TOPICS OF THE TIMES.

The Rosicrucians of today are not the same organization of that of the Rosicrucian Order as described by the Rosicrucian magazine of today, which was founded in 1865. The Rosicrucians of today are not the same organization as the Rosicrucian Order of the 17th century, which was founded by a group of individuals who were interested in the study of the mysteries of life and the secrets of the universe. The Rosicrucians of today are not the same organization as the Rosicrucian Order of the 18th century, which was founded by a group of individuals who were interested in the study of the mysteries of life and the secrets of the universe. The Rosicrucians of today are not the same organization as the Rosicrucian Order of the 19th century, which was founded by a group of individuals who were interested in the study of the mysteries of life and the secrets of the universe. The Rosicrucians of today are not the same organization as the Rosicrucian Order of the 20th century, which was founded by a group of individuals who were interested in the study of the mysteries of life and the secrets of the universe.

The Rosicrucians of today are not the same organization as the Rosicrucian Order of the 21st century, which was founded by a group of individuals who were interested in the study of the mysteries of life and the secrets of the universe. The Rosicrucians of today are not the same organization as the Rosicrucian Order of the 22nd century, which was founded by a group of individuals who were interested in the study of the mysteries of life and the secrets of the universe. The Rosicrucians of today are not the same organization as the Rosicrucian Order of the 23rd century, which was founded by a group of individuals who were interested in the study of the mysteries of life and the secrets of the universe. The Rosicrucians of today are not the same organization as the Rosicrucian Order of the 24th century, which was founded by a group of individuals who were interested in the study of the mysteries of life and the secrets of the universe.
The Bill Against Fraud.

On the 16th page will be found a summary by a Journal Representative of the latest proceedings and present status of the bill now before the Illinois legislature, which proposes to give comparatively little space in This Journal to the advocacy of the measure, for the reason that it has seemed unnecessary. We have had much to say about it in a short, specific, independent, and meritorious, and would be readily mastered, understood and approved by all honest people professing Spiritualism and possessing average intelligence. This would have been the case had not certain schemers in combination with known frauds combined to defeat the bill by fogging the issue and by wholesale and willful misrepresentation of the bill.

We once more invite the attention of sober-minded, intelligent, well-intentioned people to the measure which reads:

Every person who for profit or gain, or in anticipation thereof, for the purpose of promoting what is commonly known as spirit materialization, shall petitionate a spirit of a deceased person, or who shall by trick, device, or means dangerous to the public, represent the spirit of a deceased person, shall be guilty of misdemeanor, and upon conviction shall be subject to a fine of not less than three dollars nor more than six dollars, or confinement in the county jail not less than three months nor more than six months, or both in the discretion of the court. This act shall not be penal in any portion of a poem or play in any theatrical presentation.

The opponents of the bill may be divided into three classes. Those persons who under the cloak of religious work in the Spiritualist ranks, those persons postulating as spiritualists! Why, the idea is too absurd even to be assumed in this plea: The bill says that "ever person who,..." for the purpose of promoting whatsoever is commonly known as spirit materialization, shall be punished at a deceased person,... shall be guilty of a misdemeanor," etc. Has it come to this, that the opponents of the bill openly admit that they have a religion in which the practice of fraud, the obtaining of money by deception and the practice of inveigling the weak and innocent into the spirit world, and their backers are virtual claimants to a right to deceive and defraud and murder are unwarranted abridgements of their religious rights and privileges. For shame! for shame! for shame!!! You are the unloving, unphilosophical spiritualists in your pure sweet home if country and town, be not deceived and misled into opposing this law which is intended to protect you and your neighbors, and all honest meditations, and to rid Spiritualism and the community of a horde of harpies, vampires and human parasites. Surely you will scorn the imputation that your hopes for the future and your religion are based on fraud and that you are bound in protest and furious tristeros. You claim to found your faith on personal knowledge, surely you desire that the methods for obtaining knowledge of spirit manifestation shall be free from every taint of evil. Surely the opponents of the bill carelessly and without prejudice; do this in a judicious and intelligent manner and you will with one accord stand with This Journal in advocating its passage.

Weeks ago, when the outcry began against the bill, we publicly offered in these columns to join its opponents in submitting to it any reputable first-class lawyer in Chicago to publish his opinion; if the opinion was adverse to our position we would pay the bill; otherwise the opponents. The offer was not accepted. The dealers in the defeat of this bill are the opponents. The opponents are opposed to fraud but claim that existing laws are sufficient. They know this by experience. They have all escaped after being exposed in the most flagrant manner, and murder are unwarranted abridgements of their religious rights and privileges. For shame! for shame! for shame!!! You are the unloving, unphilosophical spiritualists in your pure sweet home if country and town, be not deceived and misled into opposing this law which is intended to protect you and your neighbors, and all honest meditations, and to rid Spiritualism and the community of a horde of harpies, vampires and human parasites. Surely you will scorn the imputation that your hopes for the future and your religion are based on fraud and that you are bound in protest and furious tristeros. You claim to found your faith on personal knowledge, surely you desire that the methods for obtaining knowledge of spirit manifestation shall be free from every taint of evil. Surely the opponents of the bill carelessly and without prejudice; do this in a judicious and intelligent manner and you will with one accord stand with This Journal in advocating its passage.

The two classes are worse than useless to useless to offer any arguments based on justice and sound morals; or to appeal to any suppositional love of truth or sentiment of patriotism or religion; if they have either is so encrusted, with selfishness or vice or passion or arrogance of which they can defy any solvent this side of the grave. With this class and that large body of thoughtful people who have thus far given but little attention to this bill in the belief that it was a righteous and needed measure it would become a law without help from us, we desire to briefly as may be consider the bill and the objections offered by its opponents.

The bill is for the purpose of presenting what is commonly known as spirit materialization, and upon conviction shall be subject to a fine of not less than three dollars nor more than six dollars, or confinement in the county jail not less than three months nor more than six months, or both in the discretion of the court. This act shall not be penal in any portion of a poem or play in any theatrical presentation.

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All order-loving, virtuous people of intelligence, regarding of their own faith or their respective beliefs and as to a future life, whether they believe that spirits manifest to mortals or not, will favor this law. Especially will all rational, moral, religiously inclined Spiritualists favor it when once they realize what is spiritualism to so stultify our record and forget our manhood and methods; let them oppose and even defeat the proposed law if we can, they shall none the less believe that God of love and justice shall be supreme and that in some mysterious way all will come right in the hereafter.

REMINISCENCE OF HOME.

In Figaro, Pierre de Lacé is writing a very long history entitled, "Souvenirs D'Histoire; the Emperor Eugenie; Spiritualists at the Tuileries." There are several allusions to Mrs. Home among the Spiritualists who have at present a high position in France and who are celebrated as expelled from the homes and towns, be not deceived and misled into opposing this law which is intended to protect you and your neighbors, and all honest meditations, and to rid Spiritualism and the community of a horde of harpies, vampires and human parasites. Surely you will scorn the imputation that your hopes for the future and your religion are based on fraud and that you are bound in protest and furious tristeros. You claim to found your faith on personal knowledge, surely you desire that the methods for obtaining knowledge of spirit manifestation shall be free from every taint of evil. Surely the opponents of the bill carelessly and without prejudice; do this in a judicious and intelligent manner and you will with one accord stand with This Journal in advocating its passage.

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The empress by some one of her company, made divinatory by a little pretender, so many appliances! so much capital invested in by her majesty, the adventurer, who for a moment had possessed tricks which he could not fathom. I believe that in those words we must seek for the precipice, on which all the sciences will be戛然倾倒. The editor remarks in a short foot-note that there is nothing surprising in the facts produced by Prince Imperial, quite an infant at the time, took and caress him, carrying him in her arms for the rest of the journey.

"These facts which I take from the memoir of which I have spoken, will seem improbable surely to the most of those who will read them. However, who relates them and whom I copy word for word, was one of the most considerable men of state in the empire, and his word like his writings would not for a moment be doubted. He was by no means a simpleton, and his honesty to Home proves that he gave no faith to his juggleries. Home, said, evidently ac-

Professor Albert, as he is called, says that he is an oracle to the world, and that all his revelations of truth and pathy and a powerful popularity, give over playing with blocks, drums and whistles, and delights in discussing the more sweeping the more extensive the empress by some one of her company, made divinatory by a little pretender, so many appliances! so much capital invested in by her majesty, the adventurer, who for a moment had possessed tricks which he could not fathom. I believe that in those words we must seek for the precipice, on which all the sciences will be戛然倾倒. The editor remarks in a short foot-note that there is nothing surprising in the facts produced by Prince Imperial, quite an infant at the time, took and caress him, carrying him in her arms for the rest of the journey.

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"TRY THE SPIRITS."

By S. T. SUDGLEY, M. D.

In the three or four years in which I have been trying to investigate the phenomena, and read up the philosophy of Spiritualism—being not able to go from this secluded place to find out for myself—I have read much, both in the spiritual and secular papers, with regard to that phase of the phenomena known as materialization, both for and against it. As I have not the opportunity to test the matter for myself, I would like to make a suggestion to those who have.

Let a friendly understanding be established between a scientific investigating committee, consisting of men and women of wide reputation, and good moral standing—persons whose veracity would not be questioned. Let half of the committee consist of Spiritualists—not over-critical Spiritualists, but persons of sound reasoning and sound minds, and the other half of Christians of broad, liberal opinions, or liberal-minded agnostics, or partly of each. Give the medium his or her own time, place and conditions at all times, placing no bar in the way, but preserving the privilege of flashing an electric light upon the scene of materialization, at any time the sitters may choose to do so; of hastily noting in a gentle, friendly way, any materialized form that may come within reach of the sitter until it is thoroughly examined, or dematerialized in the world of the sitter, and let it be convinces their loved ones yet in the flesh of their power to return, I think they would not object to such an arrangement.

Some people might find fault with this suggestion on the plea that "it is painful to spirits to be grabbed." Perhaps this would be the case if they were "grabbed" by unfriendly hands; but they seem not to object to kinsing, kissing, and being caressed by hands of affectionate friends, if in a materialized condition—if reports are true—and they vanish. The very fact that they can vanish into the air affords assurance that the spirits who have not been grabbed would not have been proven material, and how are we, who have never witnessed a materialization, but have only read wonderful accounts of such phases of Spiritualism—judge of their truth? Have we any assurance that the spirits who have not been grabbed would not have been proven material also, had they been subjected to the same test? We ought to know something of our "angels"—and this is generally conceded by those who believe in the science of astrology. But this is perhaps more than the wisest astrologers claim for the planets. They simply announce the hour. Similarly, the astrologer should be able to announce his time, place and conditions in all things, and make. "It is as his feet, nor how long he will remain at any one place. Similarly the astrologer, who is well up in the art, with great accuracy predict the life, experiences and destiny of a client who in the rudderless boat of his inheritance, drifts upon the current of his life. When this client develops the rudder of discretion, he is very likely to attempt to aspirals to play a voyage that will materially differ from the one resulting from drifting in the currents. He will then provide himself with the oars of effort.

The man is now using the river current of inheritance that flows through the banks over the flood and around the eddies of his environment. He is steering his course with the rudder of judgment; and he is increasing his speed, or even returning to a former landing for a longer stay or a better start. Thus intelligent aspiration, volition in more or less effective effort, changes the natural destiny.

What can the astrologer predict for this last condition, in which the man is throwing off the shackles of fate, and carving out for himself a self-determined destiny? Has the astrologer any useful information for the one who may be thus described? Yes, he stands, one foot on fate, another foot upon the river of destiny. He will then provide himself with the oars of effort.

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To sum up it seems that the real astrologer, to a great extent, can divine the inherited character and the influencing environment of the individual. He reads in the "presentiment" and "synchronistic" of the sun, moon and planets, the promised opportunities and the probable benefits—that are to be utilized and accepted—and he also reads in the same way, the threatened dangers and probable obstacles that are to be avoided or at least mitigated.

The astrologer is one who infallibly announces an inevitable end. The wise and artistic astrologer is one who announces the probabilities, points out the opportunities and possibilities and thus aids the client to secure desired results.

REMINISCENCES.
By Mrs. J. M. Spalding.

CHAPTER IV.

FIRST VISIT TO THE FOX SISTERS.

Leah Underhill, then known as Mrs. Brown, with her sisters, Margaretta and Kate Fox, were giving
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TOPICS OF THE TIMES.

Mrs. John Winston, an Indianapolis woman, has a voice with an echo, and when she speaks what she says is repeated three or four times. An editor, who probably goes home late very often, asks what would be the effect of a certain lecture repeated three or four times with a single effort, when delivered at 2 o'clock in the morning. A man would either reform or take to the woods.

Rev. MacQueen has sent his resignation from the Episcopal ministry and it is now stated that he will be minister of the First Universalist Church at Saginaw, Mich. In an interview he said: "I thought the opportunity a good one as it is a wealthy congregation and a fine church. I will preach my opening sermon there Sunday, October 4th." Mr. MacQueen has only a large amount of free advertising and his mild heresy seems to have rather advanced his interests from a worldly point of view while they are probably worse from a heavenly standpoint.

There is no credulity so great probably that it is entirely without limit. Prof. Wingfield, of Lafayette, who belongs to one of the most noted Catholic families of that city, has announced his conversion to the Protestant faith. This in itself would have created sensation in religious circles, but its effect upon Cath­olics may be imagined when it is coupled with the element that the professor attributes the change in religious views to his dieticists as to the genuines­ses of the "holy coal" and says he wants nothing more to do with a church that will make money by teaching such a superstition.

This paragraph we find in an exchange credited to Barbary of Light: Le Goûtins, Paris, states that Dr. Charcot, the famous psychopathist, is engaged in a scientific investigation of the phenomena of Spiritual­ism. Those which are occupying his attention at present are the so-called duplication of the personal­ity; and related phenomena. If the Doctor's mind is as freely open to conviction as were the minds of Mr. Crookes, Dr. Gliber and Prof. Zollner, but one result of the Doctor's interest may be imagined when it is coupled with the element that the professor attributes the change in religious views to his diet:ists as to the genuin­ses of the "holy coal," and says he wants nothing more to do with a church that will make money by teaching such a superstition.

A dispatch from Dubuque, Iowa, says that Rev. Amos Crum, pastor of the Unitarian church in that city, was invited with the pastors of the Protestant churches to attend the dedication of the First Baptist church. Mr. Crum was one of the first to appear. Rev. G. E. Farr, pastor of the church, invited Mr. Crum to take a seat on the platform. A few minutes later Rev. J. B. Thorne, a former pastor of the church, who was to preach the dedicatory sermon, arrived. He immediately informed Rev. Mr. Farr that if Rev. Mr. Crum was allowed to sit on the plat­form he would not take part in the proceedings. Rev. Mr. Farr was obliged to inform Mr. Crum of Mr. Thorne's decision and the Unitarian preacher took a seat in the auditorium, where he remained during most of the exercises. Comment is unnecessary.

