to which clear sight is amenable; or, if we would be seers, we must live for that purpose, making the natural appetites subject to a degree of discipline necessary to promote spiritual growth, as not this obviously true of mediums also? To my mind this most into diums also? To my mind, this most interesting question, of what are the best methods of promoting reliable spirit vision or clairvoyance, deserves the special attention of our ablest writers; and will not Friend Davis, Hudson Tuttle, Giles Stebbins and others who have carefully investigated the facts relative to the ability of the human spirit to leave the body and re-enter it again at will, favor the readers of the Journal with light on this important subject. Mr. Colville says, the spirit maintains its connection with the body through a magnetic cord which if broken, will produce dissolution, but is there any record of an accident of this kind having occurred?

I am also convinced that the peculiar phenomena where persons make them-selves visible to distant friends who still remain in this life, can be reasonably explained on the hypothesis of extended vision, and on no other. When physical conditions are favorable and mental sympathy strong, the vision may be reciprocal as in the case of a mother and son recently reported in the JOURNAL Indeed my own son who is now in South Africa, has stood beside me, spoken in his own cheery voice and soothed my great anxiety concerning his long absence, on several different occasions. Yet he is not a medium, neither was I separated in any sense from my material form. I am sure that it was simply a condition of perfect sympathy between the spirit of my darling son and my own conscious soul One other little incident, which was fully corroborated though both parties concerned were quite unacquainted with any of the principles herein referred to. In the summer of 1879 an acquaintance, a gentleman, sailed for Europe, whose wife was much depressed in spirits on account of the dangers to which he might be subject. I saw Mrs. —— daily and on the evening of the fourth day of the voyage, I sat at my writing table, when my attention was arrested by the above mentioned gentleman standing before me apparently material in form, who spoke in a natural voice and said, "tell --- we have had a fair wind and pleasant sail so far, I am all right." Of course I delivered my message on the day following, and when the lady received a letter from the voyager he said: "We had a fair wind and pleasant sail for the first four days, but I was so lonely that in thought I was constantly with you." Here was a solution of his mysterious appearance before me. He could not make himself visible to his wife, but I was sufficiently sensitive to reflect his thoughts upon her in this tangible form. Verily, truth is stranger than fiction, spirit greater than matter, even though moulded in the human form di-

EMMA F. JAY BULLENE.

Importance of Spiritual Ideas--A Beautiful and Significant Address.

Evidences that the the spiritual philosophy is being felt beyond the boundaries of Spiritualism—that a rich and inspiring element is coming into the thought of the world with new power and beauty, and not as a transient fancy, but as a permanent force-are welcome and encouraging. We give, for such encouragement as well as for its eloquence and value, part of an address by Rev. R. S. Storrs, at a meeting of the Phi Beta Kappa Society, of Harvard University, Cambridge, Mass.:

Man seems approaching, with no dilatory steps, the point where he shall have famil iar supremacy over the forces hitherto hidden in the great complex of what we call "nature;" when his alort and indefatigable will, not aspiring to arrest or radically change the vast and delicate cosmical energies, shall be able to use them with easy and secure control. Already, in part, hereafter, it seems probable with a completeness only indicated now, he is to have at his command, under the beneficent primitive laws which no ingenuity can amend or avoid, the physical powers that play like thought, yet work with an energy demiurg. ic, in the structure of the globe. Then the planet shall be subjected to him whose di-rect muscular hold upon its mass is so insignificant, presenting its force for his em-ployment, its wealths for his possession, its secrets of beauty for his gladness and culture, while it also bears him in silent

smoothness along the vast aerial spaces.
....This ampler mastery of man over nature tends, no doubt, to the steady increase of general intelligence; to the liberalizing of governments, and the wider establishment of popular freedoms....It is at once to be observed how native to the mind appears to be the imbedded impression of something transcending the reach of na-ture, of realms of existence surpassing sight, yet of substantive verity, and to whose abounding intenser life the highest which we know on the earth is partial and rude.... The religious of the world have not been suggested, however they have been used, by craft and ambition. They have sprung from instinctive aspirations in