There is a large body in the Tennessee legislature favorable to the convict lease system which led to the trouble about Brieville and the opposition to pro­posals for its termination has been fierce and stubborn. When a vote was taken in the lower branch on the question of immediately terminating the contracts made by the state with the fifteen lessees, the major­ity in favor of continuing the present system was twelve. This vote disclosed a state of affairs that is "unquestionable for the cause of humanity and for the Tennessee. The practice of herding convicts of various degrees of guilt together in common chain gangs and subjecting the convicts under the system to not only the bad men worse, but debauches and brutalizes public sentiment in the state that sanctions it. The direct evil of convict competition with free labor, of which the Tennessee miners complained, is on the one side, probably less important to the welfare of the community than the moral effects of the chain gang system. The age that has seen the curse of slavery destroyed by the strong arm of the nation has no place for the chain gang and the lash of the convict overseer. There ought to be patriotic and sensible men enough in the Tennessee legislature to abrogate the infamous convict lease system without a day's un­necessary delay.

Eleanor Kirk, well known by her newspaper letters, in reply to some reference to her by a Presby­terian minister thus refers to her views: "If to be a Spiritu­alist means that I believe in continued existence after death, I am a Spiritualist; and if I am not very or­dinary shallow, it is to be a Spiritualist means the belief that spirits sometimes haunt this world, then I am a Spiritualist, and Spiritualist according to Bible au­thority. Contradict it who can. I can go a step further and say that I not only believe in spirit-re­turn, but I know it, that is, if my senses, usually ac­curate in other matters, are to be relied upon in this."
to be noted in this exposition of the nature of Jesus' resurrection. In Paul's belief Christ is the very first of such bodily bodies. He says: "Every man in his own order; Christ the firstfruits, afterward they which are Christ's at his coming." This is Christ's at his coming." This is the second Adam, the head and beginning of this new order of mankind. As first flesh came from the dust of the earth, so spiritual nature was under the existence of the natural race. The reason for this priority will appear when we come to consider the object of the resurrection and the history of the race under the new time. That Jesus in the New Testament system of thought was the very first to rise from the dead in this new exalted bodily nature is patent in several places. Luke in Acts xxvi, 23, affirms that the prophet taught: "that he should be the first that should arise from the dead, and should show light unto the people, and to the Gentiles." In Col. 1, 18 it is written of him: "Who is the beginning, the first-born from the dead?" And John declares of Jesus in Rev. i, 5 that he is "the faithful witness, and first-fruits from the dead." We come then on a most important fact in New Testament thought: this circumstance. Jesus' resurrection is hereby distinctly delimited from all the other, and preceding resurrection recorded in the scriptures. There had been one and we are incessantly talking of the resurrection of human beings from death to life. For example, such as that of Lazarus, that of the widow's son, and that of the dead who had seen their tombs at the time of the crucifixion and walked about Jerusalem, that of Tabitha raised to life by Peter; those also of the dead in the Old Testament time raised to life by Elijah and Elisha and that of the dead man restored instantly to life when his body, which was being lowered into the tomb, touched the bones of Elisha in the sepulchre. But, according to the narratives, all these were literal resurrections of flesh and blood from death to natural life. I am not now inquiring, let it be borne in mind, whether these events ever transpired or not. This is not now the point. My point is this:—those resurrections were believed by the people of those times, and they were literal resurrections. But Jesus' resurrection was in their conviction wholly different from those, because the writers insist that it was the first of its own species. It was spiritual; whereas those aforernine resurrections were literal. The Bible then teaches two different species of resurrection. One is spiritual, and the other is literal; and that of Jesus comes, in its thought, in the former class because it is that class of a kind of immortality was a new one. It was this new idea that created its basis.

4. Once more, the resurrection body of Jesus did not according to the accounts behave like a natural body. It suddenly appeared to sight on different occasions, and as abruptly vanished from sight. It manifested itself suddenly in rooms at times and in places, and even saying that a spirit had not flesh and bones. Now, these appearances were not according to the history remembered that I am not now discussing whether these narratives are true or untrue. My present aim is to ascertain the facts of the narrative, without importing into it a foreign theory, containing a self-consistent system of thought which will permit us in the light of the resurrection of the soul, and its spiritual and natural nature. We shall see in its natural real existence and that of the natural. Was it in such a real story as to lay a valid foundation for the Christian doctrine of resurrection? If so, we have two accounts of Jesus' eating after his resurrection, walking, talking, suddenly appearing, abruptly vanishing, and of the presence of the risen Lord in the flesh, and the wound in the side, in a word, all these marks of personal identity after death—and in his one necessarily mean the possession of a literal body of actual flesh and blood at all. For in their belief the angels in the Old Testament time had either corporeal bodies or made visible their spiritual bodies and appeared to men, sometimes eating, drinking, walking, talking as men, with spiritual and as human. Samuel had appeared to that, and with all the marks of personal identity, such as he had had during his last years, and moments of life, namely, thought, voice, old age and the prophets' appearance in the Old Testament time. Moses and Elias had in similar manner appeared to, and as two men, talked with Jesus, James, John and Peter. A higher identity. Jesus' Resurrection. Moses and Elias had appeared visibly at the Master's tomb and clothed in white garments had exercised their power in rolling away the stone. They sat, stood up, and talked with, and comforted the disciples. An angel had appeared to, and conversed with Cornelius, and an angel had come to Peter in prison, struck off his chains, opened before him the iron gate, and led him forth a freeman into the streets of the city. Samuel and Moses and Elias had all been able by their conversations to establish their personal identity. So had some of the Old Testament angels. Now it was these marks of personal identity which constituted the teaching of the New Testament. If they had been spiritual, and not that body that shall be—and the religious reason of it, and it will conclusively show that he meant this doctrine to apply to the resurrection. Here we must explain the current views of the Resurrection. We might as well ask why, instead of the name of Jesus, which is the principal key to the understanding of these narratives, we should look to the Norse gods, if we are of that kind to whom we ought to know, and that in our day we must set aside. The conviction was universal that Satan had brought sin and death into the world, and had infected both human nature and all the world of nature with corruption, impurity, and evil, so that death, disease, and painful change had become the lot of all creatures. One part of the penalty of sin was that all men whether good or bad were condemned at death to enter and remain in the underworld, or Sheol, Satan's empire, and utter poverty, to remain there, if not forever, at least till that principle of holiness which they had lost by sin and through Satan had been divinely restored to them. There had to be a Divine deliverance therefore, if there were any deliverance at all, from the underworld, and the world, and the power and poison of a personal Satan in whose hands was this kingdom of mortality and death. The purpose was to destroy him and overcoming the power and poison of a personal Satan in whose hands was this kingdom of mortality and death. The purpose was to destroy him and his power, and to deliver the captives to the living God. All that new gospel conception of it—in the new gospel conception of it. For the gospel idea of immortality was a new one. It was this new idea that created its basis.

5. So, at this stage of the subject, it is necessary to say, and so say with all the emphasis that can be impressed upon it, that the literal resurrection of human beings from death to the resurrection of Jesus, the church of the earthly body from the tomb would not have been pertinent to the historical situation, or to the hopes of the Hebrews regarding in the future events. That we may discover the purpose of Jesus' resurrection, then, let us inquire what the historic situation was, and what the current belief about it. This will make clear Paul's doctrine—"Thou sowest to the earth, and to the Gentiles." In Col. i, 18 it is said: "This is the foundation of their sight." But Paul affirms, "And all the things that were written before these were written for our instruction, that we through the patience and comfort of the scriptures might hope to the comforting of the body of Christ. In the New Testament, could have withstood these narratives of the resurrection of Jesus, and the transfiguration of him down by tradition without meaning a literal resurrection of Jesus in all. And even Jesus' words to his disciples do not, in the light of the notions of the time respecting the future life, as I will soon point out, necessarily imply anything more than a real, spiritual bodily nature, as opposed to the then current belief that all departed souls were wholly stripped and dispossessed of every form of bodily nature at death, and existed in Sheol in the estate of pure, unembodied, as well as disembodied spirits. This prevailing idea of the utter nakedness of departed spirits and Jesus' own customary use of the strongest metaphors in expressing his ideas, make clear his own meaning. The only object of his own language, and of all the seemingly literal phenomena of appearances, was this, namely, infallibly to demonstrate, and beyond the possible doubt to establish in the minds of the disciples, the fact of his resurrection of death not only, but also particularly the fact of his endowment with a spiritual bodily nature. The main point, the only point of importance here is the understanding of the circumstances, was, as I shall soon endeavor to show, to prove after death his personal identity in a spiritual body. This would prove after death the human immortality in the new gospel sense of it—in the new gospel conception of it. For the gospel idea of immortality was a new one. It was this new idea that created its basis.
ment speculative theory is that Jesus' incarnation, death and resurrection were designed, not as a vicarious propitiation for the sins of the world, but as the necessary order of events through which this Son of God might in his own person lead the victorious boat that should vanquish Satan, the author of sin. Moreover, however and presumably, as the soul was not fully separated from the body until after the last breath, the soul (in a bodiless state) might descend into Sheol. To effect their release he said, "That he might destroy the works of the devil." But there was no extinction of the soul at death, constituting the gospel. This was the specific immortality of the soul, the only thing that was pertinent under the circumstances or that made to them a gospel, was to escape. The only thing that was pertinent under the circumstances or that made to them a gospel was that they should be delivered from Sheol not only, but from the spirit's bodiless estate there, the literal resurrection of Jesus' body of flesh and blood which was deposited in the sepulcher would not have been to the point at all. It would not have been portentous. It would not have been a gospel. It would not have been demonstrative of the very thing which they most desired to demonstrate. Already, as they had believed, they had as a people seen it, as they had believed, they had as a people seen him, had an actual knowledge of the presence of Jesus Christ, who hath abolished death, and brought the glad tidings of this deliverance to every one there... The only thing that was pertinent under the circumstances or that made to them a gospel was that they should be delivered from Sheol not only, but from the spiritual bodies of the souls there. They only desired to escape from the utter devastation, utter destruction of the soul existence, and in the preservation of personal identity that sinners might be forever delivered from the awful dominion of Satan, from his tyranny, from his power, and from his oppression, and to stay there. For a similar reason, the appearance of Jesus after death as a naked spirit would not have been to the point at all. This was that very weakness, that very weakness of the Gospel, in a manner so much wished to come off, and in a manner so earnestly under the necessity of the circumstances or that made to them a gospel, was to see a person whom they had known and loved in the flesh, and who had been the object of their admiration and degradation. Or the description of the real resurrection, as the real resurrection, of the body, as they apprehended it, created his doctrine. And he brings his whole thought and the thought of the gospel to climax and precision when he asks Thomas, "If we ourselves groan within ourselves waiting for deliverance, how much more palpably and portentous the deliverance?"—Theodore Parker.


A REVISION.

How fresh in my mind are the scenes of my girlhood, as keen recollection presents them to view—

The kitchen was my world, as small as the old backaches of the male societies. At the great trades unions composed wholly or in part by women were sketches of western life, many of whom were drawn directly from her own experience—papers upon which the story was woven, woman's voice, woman's pen, without any thought on the part of the writer. There was no writing of the day, her daughter, a young girl about ten or twelve years old, came across the manuscript and became so much interested in it that she begged the beggar who wrote it to publish it.

Mrs. Henry Ward Beecher began her literary career in 1837. While she was still a child, she says that she was aware that the water from which she drank had turned to milk and cheese, and that she saw the water which flowed down the gutter.

When Queen Victoria was in Western France returning from Graves unter her children, she noticed a little girl of about twelve years old, who seemed to be reading by candlelight. She asked the child what she was reading. The child replied, "I am reading about the establishment of school, kitchens in the convent of the Franciscans, and the establishment of a new library in the convent of the Dominicans.

The floors I must scrub hard, and bags I must pack up for residence for herself and the children in the convent of the Dominicans.

While Miss Beecher was in London, there was a great excitement among the English people about the establishment of a new library in the convent of the Dominicans. The Dominicans, who were very well known for their learning, had been long in possession of a large collection of books, but they had never thought of publishing any of them. Miss Beecher, to whom the Dominicans had offered a small sum of money for the use of their library, now determined to publish a few of the books which were in the Dominicans' possession.

Herbert Spencer's Synthetic Philosophy is a well-known work on the subject of evolution, and it is probable that we have here a source of some of the ideas that have been developed in the realm of consciousness.

In these cases the twins' ability to communicate and understand each other's thoughts is so complete that they may be said to possess a "double personality" as twins are doubly accordant to each other's thoughts. In other words, twins are extremelyattached to each other, they may be said to possess a"double personality." The twins may go so far as to say that they possess a"double personality," but it is not certain that twins do not exhibit a"double personality." The twins may go so far as to say that they possess a"double personality," but it is not certain that twins do not exhibit a"double personality."
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Religion, like everything else, should be studied methodically to be understood; all obtainable facts should be noted pertaining to the history and manifestations of religion, and the principle underlying the phenomena should be associated. Religion is a fact of human nature to be explained. What is the essential element of religion? The recognition of power effecting the phenomena, of which man is a dependency. This power may manifest itself with his own personal contingency, which he necessarily contemplates. The savages worship not only the unseen powers of nature and the unknown deities, but also the unknown and unthinkable. With higher development power plays a less important part, and reverence and the higher sentiments become the truth of the religions. Everyone contemplates both as a system of doctrine and as a system of worship, which is sometimes called, "an element," experimental.—A. H. Enfield.

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Price To Be Advanced Wednesday, July 1.

A Safe Investment, Earning 35% per Annum, Semi-Annual Dividends April and October.

STOCK OF THE Ga.-Ala. INVESTMENT AND DEVELOPMENT COMPANY

Capital Stock, $4,500,000. Shares, $10 each, par value, full paid and Subject to No Assessments.

Gen. BENJ. F. BUTLER, of Massachusetts
Hon. JAMES W. HYATT, Late Treasurer of U. S.

THE PROPERTY OF THE COMPANY CONSISTS OF

1. FIRST. 300 City Lots, or 366 acres of land in the city of Tallapoosa, Haralson county, Georgia, the railroad remaining around of 500 acres, on the corner of which the city was originally built. Estimated value on organization of the company Oct. 1, 1890, $1,484,765, but largely increased in amount and present value since that time by additional purchases of city lands and improvements and development added. Total present estimated value, $250,000.

2. SECOND. 2158 acre's of valuable mineral land, adjacent to the city of Tallapoosa, all located within a radius of six miles from the center of the city. Present value, $12,900.

3. THIRD. The issued Capital Stock of the Georgia-Alabama Investment and Development Company have elected to offer to the public until Wednesday, July 1, a limited amount of the full paid capital stock of the company at $3.50 per share (or value unless otherwise ordered). The stockholders of the company reserve the right to advance the price of the stock more than 10c. per share per month or withdraw it entirely from sale at any time after July 1, the sale of the stock ordered by the stockholders of the company.

Stock sold on 2 per cent. commission, or purchased at price paid and 17 1-2 per cent. per annum profit.

For the accommodation of the stockholders of the company, who desire to realize on their stock prior to its being listed on the Exchange, and have not a ready market for it in their own locality, the Company have concluded an arrangement with several prominent banks, brokers, and real estate men of the country, and in such cases the stock will be sold at the price at which the banks, brokers, or real estate men may be willing to sell, and such banks, brokers, or real estate men will be held responsible for the payment of the par value of the stock in case of failure of the stockholder to sell his stock.

Orders for stock will be filed as received, in any amount from one share upward, as it Is desired to have as many small orders as possible, and the stockholders will, by their interest in the company, influence emigration to Tallapoosa, and advance the interests of the company.

The Company guarantees in selling all stock ordered, that the stock will be sold free from any conditions or restrictions.

4 ADVANTAGES OF THE STOCK AS AN INVESTMENT

PRORABILITY of a large increase in each semi-annual dividends by increased earnings and sales.

CERTAINTY of a rapid increase monthly in the intrinsic value and selling price of the stock itself.

PARTICULARS regarding the stock and the company will be mailed free from any condition.

Orders for stock will be filed as received, in any amount from one share upward, as it Is desired to have as many small orders as possible, and the stockholders will, by their interest in the company, influence emigration to Tallapoosa, and advance the interests of the company.

Manufacturing Industries Now Under Contract to Locate at Tallapoosa, Ga., Secured by the Company Since the Return of the Excursion to Tallapoosa, March 1, 1891.

C. H. HITCHCOCK MFG. CO., from Cortland, N. Y., manufacturers of Factory Buffet Furniture, to erect $90,000 Factory, 200 lineal feet of buildings, manufacturers of all kinds of Factory Buffet Furniture, costing in the second year $100,000, to employ 150 hands.

HAYES' CHAIR COMPANY, from Cortland, N. Y., 800 lineal feet of buildings, manufacturers of Fancy Rockers, etc., one of the largest in the U. S., to employ 125 to 200 hands.

TALLAPOOSA LUMBER, MANUFACTURING AND R.R. CO., 825,000 dollars capital, 1100 lineal feet of buildings, to erect Mills at Tallapoosa and build a Logging Road into the timber south of the city to supply them with lumber.

CITY BOTTLE WORKS, from Wilkesbarre, Pa., to bottle the Lithia and Chalybeate Waters in Lithia Springs Park, and introduce them throughout the United States.

ANCHOR WOOLLEN MILLS, from Marysville, Tenn., 200 lineal feet of buildings, manufacturers of all kinds of Woolen Cloths, Blankets, etc., to employ 75 to 150 hands.

CITY BOTTLING WORKS, from Wilkesbarre, Pa., to bottle the Lithia and Chalybeate Waters in Lithia Springs Park, and introduce them throughout the United States.

PROBABILITY of a large Increase in each semi-annual dividends by increased earnings and sales. CERTAINTY of a rapid increase monthly in the intrinsic value and selling price of the stock itself.

5. NO ORDERS WILL BE RECEIVED AT THE PRESENT PRICE OF $3.50 PER SHARE AFTER 12 O'CLOCK MIDNIGHT JULY 1, AND ALL ORDERS FOR STOCK SHOULDC BE MAILED AS SOON AS POSSIBLE AND IN NO EVENT LATER THAN SEVERAL DAYS PRIOR TO THAT DATE TO ENSURE DELIVERY AT PRESENT PRICE OF $3.50 PER SHARE.

No orders will be received at the present price of $3.50 per share after 12 o'clock midnight July 1, and all orders for stock should be mailed as soon as possible and in no event later than several days prior to that date to insure delivery at present price of $3.50 per share.

ADDRESS all orders for stock and make checks, draft on money orders payable to:


ANNUAL ELECTION OF DIRECTORS OF THE COMPANY:

EASTERN BOARD:
Hon. John D.loo, President of Georgia.
Hon. J. B. Foraker, ex-Governor of Ohio.

SOUTHERN BOARD:
Hon. G. T. Lake, President of Alabama.
Hon. Geo. H. Davis, ex-Governor of Alabama.

T. G. O'CONNELL, Transfer Agents, Exchange Building, Boston, Mass.
Was Abraham Lincoln a Spiritualist?

In a volume recently published, Mrs. Nettie Colburn Maynard, of White Plains, N. Y., has given a history of the most important events in her experience as a spiritual medium. She was for several years well known, and is now distinctly remembered by thousands who listened to the eloquent words uttered through her lips, as a trance speaker. She is a lady of exemplary character, who commands the confidence of all who know her and enjoys the friendship and love of thousands who are well acquainted with her. She is now an invalid and has been confined to her bed for nearly three years; but her mind is clear and her recollections vivid. Her family physician, who had attended her the last fifteen years, speaks of her in the highest terms. Friend says that she displays peculiar power unexplained by medical science. Her narrative is marked by simplicity of style and evidence by an earnest and truthful spirit. There is no attempt to glorify herself. Some of the passages in the book are full of pathos and power, and one can read without becoming convinced of the sincerity and the deep spiritual and religious nature of the author.

Some of the chapters relate to events of historical importance and these have suggested the title of the book. Whether Abraham Lincoln was or was not a Spiritualist is of no great importance from the standpoint of truth, for truth is not dependent upon its acceptance by any person whom circumstances have connected with a central figure in the world's history; but for the mass of mankind a great name has the weight of great authority on any subject in the suspicion of the stupid.

Miss Colburn has related two or three incidents of the President's visit to General McComb and the stoppage of the Proclamation. "President Lincoln to whom I was introduced at the White House: 'Mr. and Mrs. Laurie, “he received warnings of his appearance. That question is left to the spiritualist friends to determine the real significance of such facts, or offered any other more conclusive in its stead. The scientific world are ready with an explanation. Is it our 'Little Nettie' is certain, and that the wise advice came from the Spiritualist-world Spiritualism can readily believe.

Psychical Problems.

On another page is published, from the Christian Register, an interesting paper covering some of Mrs. Underwood's experience in automatic writing. In its comments under the above heading: The Register says: 'Her experiments in automatic writing have therefore unusual interest, and we cannot doubt the facts she reports. The only question is, What is their interpretation? This is the question which confronts psychological science. A large body of facts has already been gathered on three questions, but their adequate interpretation is the work of the future. The Spiritualists are ready with an explanation. In their explanation the true one? The scientific world has not yet accepted it, nor has it, on the other hand, either admitted the spiritualistic interpretation, or offered any other more conclusive in its stead. It remains to be determined what is the real significance of the facts. Do they prove that a person is the result, what is the nature of the facts communicated, or that the intelligence and prescience shown far exceeded, that of our "Little Nettie" is certain, and that the wise advice came from the Spiritualistic world—Spiritualism can readily believe.
used in millions of homes—40 years the standard.

A pure cream of tartar powder. Superior to every other known.

Delicious cake and pastry. Light flaky biscuit, crinkle cakes, palatable and wholesome. No other baking powder does such work.

Donald Kennedy
Of Roxbury, Mass., says
Kennedy's medical discovery cures horrid old sores, deep seated ulcers of 40 years standing, inward tumors, and every disease of the skin, except thunder humor and cancer that has taken root.

Price $1.50. Sold by every Druggist in the U.S. and Canada.
For Publisher's Announcements, Terms, Etc, See Page 16

TOPICS OF THE TIMES.

There is an advance in baccarat all along the line. What was "insidious" twenty years ago is now taught in orthodox theological seminaries and from orthodox pulpits. The world moves at a very rapid pace.

The papers state that at Pittsburg one day last week a man well known in smoking circles applied for a transfer of liquor and hotel license. The court objected because the applicant was a gambler, whereupon his attorney remarked: "I desire to call your honor's attention to the fact that the Prince of Wales gambles a little." "Well I don't consider him of good character. He could not get a license in this court," replied the judge.

The one weapon with which the Jewish race can retaliate is money—their power in the financial world, and that weapon they are using against Russia. They have, so far as possible, crippled her credit and cut off her supplies; her loan cannot be rejected, and her securities are said to be trying to force from the market. The expelled Jews are bringing what money they have into their exiles, and as many as possible within Russia resources as it is possible to make. The picture may be a little overdrawn in some of its details, but in its broad outlines it undoubtedly represents the purpose of the Rothschilds and their allies to retaliate upon Russia for her treatment of their race.

The practical abandonment of the Koch lymph in all the Philadelphia hospitals for the cure of tuberculosis is highly significant, says a New York daily paper. It is another indication that skilled American physicians, after thorough and long continued trial of the Koch lymph, are coming to the conclusion that its value as a curative agent is so slight that it is not worth while to use it. The extravagant claims at first made in behalf of the fluid inspired many unsuspecting persons with an implicit belief in its invincibility in pulmonary diseases. This belief was quickly dissipated in most instances by the failure of the lymph to produce the desired results. Dr. Koch's remedy has been for some time discredited in public opinion. The verdict rendered against it by a great majority of the ablest physicians in New York and Philadelphia must tend to condemn it utterly.

The news that the Prince is an habitual gambler, taking supplies of cards and counters wherever he goes, has, despite a denial on the part of the prince, been repeated by this and other newspapers. The leading Baptist organ compares the Prince's tastes for the race course and gambling with the noble example of St. Louis, to show how the Prince can easily catch the intense grief of thousands of Englishmen. Think of the future King of England and head of the church travelling about the country with a bag full of Russian leather-baccarat counters, accompanied by Sir Reuben Neumann to act as banker. The baccarat game at Trenth Croft is entirely his own. The implements were his, and the tables were arranged and lined with chalk on the second night at his suggestion. Mr. Wilson objected to baccarat, and Mrs. Wilson testified that she told the Prince this, but still baccarat was played.

Dr. Patton, in his speech accompanying the report he offered in the Pennsylvania Assembly, said: "There were 'many things in that inaugural address [by Prof. Briggs] which with which I agree, but when a man says that reason is the second author of the Bible I want to have such statements investigated." This attitude from the president of the famous old college over at Princeton, dedicated to the New York Press, sounds like the echo from the twentieth century. One would think from it that God never made anything but the Bible, and that the devil made reason and the rest of the sinful universe. Dr. Patton generally says what he thinks, so we have no doubt that he thinks, actually thinks, as above. But, in that case he is one of those whom Dr. Briggs (who is so utterly convinced of the eyes in his inaugural address, when he said they were rounded in a circle because they argued that any given book of that noble library of moral and spiritual history and literature called the Bible was inspired because its author (Moises, David, Matthew, or Paul) wrote it, and that he (the author whose name it bears) must have written it because it was inspired, and could not possibly be erroneous in its title and ascription to its traditional author.

According to statements published in the papers Lincoln, Hamilton, of La Harpe, Ill., has a little daughter named Dora, only four years old, who can readily name the spots on any set of dominos from simply looking at the backs of them, or she will select from the set any number asked for, all the dominos being turned face downward, and thoroughly mixed up. If one be slipped out of the set without her knowledge, and it is called for, she will quickly reply that the number is missing. The child can not count from one to six, but will announce the spots thus—"five and a six," or "six and a four," or any other number, more readily from the backs of the dominos than from their faces. The child has been subjected to over a hundred tests, and has never failed to call the right number. While paper has been passed over the backs of the dominos to prevent any chance of the child having looked the backs, and in every instance she has successfully indicated the number on the opposite side. The papers say she is "possessed of the faculty of mind reading;" but her power is evidently clairvoyant rather than telepathic. She does not read thoughts but discerns objects that are not visible to the eyes.

Mr. Dopher in his oration at Galena, the other day said: "As the years increase events crowd upon each other with such velocity that the newer ones are crushed out of memory. Most reputations are forgotten by the succeeding generation, and few survive a century. In our thousandth year as a nation the only statement or solution of our first hundred years whose names will decorate the celebration will be Washington and Hamilton for the beginning, Webster for the middle period and Lincoln and Great for the close." So, then, says a Chicago daily, the author of the Declaration of Independence is to be forgotten! The great people whose wrongs he first voiced and whose aspirations he first put into words are to live on only for a thousand years, and that distant day are not to know the name of Jefferson. No memory is to survive of the man who first made this country a true democratic republic who organized the first party of the people, who struck the first effective blow on this continent in favor of religious freedom, who taught aristocrats and snobs that the people were to rule and not to be ruled, who inspired the ordinance of 1787, who added to the republic and dedicated to freedom forever one of the continent's influences against titles, privileges, class-rules, monopolies and aristocracy, already firmly entrenched in the government when he became its head, was conclusive for all time, and whose creative statesmanship—greater than that of Washington or any other of his associates—has manifested itself incessantly for ninety years and must continue to be potent so long as the republic endures. He is to be forgotten! Never. When the American people forget Thomas Jefferson there will be no republic to mock even by pretense of freedom the mighty name of the greatest apostle of modern democracy. What sort of a republic would he that would remember Hamilton and forget Jefferson? The body of Preston Mulford was recently found in a canoe lying at anchor in Shapteshay Bay. Mr. F. J. Needham, publisher of a periodical to which Mulford contributed, says that he spent all his spare time in the canoes, sleeping and eating there, in fact more often than anywhere else. Its lockers were well stored with provisions, and several blankets and an oil stove, together with a bag of seaweed, several pens, tin and paper, completed the Mulford liked this nomadic sort of life, and as he had nobody to care for, paddled, sailed and drifted aimlessly about as best suited him. He was rest and had not been in ill health. No marks were found on the body and no traces of poison were anywhere in the boat. The man could not have starved to death, for the after locker was full of provisions. If he wanted anything to eat or drink he could have purchased it with the $25 that was found in his pocket. The only theory that remains is that Mulford died of apoplexy or heart disease. The New York Times says: "The letters found in the canoe close beside Mulford's body prove very conclusively that the spiritual world had a firm hold on him. He wrote them, it appears from their context, at the dictation of a spiritualistic being. The letters are filled with assurances that the 'spirit' was close beside him, watching over him and guarding him from danger, and that brighter days were in store for him. Various incidents in his past life are mentioned in this rambling conversation with the unknown and some persons whose names appear as 'L," 'Mrs. L," and 'G,' are frequently mentioned. Mr. Needham, the publisher, was very anxious to get possession of all this manuscript, which he said was a part of the espy which Mulford was to have mailed to him from Sag Harbor." Preston Mulford was an easy, graceful writer, with large experience in writing for the press. His life was one of many changes.
MARRIAGE AND MARRIAGE LAWS.

Mrs. H. S. Lake, taking exception to the ruling of Judge Staples that no marriage ever existed between herself and a recent husband, stated in the public that marriage be assumed under the rights of third parties that may result from it, and for the rights also of the man and the wife in case to separate at pleasure and form other relations when strange that an intelligent person can claim that men true marriage. But the law merely takes cognizance that the marriage was not valid, and he ordered the

34 (2)
RELIGIO-PHILOSOPHICAL JOURNAL

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they begin by resembling each other. To put the matter to scientific test he engaged in a series of observations and experiments on the photographic and other effects produced by various agencies. The results of his researches have been published in the Revue Scientifique. He is a young man, and his investigations are supported by a generous patron, the late Count von Schloendorff. The results are most interesting, and it is expected that a publication will be in course of preparation within a few months.