the soul, reaching toward persons and powers supernatural, as surely as geysers, flinging their strange and streaming columns through loy airs, have taken their impulse from profound and energetic subterranean forces. If anything, therefore, seems native to man, it is this tendency to affirm the invisible, and to reach, in desire, toward realms of being surpassing ours. As the frame of the bird prepares it for flight, and foreshows that as its function and joy; as the automatic impulse of the fish propels it, as by a physical force, through, the paths of the seas—so the intimate and continuing constitution of the soul appears to or-dain man to accept and reach after what passes the limits of sense and time. If the instinct, so general, is not a real one, or if there is nothing in the facts of the universe which furnishes foundation and argument for it, it is hard to infer any thing with confidence from such a deceptive mental constitution....Nor may we omit to notice also the inspiration which comes from the same high source to whatever is stateliest. lovliest, sovereign, in the domain of character. I do not refer, of course, to any special graces or forces ascribed to special orms of religion, but to the general moral effect of the clear recognition of things supernal upon the personal spirit in man, Tranquillity is born of it. So are gentleness, gravity, and a grand aspiration. It is the condition of those august hopes which are essentially helpful to virtue. Chivalric disregard of danger and pain is as natural to it as the lift of the waves when the moon hangs above them. Out of it has streamed an invincible courage into the will, in the time of imminent earthly peril. From it have sprung irresistible enthusiasms that have matched and mastered the onsets of power. It has been the stimulant to heroic consecration, which no resistance could daunt or break any more than grapeshot can shatter the sunshine....Here, therefore, is the inexhaustible impulse to an intrinsic and beautiful nobleness. It is not from laws, teachings, examples, the maxims of prudence, or the dictates of conscience: it is from this immense conception of the timeless relations of the spirit in man, and of its possible coming association with persons and spheres transcending thought, that the subtlest and strongest incentive comes to what is august and deli-cate in virtue. If one had the chance to write a poem for spirits to read in higher realms, to mould the marble into lovely forms of ecstasy and passion for them to contemplate, to paint the picture whose beauty should show no pallid tint or tremulous line beneath the searching heavenly lustres, with what infinite pains would he strive at his work! That he can make his character worthy the free acceptance of those whose feet, sandalled with light, have trodden only ethereal paths, it is the grandest benefit of grace which God, if there be a God, has bestowed....There is a transcendent mood of the spir t, wherein the meanest flower that blows awakens thoughts too deep for tears, to which the grassblade is oracular, and the common bush seems "afire with God," before which the splendors of closing day repeat the flash of jasper and beryl. It comes when the soul is keenly conscious of relations to spheres surpass ing sense, and to a creative personal spirit with which all things are interfused. Not art alone feels this vast impulse

which descends from afar. It enters into

human life, gives conquering courage to

human society, develops whatever is grand-

est in the race, and becomes the spring of its noblest endeavors. With illustrations of the energy which has been poured from it, into the action of persons and of peoples, history is vivid....We need not go back to times med wal. It was the same incalculable force which burst into unsurpassed exhibition in that terrible struggle of the Netherland burghers against the power and rage of Spain, which one of your recent illustrious members has celebrated in a prose rich and melodious as an epic. That fierce and almost unending fight on sea and land, the desperate self devotion which cut the dykes, and would give the drowned plains to the sea rather than yield them to the invader; the absolutely unconquerable will, which defeats could not daunt, nor delays weary, nor the death of the leader fatally break; the final reck-lessness of all pain and all assault, which bore starvation and did not flinch, and which never would yield while a hand remained to light a match or an arm was left to lift a lance,-all which makes the story sublime, its fame immortal,—came from a faith in things unseen. It was in the measureless energy of that, that the weak con-quered the strong; and impassioned peasants, citizens, women, expelled from their coasts the richest and most insolent power of the world. Hardly another scene in history is more significant than that of the starving people, when the siege of Leyden was suddenly raised, staggering to the church, to offer their faint but eager worship, before their lips had tasted bread!... In the measure of whatever power we have, it surely belongs to us to endeavor, if only as patriotic and thoughtful men, that this recognition, profound and prophetic, of the greatness of the personal spirit in man, and of its relation to remotest realms of spiritual life, shall not pass away from our eager and prosperous American society. Here is the sudden assembling of the nations, attracted by opportunities, compacted in liberty. Here is the wealth of furrowed field and forest height, of riverbeds gleaming and hills crowded with waiting metals. The land echoes with the roll of swift wheels, and waters pulsate to the throb of the engine, while mechanisms spring from the virile and fruitful life of the people, almost as roses from out the juicy shoots of June. But every thing in the future of whatever is best here depends on the maintenance of the sense of relationship in our present incipient life to domains of experience of which no telescope gives us a hint, but which send out to meet us sublime premonitions....All the more is it needful that we recognize the enduring systems of life, older than suns, above cities and states and stellar spaces, and feel, as Pascal said, that "then only is man great and incomparable, when considered according to his end." The searching of nature goes on all the time, with accelerating speed and with splendid success. All the more, I judge, should it be ours, in whatever profession, of whatever communities or special opinions, to see that man is not "lost," as one has said, "in the bosom of the vastness and splendor of nature;" to maintain the preeminence of the thoughtful and personal spirit in him over all nerve-tissue, with all cerebral convolutions; to maintain the accordant supremacy in the universe of the spiritual over the physical, the immutable sublimity, the superlative splendor of realms of existence transcending sense.