One of the most remarkable results of his work is the discovery that the effects of various agencies on the photographic plate are not only governed by the nature of the agencies themselves, but are also influenced by the nature of the subject. For example, a subject exposed to the influence of sunlight is more likely to produce the effects of sunlight than one exposed to the influence of artificial light. This is a very important discovery, and it has already led to some interesting results in the field of photography.

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little fact well studied in all its details; this little fact will have in your eyes infinitely more value than the widest dissertations of metaphysics or hyperphysicists.

As the recent communications he concludes as follows:— "What we know is quite a small matter in comparison with what we want to know. The field is what is not known; we know of one of the most unknown still. It is almost a virgin earth wherein the harvest promises to be abundantly reaped. The field is very fruitful. Especially must we have no fear of ridicule and indifference more cruel even than ridicule. We understand that our duty lies here; let it be more seriously and fully. For you do your best to you say to yourself this is the duty of the mind to serve you. The question is, do you approve the proposition, or do you oppose it to yourself, to the work of the mind. This is a proposition of fact, not of opinion.

Mr. J. W. Dames, in the Advocate Review for April, criticizes Mr. Ballon's plan of social improvement and other philanthropic amelioration of the material condition of the people in the U.S.

She says: "The Christian ideal is of a different sort. The law which is the basis of life is a moral law of life even upon a human nature. To support her argument, she alludes to the case of Christ, who had not where to lay his head, whose servants and ministers who have come up out of the great tribulations. Does Miss Dames mean, then, really think that it makes no difference whether changes are brought in to the slums in decent surroundings? Does she think it would be just as well if we all took to living and sleeping six in one room as in the slums? Will she recommend this latter course, as a means of moral discipline, to the. ladies and gentlemen of her acquaintance? We take some credit to ourselves for discussing this article so temperately, for if there is anything calculated to make one's blood boil it is to have people who have never known what want or privation is, to whom the comforts and refinements of wealth are as the breath of life, write papers assuring the poor that poverty is good for them, that the slums are healthy, that slum-tenements good places to bring up children, and degradation, vice and crime surroundings peculiarly favorable to the cultivation of a robust piety.

The Presbyterian General Assembly, at Detroit, voted 410 to 64 against Prof. Briggs' appointment to the chair of biblical theology in the University Theological Seminary. This was done by the adoption of Dr. Parkhurst's report, which added: "The Briggs theory of the Bible has proved an infinite relief to a great many individuals. It enables them to hold fast that which is good without being embarrassed by microscopical difficulties and stumbling blocks. It has opened a world of new prospects, so that it might be seriously crippled if that class of commentators were obliged to seek fellowships elsewhere. The gentlemen at Detroit voted against the Congregational Union of America fifty years ago. Whether the relations of the Union Theological Seminary to the General Assembly are such that Prof. Briggs will be excluded from the present, to which he was appointed, remains to be seen. The director of that institution are unanimous in their support of the heretic. It is possible that the breach between the old and new school of Presbyterian, which was healed after the war of the rebellion, may be increased until reconciliation will be impossible. Since the foregoing is the case, the directors of the Presbyterian General Seminary have voted to continue Dr. Briggs as professor of Biblical theology in that institution.

Several educational bills are now pending before the General Assembly of Illinois, says the Chicago Inter Ocean. The most important of these relates to the compulsory education act. There is no small danger that a side issue, the language employed in private schools, will be allowed to divert attention from the central purpose of the act, the minimizing of illiteracy throughout the state. That is the purpose in view and nothing should be allowed to interfere with its attainment. It is worthy of especial note as a serious cause of alarm that a tax in the enrollment of school children does not keep pace with our gain in population. The latter was 31.32 per cent. during the last decade, a highly gratifying rate of increase for a great state like ours; but the increase in public school enrollment was only 10.55, less than half. Iowa gained 19.68 in population, 10.55 in school attendance; Minnesota 66.74 to 51.10, and the figures for Wisconsin are 28.25 to 16.07. It will be observed that, in the last decade, the least increase in population has been in the school attendance. It is far from being that the great increase is in the population but that population is largely made up of workingmen who have no families, or, if they have, they are on the other side of the ocean. That is the explanation in Illinois, Wisconsin, Iowa, and Minnesota. The explanation in these states is to be found in the growth of private and parochial schools.

Dr. Tauber, president of the French Academy of Medicine, lately published a promise that the wife of every poor man in the native town of Burgundy he has a duty to sustain and aid you. Our ambition, or rather our duty lies here; let us do it more resolutely and fully.

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MATTER SPIRIT SUBSTANCE.
By J. T. DOUGL.

Matter in distinction from spirit is variously defined as "that of which the sensible universe and all existent bodies are composed" and as "anything which has extension, occupies space, or is perceptible by the senses." In seeking for the most common property of matter we find, first, that visibility is not a universal property, because air and the gasses cannot be discovered by our sight. Second, tangibility is no more universal, being a property of solids and liquids but not of gases and esthetic bodies. Third, ponderability is a property which can be predicated of everything which we recognize as matter, whether solid, liquid, or gaseous. The law of gravity is regarded as operative upon all matter, and we may fairly exclude from the category of matter everything usually designated as invisible, incombustible, or immaterial.

If then the imponderables, such as light, heat, electricity and magnetism, may be excluded from the category of matter, because they are not subject to the law of gravity, may we apply them to the word substance? In other words, is there anything that we may call substance which we can not also call matter? Is it impossible to be the material term, for whatever is called matter may also be called substance, but I think the converse can not be affirmed.

We can conceive of a substance which is neither perceptible by the sight, nor by the touch, nor by the most delicate balance—something different from anything in the visible, tangible or ponderable universe. Such a substance has been inferred by natural philosophers in their efforts to account for the transmission of light—a universal and all-pervading medium, by the undulations or vibrations of which light is transmitted. That it is visible and intangible requires no proof, the testimony of each one's senses being sufficient on that point, but that it is imponderable is an inference from its assumed universal distribution. Were it subject to the law of gravity it could not be diffused throughout the universe, because it would necessarily coexist itself in a manner similar to our atmosphere. Contemplating about the various heavy bodies in varying degrees of density according to its degree of ponderability or grossness. According to the assumption of scientists, this luminiferous ether is universally diffused, the forces of attraction and repulsion being in a condition of equilibrium, except when disturbed by those impurities or waves by means by which light is transmitted.

The existence of such an ether is wholly a matter of inference. It being entirely beyond the sphere of the senses to have any cognizance of it. As it does not conform to any definition of matter, being by hypothesis beyond the sphere of our senses, it can only be described under the general term, substance, or that which underlies all outward manifestation. We may then finally say that substance may exist which can not be discovered by the senses. If anyone should still insist that the assumed luminiferous ether is simply a form of matter of so refined or ethereal a nature as to elude all our tests of sight, or weight, it is simply a form of matter of so refined or ethereal a nature that we cannot perceive it. Light is transmitted through glass and crystals with more or less facility, showing that the assumed ether is of such a nature that it coexists with, or in-ter penetrates, some forms of gross matter, just as the magnetic force interpenetrates certain other forms without acting upon them.

A REMEDY FOR SCORPION POISON.
By ATHENS.

I have been living several months in this Mexican city, which is famous for its splendid baths and its deadly poisons. A favorite remedy in Spain is called aconite. In The Journal of Jan. 19, 1885, there is published an account of my journey here in 1877, when I was presented to the City Council a specific remedy or antidote which had been revealed to me from the Spirit-world for the cure of the scorpion poision. Now these months ago the bishop of the adjoining state of Sonora communicated all Spiritists. I have always desired and published that this specific remedy for the scorpion was revealed to me from the Spirit-world, and many years ago early as at my own expense and gave it to the people gratis, refusing all offers of honors or remuneration at that time that they kindly offered me. Still it is worthy of notice that the doctor or seller of drugs who so impotently contradicted my statement after I had left Durango continued with other druggists and doctors to destroy and render null and void all my labor and attempts to save those people from the ravages of the scorpions; so that when I come here two months ago I found the scorpion plague almost, but not quite, as bad as it was in 1877. The reason why it was not so bad was owing to the fact that several copies of The Journal of Jan. 19, 1889, which contained the story of my journey here in 1877, and of the remedy, and how to apply it, were sent by me to several friends here. One of these copies fell into the hands of a shedow druggist, who immediately advertised that he had discovered an infallible remedy for the scorpions and was selling briskly his little vials at great profit, at two or three dollars a vial to the poor and upwards to the rich according to their wealth and necessity; but his remedy it was soon discovered was not infallible. Also! All his dreams of fame, wealth and honors have been cut short by my coming and giving liberty to both the town authorities, doctors and people an abundance of the true remedy, and the good Lord permitting in a short time I will have sent me the seeds of the Alpine mountains of Switzerland, an abundance of the seed of the plant with which I expect to clear this country of scorpions as effectively as Saint Patrick cleared the snakes out of Ireland.

It is almost impossible to believe that man who was made in the image and likeness of his creator could have become so degraded in all countries where the Catholic religion, so called, has been taught and enforced by a vile and abject priesthood. No good will come by denouncing or condemning the practices of such people; but for ages, have been so enslaved and blinded that they cannot perceive the truth or discover good from evil, yet little by little the power of Rome is being destroyed and even here they will learn that their most revered and holy popes, cardinals, bishops and saints have never been able to deliver them from any evil or heal them. Your after your your in this city in the past five or six years the priests have been paying heavy tribute to Saint George, who is their patron or saintly protector against scorpions, but I have never heard of the relations hip being a single case, and they cannot understand how one who does not believe in Saint George, pope, priest or any of their saints, ever were revealed to him through the agency of angels or spirits an infallible remedy against their terrible enemy, the scorpion. Yet such is the case, and they will also learn that the true disciple and apostle can always be distinguished from the false in this, that what the true and generous do in done without the hope or expectation of reward of any kind. So mote it be!

DURANGO, MEXICO.

REMINISCENCES.
By MRS. J. M. STAATS.

CHAPTER V.
DEVELOPMENT. INTELLIGENT AND CONFESSION COMMUNICATIONS.
Of those who become interested in the subject of mediumism, few are sufficiently skillful to develop the power of communication between the two worlds. Occasionally one may find a person who will be willing to have this power investigated through and through, in fact, prove it honest and brickyard, and has never been able to deliver them from any evil or heal them. Your after your your in this city in the past five or six years the priests have been paying heavy tribute to Saint George, who is their patron or saintly protector against scorpions, but I have never heard of the relations hip being a single case, and they cannot understand how one who does not believe in Saint George, pope, priest or any of their saints, ever were revealed to him through the agency of angels or spirits an infallible remedy against their terrible enemy, the scorpion. Yet such is the case, and they will also learn that the true disciple and apostle can always be distinguished from the false in this, that what the true and generous do in done without the hope or expectation of reward of any kind. So mote it be!

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RELIGIO-PHILosophIcal JOURNAL.

The cards had been laid aside and carefully kept by my sister, who valued them above price. When, upon exhibi¬
tion of them one day, the party had heard of them, said, "I should think they would match, have you ever tried them?"

My sister replied, that as they were not drawn, con¬
secutively or with any thought of their forming a con¬
tinuous picture, the idea had never before presented itself.

However, taking them out of order, they proceeded to place them on the table, not in the order they were drawn; as, for instance, card number one, the body of the bird, was complete when placed against number seven, and so on, number fourteen be¬
ing joined to number three. Thus, through this ir¬
regularity of time, place and subject, the fourteen cards were placed like a disordered picture, until the minutest, bird, twig and leaf were perfect and com¬plete; the strangest part of all being that it was done entirely without the knowledge or volition of the party executing them. I must not forget to state here that my brother had never taken a drawing lesson; and was too totally ignorant of all kinds, however simple, of painting, shading or sketching.

THE NATURE OF THE RESURRECTION OF JESUS AND ITS PLACE IN THE DWIGHT OF CHRISTIANITY.

By Rev. A. N. Alcott.

[Concluded.]

6. Now we come to the question which no doubt has already arisen in, and weighed the reader's mind. If in the light of our own data we adopt the doctrine that ancient school of speculative doctrines—that notion of a local underworld, of a bodiless spiritual estate, of a spirit universe, of a place where sin and death entered the world, of his everlasting empire dividing the universe with God half and half, if not more than half in his own favor, and of a "last day," and of a judgment of this world of nature itself, which, because infected and corrupted by Satan with evil, must undergo a regeneration by fire—a re¬
generation parallel to that of man's own spiritual na¬
ture in order to this deliverance—i.e., if what we now know of the world of nature, and of man's nature which are both parts of God's own Christian Bible given us expressly in the charter of the printed Christian Bible, makes it impossible for us to receive this ancient Hebrew-Persian speculation, this theo¬
etic setting into which Paul puts his conception of the new immortality, and of the spiritual bodily life, what have we left? Is not everything gone? Nay, verily.

We have left what, in comparison with that ancient crudities and darkness, is as beautiful as a sweet day after the gloom of a long cloud.

We have left all that is priceless to the interests of man.

We have left the fundamental fact of the gospel. We have left, if we can take testimony to a fact—this testimony of eye-sight, touch, bearing, by twelve apostles, by above five hundred brethren at one time, and by Stephen and James, the various phenomena continuing through a period of forty days—if we can receive this abundant witness to a fact, we have left the grandest, most comforting, most inspiring, and most helpful revela¬
tion that could possibly be made to man. It is the revelation of a world's death in possession of a spiri¬
tual bodily nature; and with it the proof of our own survival of the event we call death, and of our own endowment with a like nature. And moreover, we have left not a half but a whole universe, as pure and clean of the devil as a lily. We have left an unvi¬
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For, this phenomena, proceeding with a growing augmen¬
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event wholly untouched as a fact. It is a fact of an entirely different species.

Our theories must not be forgotten here. While we have tried to leave undisturbed in details the integrity of the accounts of Jesus’ reappearance, and to show that they cannot be ignored, let us be equally frank with ourselves, and with our ideas of the time, still certain of the recorded aspects and features of this resurrection may, if modern knowledge should insist, be expanded from our belief, as due to the unconscious embellishments of tradition, and yet leaves us this grand fact of the resurrection in its substance. It may still be true to the core. And we have to do them if we accept the fact, this witnessed to—and even though we pare away some of the details as the color of subsequent times—to bring this fact forward and give it a setting, not in an ancient Hora-Persian speculative scheme, which in the name of knowledge and common sense we must now drop, but in the frame of the best light of our own time.

The fact, in this way remains ours forever. And, in its grander universality, it will prove to be a more blessed gospel than when first received from the lips of the Master. It will prove to be a more blessed gospel than when first received from the lips of the Master.

7. But what on the theory of a spiritual resurrection became of the literal body of Jesus which was parished on the cross and had been laid to rest in the sepulchre? Let us be reminded that the theory of a literal resurrection assumed as urgently by this query is the other. That question must either be answered, or else be entirely ignored, by each theory. For the literal resurrection has a formable, and indeed a double, difficulty to encounter. First, it must be added that there were two deaths instead of one. If Jesus rose in his literal body of flesh and blood which was impaled on the cross, then that literal body, like all other literal bodies, died twice in this case, whereas, if the spiritual resurrection theory can answer—and on a much better basis than fancy or miracle—that in some manner—and, most probably, though not necessarily, by burning or burning in the Valley of Hinnom—the Jews, aided by the willing concivences of Pilate, disposed of the mortal remains. But this did not prevent, nor did it even remotely affect or qualify the resurrection of Jesus. The spiritual bodily nature had to be related to the mortal bodily frame. The jewel had abandoned the shell forever when the natural body expired on the cross. The green blade after it emerges from the dry, was again a new creature. The data of this part of the history of the resurrection, therefore, favor more forcibly the spiritual view of its nature.

8. In conclusion, can we receive Paul’s doctrine of it? Why can we not? “Thou seest not now that body shall be given a spirit, a natural resurrection from nature, from a grain of barley or wheat in nature. He would have us infer that as the grain of wheat has a vital principle in it which when its material body is dying springs up into a new form of life, different from the dying grain of wheat, is another, and a new creature. The dissolution of the natural body, it is suggested, is absolutely necessary to the birth of the new spiritual body. All this, it is implied by his illustration, is perfectly natural. Paul’s philosophy, therefore, takes the resurrection of Jesus as well as our own, out of the realm of miracle. The literal resurrection of the Bible, if they ever took place, were miraculous; this one is natural. In our day, therefore, it is more easily believed. The ancient miracles were magical. Devils wrought them, as well as angels and rulers. They depended on a jumping-jack theory of the physical universe. It was inconsistent with the Greek philosophy and science, and had discovered a profounder principle. He therefore denied both the Persian and Egyptian doctrines of a literal resurrection, and also the primitive Greek, as well as the contemporaneous Essene, idea of the tenacious shade. Jesus taught the same natural and non-miraculous character of the resurrection when he declared of his own, ‘Verily, verily I say unto you, except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit.’ This is the new natural body. In II. Cor. iv. 16, Paul goes into the manner of the production of this new spiritual bodily nature with a marvelous power, yet the inward man is renewed day by day.” In other places he goes still deeper into the reason and cause of this process which brings forth the new life. It is done through the operation of the divine immensus in us; it has a living, vital ground in God in us. It is the work which lives in the works in all nature. He is as directly connected with it, and as naturally as with the flowing sap in the twig which shapes first the beautiful blossom, and then the golden apple, each wonder being evolved in nature’s mysterious alembic by divine intelligence working back of, and in divine forces. If the spirit of him that raised up Jesus from the dead hath raised up us also, “being united to the dead from the dead shall also quicken your mortal bodies by his spirit which dwelleth in you.” It is “the exceeding greatness of his power over us who believe, according to the working of his mighty power.” He rose in Christ from the dead when he raised him from the dead, and set him at his own right hand in the heavenly places. He lives now in the New Testament church. It is a resurrection of our souls after death, according to strictly natural law, through the operation or presence of the impersonal power of Jesus, working in us just as naturally, directly, and divinely, as in the resurrection of spring-time. While the resurrection is now a divine work in the direct and evident sense, it is not in the old and proper sense of the term a miracle. Can we not receive this doctrine? It seems to me that we can. It seems to me that even if we must set aside all the accounts of literal resurrections in the Bible and elsewhere, and put to the credit of legend and credulity, and that, if we must go further and spare some of the details in the narratives of the resurrection of Jesus and explain them as the embellishments of tradition, yet we have no good ground for doubting that those ancient witness saw the spiritual bodily nature of the Master, unmistakably, as they declare. It is one of the best attested facts in history. Those legends and apocrypha must have profusely believed that they had seen the Master after his death. Their profound conviction of this fact would be the surest and best argument for abandoning the lies, comfort, home, and their former religion, and to go forth with the glad tidings of the new immortality before them. And if the Jews were not so easily divine what disposal they would make of it? They had for its object the establishing of a new hope for the worst of criminals. What reason could Pilate have for so placing this body in their power when he might easily dispose of it and rid himself of it? Why was it necessary to reserve it for the people to come by night and carry him away? When we come to this part of the history, what reason do we find, besides the fact that they could not alter it, of the objec-
RELIGIO-PHILosophical JournAL.

JUNE 13, 1881.

The spiritualist imbroglio.

Not to be out of fashion, Spiritualists have materialized a good-sized and decidedly vigorous contention among themselves. This is the Episcopalian controversy over the status of Spiritualism as a religious body. The Episcopalians are not alone in their efforts to jail the world of psychic phenomena. In particular, they are opposed to the bill which would legally recognize Spiritualism as a religion.

The Episcopalians argue that such a bill is unnecessary and potentially dangerous. They believe that the bill would give Spiritualists undue favor and power, and might lead to ethical and moral degeneration. They are also concerned about the potential for fraud and deception within Spiritualism, as they feel it is not a true religion.

On the other hand, many Spiritualists are in favor of the bill. They see it as a way to gain recognition and legitimacy for their beliefs. They argue that the Episcopalians are simply trying to suppress something they cannot control.

In essence, the Episcopalians and Spiritualists are engaged in a debate about the nature of Spiritualism and its place in society. The Episcopalians argue that it should be regulated and controlled, while Spiritualists argue for its freedom and recognition.

The Episcopalians and Spiritualists are not the only groups to have similar debates about the status of spiritual beliefs. Many other religious groups have also argued about whether or not certain practices should be regulated or recognized by the government.

IS IT A PHOTOGRAPH?

A dispute from Putnam Conn., to the Globe-Democrat reports the following phenomenon related by Mr. E. F. Farmah, of East Thompson, a village among the hills of Windsor county, in the state of Connecticut.

Mr. Farmah tells the story of a thief who was caught in the act of stealing a valuable photograph from the Thompson family. The thief was a young man who was known to have a criminal past and a history of theft.

According to Mr. Farmah, the thief was caught in the act of taking the photograph, and was arrested by the local police. The photograph was later returned to its rightful owner without damage.

The story of the photograph has caused much debate among spiritualists and believers. Some argue that it is evidence of telepathy and clairvoyance, while others argue that it is simply a coincidence.

NATURAL PHENOMENA

A report from the Inter Ocean Journal describes a phenomenon related by Mr. J. E. Farnham, of East Thompson, a village among the hills of Windsor county, in the state of Connecticut.

Mr. Farnham says he has seen the spirit picture on a window-pane in photographs of the figure of a man who had been killed in a recent accident. The photograph was shown to the neighbors every one.

The spirit picture is said to be of an old woman who had been killed in a recent accident. The photograph was shown to the neighbors every one.

This phenomenon has caused much debate among spiritualists and believers. Some argue that it is evidence of clairvoyance, while others argue that it is simply a coincidence.

Conclusion

The debates over the nature of spiritual phenomena and the regulation of spiritual beliefs continue to this day. While some argue that these beliefs should be regulated and controlled, others argue for their freedom and recognition.

These debates are not unique to Spiritualism. Many other religious groups have also argued about whether or not certain practices should be regulated or recognized by the government. The Episcopalians and Spiritualists are simply the latest in a long line of groups who have fought for their beliefs.

The foundation and independence of this nation were greatly influenced by the controversies over religion and spirituality, and these debates continue to this day. It is important to remember that these debates are not just about beliefs, but about the very nature of society and the role of the government in regulating it.

The Episcopalians and Spiritualists are not the only groups to have similar debates about the status of spiritual beliefs. Many other religious groups have also argued about whether or not certain practices should be regulated or recognized by the government.

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A MYSTERY.

Our baby boy one day
Came milking to me
And whispered, "Mama, who weighs only one rose leaf?"
Clothed in the agate, the purple, the gold;
With moss about his forehead, his cheeks aglow, his hair enfran-
chised, as it were, with some magic spell
(And by this I mean his temptative phrases)--
But, oh! how adorably the dimples shone.

Under his arms he held, with a tender grasping hand,
A rose so pure as snow,
A beauty never approached.
Yes, she was his fairest and truest, most dear;
Grace of the flower, as of the rose to the sun.

And standing by him there
His White soul flee away,
His White soul flee away,--so fair,
So fair it was, it was, it was,
A rose so pure as snow,--so fair, so fair.

And something seems to say
It is back again to-day;
And roses pure as snow.
His mother faced the years:
And roses pure as snow.

And standing by him there
His White soul flee away,
His White soul flee away,--so fair,
So fair it was, it was, it was,
A rose so pure as snow,--so fair, so fair.

And something seems to say
It is back again to-day;
And roses pure as snow.
His mother faced the years:
And roses pure as snow.

And standing by him there
His White soul flee away,
His White soul flee away,--so fair,
So fair it was, it was, it was,
A rose so pure as snow,--so fair, so fair.
Presentiments! they judge not right
Who deem that ye from open light
Retire in fear and shame;
All heaven-born instincts shun the touch
Of vulgar sense—and being such
Such privilege ye claim.

Unwelcome insight! yet there are
Blest times when mystery is laid bare,
Truth shows a glorious face,
While on that isthmus which commands
The counsels of both worlds she stands,
Sage spirits! by your grace.—

One morning Mrs. Eads and I were in Ada's room, which joined the one occupied by Miss Vale. We were deeply engaged in looking over and choosing some stamping patterns which we wished to embroider when the girl came to the door, holding in the mail.

"Here's a letter from papa, Ada," said Mrs. Eads, joyfully. "He is coming home. But I forgot, in my eagerness to hear from him. Why yes, here's a letter for you, Ada, and one for Margaret!" She called, tapping on the door between the rooms.

What is in it? I'm opening it and stepping through it all, with all her magnificent billows of hair sweeping her shoulders and falling like a sable banner almost to the floor.

"Here's a letter for you, and—"

"Well, I declare!" exclaimed Ada, who had been rapidly scanning her letter.

"Who that from open light
Retire in fear and shame;"

"Here's a letter for you, and—"

"Well, I declare!" exclaimed Ada, who had been rapidly scanning her letter.

"Who that from open light
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LECTURES, SEERS, INCIDENTS.

To turn Europe: Spiritualism does not say so much about the present condi-
tions of the mass of the people as about the struc-
ture and development of the world we are in.
They have done their work through whom the public can investigate its prob-
elms. The public has been instructed as to the con-
siderations concerning the tests and proofs that the spirit world is not a manifes-
tation of organised intelligence, which lives new entities, but a world from this life here of ours. Spiritualism has, besides the task to do, to remain as
an instrument of all psychical laws, the knowl-
dge of which will be an accretion as well as a stim-
ulus, and do them honestly, too.

I had a conversation this morning with a physician of this city where I then
resided. He had been sent for to the house of a
friend to have a case of a certain disease exa-
plored. It was said that he had investigated the phenomenon of
psychical phenomena. He had said that he had not found that
though I had much that was strange and unac-
ceptable, self-delusion, much self-delusion,
and yet there remained a certain per-
sonal, on wheat which I could not do
on any other than good, full weight, and
no, one, he can convince me
that I do not live beyond this life, whether
in or out of a body; that
true of all the clothes he ever wore—all the
words I could not do the
true or inexistent thing. Dr. Holbrook
said: "I am so glad and so
man's body, in which I had
was left to the belated. Now the masses
in or out of a body; that
true or inexistent thing. Dr. Holbrook
said: "I am so glad and so
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[All books noticed under this head are for sale at the noticeable price mentioned in the Review Philosophical Journal.]

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rations included poverty and

By Reuben

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physiology reduces man to a jelly; Psychology

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on a Practical Subject,

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Mr. Perry after making careful survey of the mone­of the lower animals has come to the conclusion that the

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12. THE SCIENCE OF THE SOUL AND THE STARS.

13. THE SECRETS AND OCCULT MYSTERIES OF ASTROLOGY.
CONTENTS.

FIRST PAGE.—Protest of the Times.
THIRD PAGE.—Voice of the People—Lectures.
FOURTH PAGE.—Voice of the People—Lectures.
FIFTH PAGE.—Topics of the Times.
SIXTH PAGE.—The Nature of the Supernatural Question.
SEVENTH PAGE.—Our Bill meets the opposition of the Hon. Senator Thomas.
EIGHTH PAGE.—The Spiritualist Haskins. Is It in Kansas? Is It in Philadelphia?
NINTH PAGE.—Woman and the Home.—A Mystery.
TENTH PAGE.—Woman and the Home. — A Mystery.
ELEVENTH PAGE.—Voice of the People—Lectures.
TWELFTH PAGE.—The Nature of the Supernatural Question.
THIRTEENTH PAGE.—The Publisher—A Stand for Activity.
FOURTEENTH PAGE—Annals of Psychic Science. (Continued.)
SIXTEENTH PAGE.—The Publisher—A Stand for Activity. A. B. Richmond's "Dear Friends" Again Exposed. Miscellaneous Advertisements.

A STANDS FOR ACTIVITY.

"A" should stand for activity with every honest, man and woman professing Spiritualism and possessing intelligence enough to apprehend the stupendous meaning of the word they profess. But it doesn't; rather do they stand for apathy with a large number. Not so much the apathy of indifference as of optimistic notions about the grand falsity, weighted by absorption in personal and secular matters. Stop and reflect! What has Spiritualism done for you? It has robbed the grave of its terribleness; brought you to sweet communion with your dear ones; dissipated forever the existence no less truly than in this. What has Spiritualism done for you? It has robbed the grave of its terribleness; brought you to sweet communion with your dear ones; dissipated forever the existence no less truly than in this. What has Spiritualism done for you? It has robbed the grave of its terribleness; brought you to sweet communion with your dear ones; dissipated forever the existence no less truly than in this. What has Spiritualism done for you? It has robbed the grave of its terribleness; brought you to sweet communion with your dear ones; dissipated forever the existence no less truly than in this. What has Spiritualism done for you? It has robbed the grave of its terribleness; brought you to sweet communion with your dear ones; dissipated forever the existence no less truly than in this. What has Spiritualism done for you? It has robbed the grave of its terribleness; brought you to sweet communion with your dear ones; dissipated forever the existence no less truly than in this. What has Spiritualism done for you? It has robbed the grave of its terribleness; brought you to sweet communion with your dear ones; dissipated forever the existence no less truly than in this. What has Spiritualism done for you? It has robbed the grave of its terribleness; brought you to sweet communion with your dear ones; dissipated forever the existence no less truly than in this. What has Spiritualism done for you? It has robbed the grave of its terribleness; brought you to sweet communion with your dear ones; dissipated forever the existence no less truly than in this. What has Spiritualism done for you? It has robbed the grave of its terribleness; brought you to sweet communion with your dear ones; dissipated forever the existence no less truly than in this. What has Spiritualism done for you? It has robbed the grave of its terribleness; brought you to sweet communion with your dear ones; dissipated forever the existence no less truly than in this. What has Spiritualism done for you? It has robbed the grave of its terribleness; brought you to sweet communion with your dear ones; dissipated forever the existence no less truly than in this. What has Spiritualism done for you? It has robbed the grave of its terribleness; brought you to sweet communion with your dear ones; dissipated forever the existence no less truly than in this. What has Spiritualism done for you? It has robbed the grave of its terribleness; brought you to sweet communion with your dear ones; dissipated forever the existence no less truly than in
There are many people who believe that the secrets of the Cuming affair in England considerably outweigh the disclosures of Mediumship. Lighting is playing around among men over there.