If that impression does not remain on this intrepid and powerful people, it will be their dire calamity and loss. Eloquence, without it, will miss what is loftiest, will be replaced by a careless and pulseless dis

quisition, or fall to the flatness of political slang. Life without it will lose its sacredness, with its supreme and mystic charm. Society without it will fail of inspiration, and be drowned in an animalism whose rising tides will keep pace with its wealth.
....It is the delightful assurance of science that the tear and the star are equally embraced in an infinite scheme, and that one law regulates the phyliotactic arrangement of leaves upon stems and the vast revolutions of the planets in the heavens. In like manner it is our privilege to feel that the humblest life, which has intellect and will in it, is associated intimately with unreached cycles, surpassing thought, to which it has organic relation. On the full assurance of this fundamental scheme of the universe has rested, hitherto, the philosopher's enthusiasm, the martyr's faith, and the hero's consecration. On this affirmative and solid impression has securely been builded whatever it delights us to retain from the past. Only that which shall make the same conviction as firm and sustaining in the centuries to come, will give to them true power and beauty, esthetic grace, intellectual vision, moral wisdom. It is for us, then, personally to live in the radiant apprehension of that unmeasured over-world, the shadow of whose glory fell not on Hebrew hills alone, but on Grecian, Persian, Indian, heights; some echoes of whose magisterial harmonies have been heard in all superior spirits, and the touch of whose far-shining rediction on any pure mind makes hope clate and purpose high. It is the supremest human office, in whatever relations and whatever position, rising above the investing physical forces and laws, discerning the intensity and the boundlessness of life with which the spirit in man is allied, to make them also inspiring to others: that thus, through us, may be transfused a glory from them into the minds which we affect; that we may cast from our few years somethat we may cast from our few years some-thing of this transfiguring light upon the life of coming times; that we may honor as we ought that secret and masterful in-tellectual spirit, whose power and love bear in themselves immortal presage; that we may honor him above in whose unseen in-folding life the universe rests. folding life the universe rests,

"And make our branches lift a golden fruit Into the bloom of heaven."

s. W. OSGOUD.

M. F. RIGGLE **0SGOOD & RIGGLE**

LAWYERS, 12 and 18 Times Building, 179 Washington St. CHICAGO.



Temple of Music, 136 State St., Chicago.

ANNA SHIPTON Writes for every number of The Contributor.

RUPTURES

Cured in 30 days by my Medical Compound and Rubber Elastic Appliance. Send stamp for Circular. Address GAPT. W. A. COLLINGS, Smithville, Jefferson Co., N. York. 30 3 6



and sensilest size, popularly knows and sensilest size, popularly knows as the BABY ORGAN, at only size, to a large CONCERT ORGAN at \$1500. TWINTY BYLES at from \$2500. TWINTY BYLES at from \$2500 and bp; cash prices. Roll also for \$2500 and bp; cash prices and a guarter octores for the full parts, of hymn-tunes, anthems, some and power, and sufficient compass (three and a quarter octores for the full parts, of hymn-tunes, anthems, some and power, and sufficient compass (three and a quarter octores for the full parts, of hymn-tunes, anthems, some and power, and sufficient compass which also for the GREAT WORLD'S EXHIBITIONS for THISTERS TEARS, being theority American organs which also being the sufficient conditions and prices and prices there is a sufficient condition of the GREAT WORLD'S EXHIBITIONS for THISTERS TEARS, being theority American organs which also being the prices and prices there is a sufficient condition. The sufficient conditions are also being the prices and prices and prices the prices and prices and prices and prices are also the prices and prices are also the prices and prices. The prices are also the prices are also to the prices are also to the prices. The prices are also to the prices are also to the prices and prices. The prices are also to the prices are also to the prices. The prices are also to the prices are also to the prices. The prices are also to the prices are also to the prices are also to the prices. The prices are also to the prices are also to the prices are also to the prices. Roll also to the prices are also to the prices are also to the prices are also to the prices are



THE GREAT

BURLINGTON ROUTE. **No other line runs Three Through Passenger Trains Daily between Chicago, Des Moines, Council Bluffs, Omaha. Lincoln, St. Joseph, Atchison, Topeka and Kansas City. Direct connections for all points in Kansas, Nebraska, Colorado, Wyoming, Montana, Nevada, New Mexico, Arizona, Idaho, Oregon and California.

Caifornia.

The Shortest, Speediest and Most Comfortable Route via Hannibal to Fort Scott, Denison, Dallas, Houston, Austin. San Antonio, Galveton and all points in Texas.

The unequaled inducements offered by this Line to Travelers and Tourists, are as follows: The celebrated Pullman (16-wheel) Palace Sleeping Cars, run only on this Line, C., B. & Q. Palace Drawing-Room Cars, with Horton's Reclining Chairs. No extra charge for Seats in Reclining Chairs. The famous C., B. & Q. Palace Dining Cars. Gorgeous Smoking Carsfitted with Elegant High-Backed Rattan Revolving Chairs for the exclusive use of first-class passengers.

Steel Track and Superior Equipment, combined with their Great Through Car Arrangement, makes this, above all others, the favorite Route to the South, South-West, and the Far

West.
Try it, and you will find traveling a luxury instead of a discomfort.
Through Tickets via this Celebrated Line for sale at all offices in the United States and Canada.
All information about Rates of Fare, Sleeping Car Accommodations, Time Tables, &c., will be cheerfully given by applying to

JAMES R. WOOD, General Passenger Agent, Chicago, T. J. POTTER, General Manager, Chicago.