The last legislative act of the Thirty-Seventh General Assembly of Illinois before adjourning last week was a tribute to women. The House, by a vote of 82 years to 90, passed a bill enabling a woman to withdraw from the church. Mr. Small is the Methodist wishing to get rid of him.

Some people make out the need which is growing among advanced people, they want peace and a broader light of a broader science, the best minds can see no ground upon which friends and neighbors may stand. They want a religion with no room for heresy; they want the language of Burke, "I have no man's proxy; I speak only for myself."

The truth is that cultivated people are tired of theological warfare, says the Boston Globe. In the light of a broader science, the best minds can see no further use for sermonic disputes over metaphysical shadows. They want peace and a broader ground upon which friends and neighbors may stand without discomfort in their social contact. To sum up the need which is growing among advanced people, they want a religion with no room for heresy; they want the language of Burke, "I have no man's proxy; I speak only for myself."

The TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

In the Journal of May 30th says: "It is my evil lot to announce to the public that certain authors appearing in that journal have been convicted by the highest court of the land of certain crimes, and that the same has been affirmed by the highest court of the land."

The last legislative act of the Thirty-Seventh General Assembly of Illinois before adjourning last week was a tribute to women. The House, by a vote of 82 years to 90, passed a bill enabling a woman to withdraw from the church. Mr. Small is the Methodist wishing to get rid of him.

Miss Nina Van Zandt, who was married by proxy to the condemned anarchist, August Spies, before his execution last year, is to be married to Signor Malato. She is one of the beauties of the day, is one of the liveliest of the Prince's set and sat in the game the day after the cheating is said to have occurred. The fact that in his examination in court the Prince was not asked whether he divulged the secret, while all the other parties to the affair were questioned on that point, is taken as a confirmation of the rumor that the secret did actually owe its publicity to his careless tongue. The story is that Lady Brooke revealed it to a friend of hers who happened to have care of the public; the lady being able to say in the language of Burke, "I have no man's proxy; I speak only for myself."

The last legislative act of the Thirty-Seventh General Assembly of Illinois before adjourning last week was a tribute to women. The House, by a vote of 82 years to 90, passed a bill enabling a woman to withdraw from the church. Mr. Small is the Methodist wishing to get rid of him.

Miss Florence Garner's sisters have publicly announced their dissatisfaction with her marriage to Sir William Gordon-Cumming, but the young woman is evidently loved Sir William and believed him innocent of the charge of cheating in playing cards at the more or less intoxicated banquet party, and it is certain that she did not marry the man for a title or social position. Under the circumstances there is, as the New York Tribune remarks, something very sweet and admirable about the devotion of this young woman to the man she loves. On the very day after he is disgraced in the eyes of the civilized world by losing a lawsuit on which his reputation was staked, and in which the heir to the greatest estate in the world was really his antagonist, she stands up by his side and gives kings and princes and lords and ladies and society to understand that she believes in him, trusts him and loves him still. Sweet and admirable, did we say? There is something sublime about it.

The TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.
AN EIGHTEENTH CENTURY SURVIVAL.

Mr. H. Wettstein, of Marengo, Illinois, sends a long communication to THE JOURNAL, heading it "Me­dishia, Attention!" and opening thus:

I greatly admire and approves of your attempts to rid the rulers of Spiritualism of fraudulent mediums who pretend to bring it into disrepute, and there can hardly be a question that your efforts are an acknowledgment to the rule of the frauds which all admit have been perpetrated in its name, my mind has become sorely vexed as to whether any of the so-called mani­festerations are really genuine, for which expression of doubt I trust you will not blame me too severely.

But in order to restore my confidence in the phenomena upon which Spiritualism is based, I propose the following tests, which if successfully executed, will make me a firm adherent of the doctrine you so ably expound.

He then proposes to pay a medium $100 in case certain phenomena occur under conditions prescribed by him, or $150 in case one medium is able to satisfy him in the several particulars specified. He agrees also, if he can reform in all the other rules observed at séances, etc., and adds, "I shall only reserve the privilege to resist any hypnotizing that may be di­rected at me or applied to me." His first test is of auto­writing, which he desires done on his own slate, tied together by him and the writing accords in his pres­ence with the slates in sight. For this he will pay $100 or to the extent of forming a question. He says, "I propose that if the medium will permit me to discharge the contents of a revolver at any point in space that may appear during the séance, I shall publicly acknowledge it as a genu­ine spirit manifestation." The third and last test is that he be allowed to grasp the hand of a materialized spirit with his "own hands, doing nothing but to merely hold it firmly." If the apparition vanishes from his sight, medium "Mr. W.,... as well as any of the other sitters in true spirit style I shall regard it as a spirit manifestation and the medium entitled to his prize of $500."

If he believes in perfect good faith, his willingness to make sacrifices and put himself to much trouble to satisfy me will be proof in a way to represent as a whole the several tests. Mr. Wettstein concludes: "But don't ask me to allow myself to be placed under noetic influence, for we can see, hear, taste, smell, and have almost everything we desire while under such a spell. Now is my propo­sure fair? If not, why not?" Commenting upon his tests, Mr. W. Interjects thus: "What difference can it make to the spirit? But to what end? Does that make me a firm adherent of the doctrine you so ably expound."

Independent writing under conditions giving sci­entific value to the testimony has been obtained and may be again, but that a particular individual will witness it through a spirit medium at a time pre­viously fixed cannot with safety be predicted. That Mr. Wettstein will do is if he does that he will have the charges revindicated; but it is a condition that his testimony will be accepted even by his neighbors is doubtfulness; and yet he is an upright man whose words are as good as his hand in all worldly affairs.

Mr. W. advances his desire to go gunning for a spirit as though the idea was now; possess it is now to him, but it has often been made, and the foolish­ness of the suggestion is apparent at once to all who have even a superfluous knowledge of psychics and the laws which must be observed in dealing with genuine sensitive. Were Mr. W. to shoot at an apparition with no damage other than the plastering on the wall, it would not necessarily prove that he saw a manifestation, but it would show that he was taking common tricks so often seen in so-called expedition. Mr. Wettstein would do well to study the evi­dence of Prof. William Crookes as given in the record of his experiments with the phenomena of material­ization and other physical phenomena through the mediumship of D. D. Home and Florence Cook; he will then see there are much better ways to investi­gate than to put up money on the result or to shoot at apparitions.

Mr. W. is more facetious than ingenuous when he speaks of desiring these tests in order to "restore my confidence in the phenomena upon which Spiritualism is based." There are those spirits which look the old-fashioned materialist and the hypercritical than it has of the ever-crescendo duper of spiritualistic mountebanks—lose hope, but more spirit.

If the records of experiments and the affirmative testimony of thousands upon thousands of people in all parts of the world and in all age do not afford a firm basis for Spiritualism to stand on, we must be pardoned for doubting that the success of a medium with citizens Wettstein in the little town of Marengo in northern Illinois would give additional solidity to the aforesaid foundation. Therefore we must be pardoned for desiring to act as intermediary or to attach any great importance to the proposition.

OBSCURE-VAIRP.

Though the dawn of the twentieth century is almost visibly yet distantly on the horizon, the mental health of the white race finds itself often to be the subject of examination. It is perhaps justifiable to assume that which will best fit its mental stature and habit; or, maybe, he is a sort of moral moonshiner opposed to paying taxes. Mr. Wettstein would do well to study the doctrine of eighteen centuries materialism, and against the ravages of doubt and materialism.

The trouble with this worthy brother is that it is impossible for him to give even a semblance of reality to the spirit hypothesis. In accrediting at wholesale and sweeping the senses of other men, man himself how can he have such great confidence in the integrity of his own senses?

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Herself felt always as one "called" by superior powers. From so small beginnings do great things come! She, in life and treatment of the insane that this woman, scheme for philanthropic work, she says: "Let me give you an instance of what, in my case, I call leads to the divine will. This I say most reverently and with full understanding of what I have in view." And her biographer adds, "In her own entirely national way she was thirty-five years ago as thorough a believer in the "miracle-in's" as are to-day thousands. That is her faith in the renovating power over bodily infirmity of a great purpose or a genuine affection was, in her heart, in the world. No one need seek after his way of life. It is revealed to him, if he have eyes to see and ears to hear, in the everyday events of life."

It was not only in the subjects of reform in prison life and treatment of the insane that this woman worked wonders. Life-saving stations were instituted in dangerous localities, corps of nurses were gathered together and their services offered to the government during the war, and afterwards monuments were erected to the nation's savants, all through the efforts of this one woman. As a token of the national appreciation of her services an order was issued from the U. S. War Department, November 3, 1866, and signed by Secretary Stanton, as follows:

"To in acknowledgment and acknowledgment of the inestimable services rendered by Miss Dorothea Dix for the care, succor, and relief of the sick and wounded soldiers of the United States on the battle-field, in camps and hospitals during the recent war, and of her benevolent and diligent labors and devoted efforts to whatever might contribute to their comfort and welfare, it is ordered that a stand of arms of the United States National colors be presented to Miss Dix."

She was delighted with this gift, and on her death in 1887 bequeathed these beautiful flags to Harvard College, where they are still a monument.

With admirable delicacy Mr. Tiffany refrains from giving us more than passing glimpses of the purely personal and domestic side of Miss Dix's character, but enough is given to show that under a somewhat brusque and imperative exterior—the result mainly of her intensity of repressed feeling—there was in her soul deep wells of love and tenderness, known only to the few to whom she was drawn in closest friendship. But this is also seen, by those who knew her, in the language of the many appeals which she drew up wherewith to address the various legislatures and aroused the popular action on behalf of the insane. Many of these are models of impassioned eloquence which only a tender heart united to intellectual vigor could inspire, and they did their intended work well. One striking characteristic of Miss Dix, which is surprising in view of the vastness and extent of the work done by her, was her attention to the smallest details. Prior to all else, she took in her unstringing efforts and appeals, a life-saving station was placed at Sails Island, where she personally inspected all the apparatus and apparatus and inspected those who had made this service a study. When at the close of the war she had collected money for the salvation of the Morning Star she began to grow in sensibility and intelligence and in eight days the scalp wound was healed. An operation exactly parallel to this was performed by Dr. Chas. D. White in Connecticut, upon a much younger child, but with results completely successful, it is understood. The fact is that this incident took place behind the lines of the American troops in the campaign in Europe, and this is shown again in a case cited by the Evening Post which, called for an operation in a clinch of an emergency, the patient was overworked household was so stupid as to be discharged from her place, and naturally enough she went to visit her sister who worked in a New York hospital. Her severe headache attracted the attention of the house physician. When examining her head, she found that, when Alabama is so far behind in prison matters and many other respects, you have here one of the most insane institutions in the country, a model in itself?"

"The explanation is," he said, "that Dorothea Dix and the New England ancestry, became intermingled in their minds, the sooner it is applied to their cases the better it is for them and all, with whom they come in contact."

A correspondent of the RELIGIO-PHILOSOPHICAL JOURNAL thinks, says the Chicago Tribune, he has solved the problem of the light and heat emitted from the sun. He proposes the surface of that luminous body to be covered with water, which is being constantly decomposed by electricity, causing terrific explosions, and every now and then making openings through the water envelope permitting the dark body of the sun to be seen through the chasm. It is a nice theory, but "won't hold water." It has been con-

The following incident, taken from the Memoirs of General Sherman, will be of interest to the readers of the RELIGIO-PHILOSOPHICAL JOURNAL. In the middle of one of the sieges the news that the steamer Northern Illinois was captured, with 600 passengers and about $1,000,000 in sheaves, caused a panic and tumult at sea, on the coast of Georgia, and that about sixty of the passengers had been providentially picked up by a Swedish bark and brought into Savannah. The absolute loss of this treasure was, according to the op-

...
EVOLUTION.

By S. T. Sudick.

If you were a marine diver and were to be let down into the bottom of the sea, especially into a tropical sea, and were to look out through the glass windows of your head-gear you would for the first fifty or a hundred feet see yourself surrounded by the beautiful fish that inhabit the upper waters of the ocean in that favored locality, their scales adorned by all the beautiful tints of the rainbow. Whole myriads of them would move rapidly up and down, as you appear to appreciate wonder and astonishment. Every swimmer that has its shallop bodies, of their fan-like fins and tails would show perfect grace, and although they differed in size and shape, color of scales and manner of movement, yet every one would be a perfect beauty of its kind. None of all the swarms would seem to want you in the least, but only to inspect, and no doubt if you could read their thoughts you would hear them say, "Well, what a monstrous funny fellow he is anyhow!"

Now jerk your little cord, a signal to be lowered, and down you go one or two hundred feet further, to your next stopping place. Ah! it is getting quite dark, and you can only see down through the glass windows that is hanging by your side by a metal chain, and turn on your electric light. This attracts the inhabitants of this second-from-the-top story of the giant tenement "flat" as I shall call it, and these are, in turn, a motley throng. They don't dress quite so handsomely as those above them in life, and are not so well brought up, and when we come, they bump their homely heads against the glass, as if you might have to fight some monster of the deep. However, one by one they would surround you, and gaze at you in apparent wonder and astonishment. Every movement of their lips would seem to say, "How tall!" and "How big!"... and then "We'd bite your nose off if we could."

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twe to catch my breath and make up my mind, I said, 'This is the "be" and sign of a
contract. The phantom ship in the dreamy oceff became a solid iron-clad reality in the shape of
the Gen. Woodruff, a steamer purchased from the Lloyd-
lines and retained in New York harbor for repairs,
while India and the tropics looked in the eastern
horizon as real and near and hope of the ultimate
success of the Woodruff expedition. At this epoch of
experience I was directed by a casual acquaintance to
another medium. Mrs. A. L. Ainsley of Lexington
Avenue, New York, she also was traveling all
over the world, described the steamship and the new
berths then being built, saw two ladies very ill, saw
these die, one of fever and one of bowels trouble, and
said they would be thrown overboard from this ship
in mid ocean. 'Do you think the expedition will be
a success and will sure kill?' 'Why yes, but you
will not start as soon as you anticipate, you will
be delayed a year, in the meantime you will go south
and west and you will pack up and go suddenly in
response to a telegram.' We were delayed. I did
go south and west quite unexpectedly after getting such a
telegram. The two ladies died and were thrown
overboard in mid ocean precisely as foreseen, but
the expedition never started. It was finally abandoned
owing to the sudden death of Mr. Woodruff, who had
been the life and soul of the whole enterprise from
the beginning. The ladies were passengers from
Bremen who died on the initial trip of the Gen.
Woodruff. She was struck by the German government
line. The news seemed to follow the ship in a sort of
mental travelling, to note the incidents occurring
and reason that these passengers were members of the
expedition. She also followed me to Europe, saw
me standing in a quaint foreign street in front of a
post-office opening a letter and reading the news of a
sudden death. She felt the shock and surprise of this
news, but did not see that the 'some man who went
quickly to the happy hunting grounds' was Mr. Wood-
ruff and that my journey ended in an immediate
return to New York. It happened that I did go on
advances, expecting to join the expedition in Lon-
don, that I did 'rise and shine,' that I did read a letter announcing this sudden death of Mr.
Woodruff three days after I sailed, but I did not go
on around the world. India and the tropics still form
in my fanciful horizon, a mirage of the prophetic vis-
ion. When I do go The Journal shall have a letter from India.

PRACTICAL CHRISTIANITY.

BY W. WHITWORTH.

It was a notable scene, not long ago, on a bright
Sabbath day in Cleveland, Ohio. Opepe hang on the
door of a pretty white cottage, the home of a work-
man. He now lay dead in the front room, leaving
indirectly to serve more than a single purpose.

MATTER SPIRIT SUBSTANCE.

BY J. T. DODGE.

II. (Concluded.)

Spirit has been defined by Locke as 'a substance
which thinking, knowing, doubting, and a power
of moving do subsist,' but in these latter days when
materialism has so many adherents, the word spirit
has come to be used with unsatisfactory
stability as well as of immateriality. We should,
disparage our minds of such ideas and ac-
cept the plain inferences which flow from incoherent-
lke facts. Having reached the conception of substance which is not matter, let us look a moment at the possible
qualities of this substance. First, though the sub-
stance supposed is not subject to the laws of gravita-
tion which pertains to matter, it is not irrational to
suppose that it may be subject to an attraction and re-
pulsion of its own, and bearing the same relation to
material objects that the substratum of magnetic
force bears to non-magnetic bodies. Let this point
be carefully studied. The so-called spirit, however,
is often capable of serving more than a single purpose.
remarkably different manner from that in which we have just seen it.

Again and again we find ourselves in the presence of an intelligence, both of gravity and earnestness, belonging to the thought and expression of the past generation. We learn to rely upon it, through our experience of its consistency, and in such a case, not in the least satisfied by the coincidences, the number of people in life, always claiming to be spiritual, and announcing themselves at points exterior to and at a distance from any person. The communications carry a different individuality and fit in consistently with those going on at another place, frequently rising above the knowledge and capacity of both medium and inquirer, and as frequently falling below, yea as a rule, inferior to good examples of human thought and culture. In general, mortal literature keeps in advance of spiritual effort, as we now have it, and prob-
ably will continue to do so, until the brain of a Hux-
ley, or the pen of a Tyndall shall be dominated by these forces.

Certain conditions are proposed by the intelligence, to be followed by results altogether unexpected and unknown to us. We secretly arrange these conditions under pressure of the spiritual medium, but imagine the intelligence establishes pass words, as it were, in va-
riously familiar as a voice, and by a certain cadence expresses emotions, not corporeally projected by ourselves, but belonging to the character of the communication. Occasionally also a striking similar-
ity is to be observed between the character of the phe-
nomena and the character of the deceased person an-
nounced to be present.

Frequently pains disappear suddenly when the result has been promised, or are felt when a statement to that effect has been made. The sense of feeling is sus-
pended in the normal state, or limina are tempera-

torily paralyzed when the phenomena assert that they sus-
pended to the nearest trifles of a personal nature not to be un-
conscious. "Conscious cerebration," that the alternative of an

The crudities and absurdities we meet are for the

dreams, a word to shadow forth the idea, and leaving

them.

We went round to the other side of the road. There were

the rustling of leaves and branches, and the buzz of insects.

Great inequalities in the communications often oc-
cur, even with the same alleged intelligence, for at
times it occurs that the medium, by a sustained thought, gives only here and there, as in

words.

There are some considerations connected with the subject which require more than usual thought to take in their full significance. Design is especially prominent, and without due attention to its con-

usions are imperfect. We may suppose that the communications have been prompted by the automatic play of our own unconscious cerebration, but we can not accept design, with respect to matters of which we have no knowledge, to result from the same cause.

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words.
basted lane, Mr. Mulford talking of the stars, of their effects upon the life in this planet, at least of astrology cause he did not understand it. In that evening’s uniquely against the side of the house and thoroughly and our voices sank wordless before the realization of meal. His cooking stove stood under a “baby lean-

lished into a practical dress and applying them to every to, "somewhat rusty, for the storms had been reckless and he bade us good night with the high look of a believer in the higher spiritualistic thought, accept­

the inner world, where thought comes alone along the narrow lane and the odorous woods, and he brought us to his tramp through rural England with Joaquin MulfOrd's, for the inner world, where thought comes

graded, he said, one could go over the most yielding in the ground which he called his cellar. He brought and other periodicals. Our busy host proceeded to the corner of the “castle" shortly emerged bearing a bright tin bucket which into a farm house, across a meadow, from which he

ing it stationary. Then he whirled the stick between grained was scientifically possible. He further illustra­

motion and the plate encountered; an artificial wind

siently possible. He further illustrated by referring to the case of a man skating over the ice and the weight required to move laterally than to stand still in the air? He was to test the question: Does it require more power to move laterally than to stand still in the air? He

Professor Langley showed, by means of a table on the black-board, results he had obtained with his high-speed boat, designed to move through the air at an angle of forty-five degrees with the horizon, moving at the rate of thirty-six or thirty-seven feet per second, one horse power would carry him through the air at an angle of one degree, moving at the rate of eighty-twofoot a second, at an angle of one degree. The weight of one hundred 100 pounds of work per minute, a horse power would carry 500 pounds through the air.

hard to say that man could traverse the air, but under certain conditions and with our existing means, so was the power as the concern. The thing was possi­

we saw, the poet’s expression and he told us of much concerning him­

His body was found in the

Said Professor Langley, in explaining his experiments, that he was unable to communicate the thought of activating one’s will, as he did not believe in the apparent or implied consent of the church, such di­

We may fly soon.

trinity of trees, or in the green thickets of the woods,

with every one else, that the marriage took place at the cathedral, if not in it, and shortly after the version to countenance the marriagd by perjorning the archbishop at the time, influencing him in his deci­

To the few cases of perfectly well-known people is all that is the intention here to do. Mr. Robert Randall, of Philadelphia, brother of the late Hon. Samuel J. Randall, married the divorced wife of a Mr. Miller, and the ceremony here was performed by the late Rev. Archbishop Wood, of Philadelphia, a prelate who was respectable, but not looked upon as a first-class cardinal. Mr. and Mrs. Randall have been seen driving away from the convent when they had been visiting the young girls on the day called visit­ing day, as Mr. Miller drove up, bent upon the same

we would carry 333 pounds through the air.

miliar, he said, that it ceased to excite wonder. He did not say that man could traverse the air, but in the machine gun, he understood, was making ex­

nature has sup­

Europe has been at peace over a hundred years, the Archbishop of Prague, has £35,000, and the Bishop of Linz £25,000. All these

The difficulties, he said, would be in getting

the difficulties, he said, would be in getting

Removal was likely to be speedily solved.

Also, as it was one of the discussion of which had

natural, as did this man to whose voice we were listening.

his way in the world. -'An anchored boat, a boat with

prelate of the church.

By the way in the world. -'An anchored boat, a boat with

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prelude to the marriage tie, together with

to carry 333 pounds through the air.

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THE LITTLE WHITE HEARSE.*

Somebody's baby was born to-day.

"The empty white house from the grass reminds me of the little white hearse that was sent to-day."
NOTES FROM LONDON.

To the Editor: Social forces are brought to bear on all questions of importance in the United States. They are one of the most efficient means of propaganda whatever it be for political, social or religious ideas. Reform movements are usually represented by a few or more less well-known social leaders. In this way much greater prominence is given to unimportant facts that could otherwise have attracted far less attention than once did Mrs. Gen. Gordon’s “Theosophy.” The most effective of these discourses in explanation of Prof. Crookes’ work when we consider of redoubtable mind working in the instrument, the medium, who has led him, as he believes, to the discovery of a new and as yet quite apart. It was an exceedingly impressive discourse and the defense instrument, as well as the chart, was curiously examined and the instrument afterwards, with the exception of a very interesting feature of the evening was the display of paintings of beautiful and fashionable people in full dress, a political event comparable to all the closest interest, and full of questions. Mrs. Blavatsky was quite in her place in the intellectual phase of the period. The size and force of her mind are unequalled second to their affiliations and social manners.

...which sneeze had pulled him after many years. Emanuel Swedenborg told us that “he who flies to the gates of thunder, I will lead you to the gates of thunder! I will lead you to the gates of thunder!” When enacted. The medium rolled up her eyes and recited the benediction:

“Truth through your branches may go to the gates of thunder! I will lead you to the gates of thunder! I will lead you to the gates of thunder! I will lead you to the gates of thunder!” Here the medium ceased speaking and began to make singing of the violin, and the latter by a performance from Tannhauser” with an effect requesting immediate publication must be given to the society. I was shocked at the rudeness of a medium, was called upon to play and sing some appropriate minor key, which I am sure she was not “John Brown’s body,” etc. No sooner had the melody dropped my hand, made a few plays and presents and dished, her eyes closed and opened. After a few gasps if catching her breath, she began talking as follows:...
THE SCIENCE OF THE STARS.

To the Reader: Kindly allow me a few brief lines to reply to Mr. J. G. Jack-
dson, of Boston, Mass., who, it would seem, is of opinion that the sub-
ject of the stars is all fable and nonsense.

I say, by what right of common courtesy does the author of the
L. E. R. [presumably "the stars"] have a personal attack, etc., etc., etc. I answer by asking another question: does Mr. Jack-
dson make such an attack in a public print upon one of the greatest
works of science that has ever been written? I am thoroughly incompetent to judge; I re-
spect the authority of Mr. Jackson, and Mr. Jackson does not understand astronomy.

The stars are immensely remote from the earth, and the knowledge of them is gained by
the same process that is used to gain all knowledge of other objects.

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The Discovery of a New Star. The Discovery of a New Planet. The Discovery of a New Comet. The Discovery of a New Meteor. The Discovery of a New Asteroid.


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"Outland, 5 years old, had been sick a year and a half with relapsing rheumatics. The extreme pain of that I was unable to hold a candle, and I was compelled to prevent my sleeping. I suffered also from sourness of stomach and a want of appetite. I tried several applications and took reme­dies prescribed by my doctor; but all to no purpose. A short time ago our physician, Dr. B. B., recommended Ayer’s Sarsaparilla, and D. H., N. H., was cured by the use of Ayer’s Sarsaparilla of an inflammatory disease of the eyes, and seeing him so much better, I thought I would try this medicine for my own pains. The result is a complete relief of the pain, stiffness, and swelling from which I suffered so much. The Sarsaparilla has had a good effect on my appetite and sleep, so that the better things.

Nelson, II.

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A Narrative of Personal Experiences After the Change Called Death.

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Author’s own experiences. It explains the Religious and Philosophical Journal.

RELIGIO-PHILOSOPHICAL JOURNAL.

As a giver thou was’t blessed

Add thou to the rocking life

Thou art man, and I am man,

And thy life’s unselfishness,

As example, loving, good,

Is that sweetest Purity,

Apotheosis, the Individua­tion of Matter and Mind, fraternal Charity and

Meditative Introduction.


CHAPTER V.—The Friends; Quakerism; Griffith M. Cooper; John and Hannah

CHAPTER VI.—The World’s Helpers and Light

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By Mrs. E. B. Dupont.

Another says: "This is an exposition of Spiritual philosophy, from the pen of one who is thoroughly imbued with the new movement, and there is nothing in the work that can offend the most fastidious critic of the orthodox school. 

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AUTHOR’S BIOGRAPHIC.

GROWTH OF REFORM.—LENO-SEATON, et al. THE WORLD’S HELPERS AND LIGHT.


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SPIRITUAL SCIENCE.

OIL.

HIGHER POSSIBILITIES OF LIFE AND PRACTICE OF THE CONCEPTION OF NATURAL FORCES.

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Is that sweetest Purity,

Apotheosis, the Individua­tion of Matter and Mind, fraternal Charity and
Lincoln's religious views, this extract is taken: "Mrs. Lincoln once said to Mr. Lincoln, "The world has always insisted on good things in the June number of the Periodical--Science and Health." The book before us, and its author, Miss Mary Baker Eddy, of Boston, the founder of the Religious Science movement, is the latest result of human research and study.

The title of the book is "Science and Health." It is a treatise on the subject of health, causes of disease, and remedies. The author, who has been her pupils since she began her work, says that she has used to try to be happy. She is now on a mission to teach the world a better future for humanity. She has a mission to teach the world a better future for humanity. She is on a mission to teach the world a better future for humanity.

The book is written in a plain language of the infa-

Christian Union: Not only could doct-

ors' bills often be saved where the case can be ill afforded, but that important aid to the doctor, efficient home nursing, ought to be much more universal than it is, outside of the regular training-schools.

This little book, deals in an eminently practical way with the simplest but often the least known phases of home nursing, giving hints and suggestions as well as positive directions that will be of great assistance to the practitioner in all cases. The chapter on "Moral Education, its Laws and Methods," by Joseph Bogue, M.D., is one of the most delightful publications of its kind. It is a valuable, contribution, to the literature of the subject when our boy Willie died, and in which promotion is given to facts and surroundings only as they manifest and illustrate the character and career of the man. Mr. Lincoln was a unique as well as a great personality, and has a biographists who have been her pupils since she began her work, says that she has used to try to be happy. She is now on a mission to teach the world a better future for humanity. She has a mission to teach the world a better future for humanity. She is on a mission to teach the world a better future for humanity.

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From its qualities, and the peculiar combination of its materials it provides writers' cramp and paralysis, those dreaded afflications of persistent writing and ceaseless toil at the desk. It is a well known fact that persons accustomed to the use of the old fashioned "goose quill" are reluctant to adopt any other penholder because of the elasticity of the quill, which does not tire the hand. This new Magnetic Penholder is superior in these particulars to the nicest quill ever plucked from "the old gray goose's" wing. It is a thing of beauty, and ornament to the desk of any writer from the daintiest ladies' escritoire to the pine table of the dingy office. It is the only thing worthy of holding the FAVORITE pen, sent by mail on receipt of 25 cents. Agents Wanted. Address PRAIRIE CITY NOVELTY COMPANY, 45 Randolph St., Chicago, Ill.
LHE LETTER B.

B? begins many important words in the robust and growing vocabulary of the English language, which under the fostering care of such geniuses as Prof. Cones and other dictionary builders has grown to nearly 200,000 pieces. "B" stands for Beethoven just now and brings the blush of shame to the cheeks of many who have not read that great man's immortal works. "B" stands for Baccarat just now and brings the blush of shame to the cheeks of many who have not read that great man's immortal works. "B" stands for Briggs, who has innocently and often stirred up dissensions among those who are loyal to Spiritualism. But he has the satisfaction of knowing that all these mental associations, for want of a time, the two branches of the legislature had jointly agreed to close the session on June 12, and nothing but a failure to get through other good measures, in the whirl and confusion of the human heart, and themselves perform the materialistic discrediting of the spiritual. The man is so tasty and best paper I can that I often forget the bills that many of you owe me—until some faithful assistant comes from the counting room and de-polarizes the magnetic harmo-

LOST IN THE FINAL SHUFFLE.

The bill making it a misdemeanor punishable with fine or imprisonment or both to personate the materialized spirit of a deceased person or to present such a materialized form by trick or device for profit or gain or in anticipation thereof, was finally swamped, with scores of other important measures, for want of time. The two houses of the legislature had agreed to close the session on June 12, and nothing but a failure to get through other good measures, in the whirl and confusion of the human heart, and themselves perform the materialistic discrediting of the spiritual.

The editor of the Times Journal had the pleasure of meeting this city, Monday, last, an old army comrade, General John W. Noble, secretary of interior. They had not seen each other since parting in Arkansas in 1863. General Noble's curly brown hair has turned white, but still the heart, and his eyes retain the same lustrous and wonderful expressiveness of twenty-eight years ago.

In those old days General, then Lieutenant, Noble impressed everybody with a feeling that he had a tremendous reserve power and would be heard from when more dashing and brilliant contemporaries had exhausted their stock and passed into obscurity. He has proved this true; and to-day he has the same power in reserves, and his intellectual and psychological resources have grown with his years.

The twenty-second annual meeting of the Cleveland Progressive Lyceum will be held at Dover Park Picnic Grounds, Sunday, June 28, 1891. Fare for round trip from Cleveland 30 cents children under twelve years, 15 cents. Special train leaves Nickel Plate station at 9:15 a.m. and from Broadway station at 9 a.m. Returning, train leaves the grounds at 6 p.m.

Mr. and Mrs. Pickett, of San Francisco, are in the city on their way to New Jersey and New England. Both are mediums, it is said. Mr. P. a test medium and healer, also a lecturer. They are domiciled at 83 West Madison street.

The National Editorial Association convenes in annual session at St. Paul, July 14-18. The editor of The Journal is one of the delegates elected by the Illinois State Editorial Association, and he expects to attend.

A. B. Richmond to May Bangs: "Dear Friend,—... I hope to see you and Lizzie at Lily Dale this summer."
An attempt was made to Allister Prof. Max Müller as Gifford lecturer at Glasgow, but the effort failed even in that stronghold of orthodoxy. The Glasgow Professor published an account of the march of his power of seventeen to five, and the General Assembly at Edinburgh dismissed the appeal which was then made. The professor was soon published, under the title of "Anthropological Religion," the course of lectures which he is now delivering.

The widow of Capt. Burton has burned the manuscript of a book which her husband translated from the Arabic and left her to publish as a source of income to her and for which a publishing house offered her $5,000. The work is described as "spicy," and was regarded by Lady Burton as unfit for publication. "Not for $5,000," she said, "would I have it in publication." As the New York Press observes, even the men who yield to the temptation to buy or read such publications will applaud her course as in the highest degree noble and honorable. Possibly in the greater wisdom of another world in which moral responsibility is seen with a clearer vision than in this the shade of her husband is also smiling approval.

For Publisher's Announcements, Terms, Etc, See Page 16

TOPICS OF THE TIMES.

A course of lectures delivered by Father Mollinger at Troy Hill, and which are being now delivered at the Emmetsburg, Iowa, will give the public a good idea of the work of this learned and zealous clergyman. They are entitled "Practical Religion," and are designed to be read by any one who is willing to take the time and trouble to make a study of the subject. They are written in a straightforward manner, and are full of useful information.

The late Bishop of Limerick, in his will, left $50,000 to the University of Dublin, to be used for the benefit of students in the medical department. The university has accepted this bequest, and has made arrangements for the distribution of the money. The students are to receive $100 each, and are to be chosen by the medical faculty.

The Emperor William, at Bonn, some days ago, responded to a toast to his health at the beer commissaries, with a speech in which he spoke highly of German student life. The Emperor said: "I was educated at the University of Berlin, and I have never regretted it. I have had the advantage of being able to study under the best teachers, and I have been able to make the most of my opportunities. I have always been proud of being a German student, and I hope that my countrymen will continue to take pride in their institutions of higher education."

The Vanderbilt lines, and possibly some others, refuse the privilege of travel at half-fare rates to clergymen and other tithe-holders. This refusal is unjust, and should be protested against. It is the right of every citizen to enjoy the privileges of travel, and it is the duty of the railroads to extend these privileges to all who desire to use them.

Conclusion.

The Emperor's speech came from a man who desires to grow old in the German University, and who hopes to leave the world with a clear conscience. Let us do our best to make this a German student, and let us make ourselves worthy of his example. Let us study hard, and let us succeed. Let us be Germans, and let us be proud of it!
WHAT IS REAL?

While insisting on fair dealing all around, accurate observation, and judicious admissions of the full extent of the powers of the senses, and conscientious record of all circumstances attending experiments or manifestations, we give no less emphasis upon the importance of avoiding dogmatism. One often sees, or hears accounts of, manifestations which in part are not what were claimed, but this is insufficient reason for rejecting them in their entirety. Right here is a serious blunder made by many excellent people and least observant; their abhorrence of deception is so stimulated by exhibitions of trickery that they cannot bring a truly scientific spirit to an analysis of the case as a whole. Insane patients and sick people are often detected in shamming, but this does not in the opinion of the median sceptic warrant him in declaring the insanity a pretense, nor the illness a make-believe.

We desire however to say, in passing, that nothing more tangible can be taken as a proof of the offense of fraudulent manifestations, nor in support of the demoralizing practice of patronizing notoriously dishonest mediums—a practice which nothing can be more detrimental to the seeker or hazardous to the welfare of Spiritualism. We are simply discussing the matter here from a philosophic and scientific point of view. For scientific purposes immaterial things may be handled by those trained for the work without danger and with final benefit to mankind if it is indiscriminately meddled with in the raw by the untrained, would bring discredit in many instances and confusion in all.

The objective phenomena of Spiritualism have been a fruitful source of contention and error among Spiritualists from the inception of the modern movement; and comparatively little progress has been made in their study. The reasons for this are patent to the intelligent observer and need not here be dwelt upon. The next ten years will show vastly more progress and comparatively little progress has been made in this line.

Among the many letters brought out by a late article in the THE JOURNAL it was stated that the Royal Prince of Wales was deficient in mental vigor, has no interest in literature, science or political economy, but is a noted gambler and a confirmed drinking companion of the Prince of Wales and other notorious spendthrifts. This charge is refuted by the evidence presented and the Prince of Wales is worthy only of a lackey.

Among the many letters brought out by a late article in the Theological Review, there was one which stated that the late Judge Hill, of New York City, was a professed Spiritualist. It was further stated that he had been a member of a Spiritualist church for many years, and that he had been a member of the Royal Prince of Wales.

The above statement is absolutely false.

The Prince of Wales is not a Spiritualist, nor has he ever been a member of any church or society.
enlighteningly portray spiritual verities as did this gifted teacher; held it for the best she can, and sustained by the faith within, every true Spiritualist can bear such witness at the bier of his beloved associate, that he shall make the world a more hopeful, and recredit credit upon Spiritualism. Let a regin of cons-

WOMEN ON THE BOARD OF EDUCATION

There is a strong conviction among those who have
given careful thought to the subject that the super-
vision of the public schools can be better interested in
men, and that in the manage-
ment and care of schools in a many, things that need looking after that would be attended to
by women, though very liable to escape the atten-
tion of men. Women are accustomed to children, to pro-
ducing for their wants, and are quick to discover
successes, and to employ the gifted and inspirations gathered from higher
spheres, came at last to the hour of greatest trial. A
woman with a good heart and a liberal spirit, and who
had a son just reaching his majority,

A USEFUL SOCIETY.

The Children's Aid Society of Chicago, which was
organized in 1850, is doing work that can meet the needs of a great city which has enjoyed
its early methods of charity. The object as expressed
in its charter is "to improve the condition of poor
and destitute children." This is done by securing places
for them in respectable families, where proper care
and training may prove their salvation and make
them a blessing to those adopting them. Misfortune,
sickness and death are constantly throwing upon
the world children not only pure and innocent, but of
good tendencies, who, left to the chance of the street,
are likely to become a burden to society, but if cared
for and directed before they are tainted with bad
habits, can be saved from the evil. Since it was
organized, in January, 1891, to its report, sixty-four were
referred to the "regulations and instructions"—Professr Huxley.

The German kaiser aspires to regulate the style of
dress worn by the ladies of the court. It will be
interesting to see how he succeeds. The first Napoleonic
was a much bigger man, tried it and didn't succeed at all.
POOLEY AND THE COLERIDGES.

By B. F. U.

In these days of unprovoked activity and of rapid change, it is easy to believe that nothing has been made, or that the world is too turbulent upon occasions or of to-day. The one-sided charge of Lord Chief Justice Coleridge in the case of Gordon-Cumming against Wilson and others, brings to mind an event which illustrates how the ignorant and the poor may sometimes be deeply wronged by course established for the purpose of making such injustice impossible.

A third of a century ago John Coleridge, who is now Lord Chief Justice of England, acted as prosecutor in the famous Pooley case, which is alluded to by John Stuart Mill in his work on "Ethics," published in 1865, in the following passage: "Penalties for opinion, or at least for its expression, still exist by law, and their enforcement is not even in those times, so unencumbered as to make it incredible that they may some day be revived in full force. In the year 1857 at the summer assizes of the county of Cornwall, where he had lived for years. He was found guilty and was sentenced to imprisonment for the period of twenty-one months' imprisonment for uttering and writing on a gate some offensive words against Christianity.

Thomas Pooley was a common laborer in Liskeard, Cornwall, where he had lived for years. He was known as an industrious and honest man, but of rather unsound mind, in consequence of an accident from which he had suffered. This poor fellow who, although eccentric, was entirely harmless, wrote upon a gate a few words referring to the potato rot and the Bible and indicating his aversion to Christianity. For this he was tried and sentenced to jail by a jury, who was at the same time a magistrate, and upon information judged against him by another ecclesiastic of the neighborhood. A at the assizes of the county of Cornwall, where he had lived for years. He was found guilty and was sentenced to imprisonment for the period of twenty-one months.

Thomas Henry Buckle, the historian, wrote in regard to the case, which he carefully investigated, as follows:

"The father and son performed their parts with zeal and were perfectly successful. Under their auspices Pooley was found guilty. He was brought up for judgment. When addressed by the judge his restless manner, his disordered countenance and glaring eye, betokened too surely the disease of his mind. But neither did nor the fact that he was ignorant, poor and friendless, produce any effect upon that stony-moished man, who now held him in his grip. He was neither this nor the fact that he was ignorant, poor and friendless, produced any effect, upon that stony-moished man, who now held him in his grip. He was neither this nor the fact that he was ignorant, poor and friendless, produced any effect, upon that stony-moished man, who now held him in his grip.

And surely no punishment can be more severe than to have one's day may be revived in full force. In the year 1857 at the summer assizes of the county of Cornwall, where he had lived for years. He was found guilty and was sentenced to imprisonment for the period of twenty-one months. The interests of religion were vindicated. The heartless counsel for the prosecution, the present Lord Chief Justice of England, acted as prosecutor.

A second of a century ago John Coleridge, who is now Lord Chief Justice of England, acted as prosecutor in the case of Gordon-Cumming against Wilson and others, brings to mind an event which illustrates how the ignorant and the poor may sometimes be deeply wronged by course established for the purpose of making such injustice impossible.

The one-sided charge of Lord Chief Justice Coleridge in the case of Gordon-Cumming against Wilson and others, brings to mind an event which illustrates how the ignorant and the poor may sometimes be deeply wronged by course established for the purpose of making such injustice impossible.

Thus did the fearless and eloquent historian vindicate the cause of Thomas Pooley against "the unjust and unrighteous judge," Lord Chief Justice Coleridge, and against the heartless counsel for the prosecution, the present Lord Chief Justice of England, and of Justice Coleridge, Mr. Buckle wrote:

"The charge therefore will not have dared to commit such an act in the face of a London audience and in the full light of the press is least active and the people are most illiterate, and they pounce upon a defenseless man and make him answer for the victim whose vengeful suffering may arise for the offence of more powerful unbelievers. Hardly a year goes by without some writer of influence and ability attacking Christianity. Whether or not Professor Mapes's interpretation was according to the intent of the guide, no one knew; it is most strange, and will ever remain one of the most extraordinary developments and controls we have ever witnessed. Although executed so long ago, the cards are still intact and can be seen by anyone sufficiently interested to examine them. My sister values them as evidence beyond the power of mortal to explain as resting on a basis other than that of spirit control.

CHAPTER VI.

ADVERSE DEVELOPMENT AND UNBELIEF—DIGHLIGHTS—QUESTIONS REGARDING IDENTITY, ETC.

Although many marvelous manifestations and new developments went on about me I was still opposed to the prophecy regarding myself, which was still heard at every new place of meeting and with every new medium.

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"The charge therefore is well to recall occasionally events and incidents that bring to mind an event which illustrates how the ignorant and the poor may sometimes be deeply wronged by course established for the purpose of making such injustice impossible.

Thom as Henry Buckle, the historian, wrote in re-

'henry

A fter this discovery my brother expressed great
desires you to place a piece of paper on the floor, he
did this by virtue of a law which had fallen into
disuse and was contrary to the spirit of the age; and
he received the most inaccessible county in England, where
the press is least active and the people are most illiterate,
and they pounce upon a defenseless man and
make him answer for the victim whose vengeful suffering may arise for the offence of more powerful unbelievers. Hardly a year goes by without some writer of influence and ability attacking Christianity. Whether or not Professor Mapes's interpretation was according to the intent of the guide, no one knew; it is most strange, and will ever remain one of the most extraordinary developments and controls we have ever witnessed. Although executed so long ago, the cards are still intact and can be seen by anyone sufficiently interested to examine them. My sister values them as evidence beyond the power of mortal to explain as resting on a basis other than that of spirit control.

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RELIGIO-PHILOSOPHICAL JOURNAL.

JUNE 27, 1891.

I would not receive it. To fill the reply came, "Tell her if she does not receive us we will compel her to!"

"In what way?" I asked my mother. "Through adversity. She little knows the power she is dealing with." Here, then, was the clue to the objections of the farmer's apple-tree. I had not listened to mild persuasion, but I was to be tortured into acquiescence.

All was well. As I started in my first chapter by saying I should be obliged to narrate some family history, they were like the objection to my story of the farmer's apple-tree. I had not listened to mild persuasion, but I was to be tortured into acquiescence.

Days were the anger of the angels, with my pride and courage laboring to place before my darkened soul the pure glories of life and light which were destined to draw me nearer to my heavenly Father, nearer to humanity by teaching me their needs and to give of that which was so beautifully showered upon me—never shall I forget their first message, written by my own hand, under the most positive test conditions. The message was written from right to left—

and every other line reversed, while all was joined together, there being no separation of words or sentences. Deciphered it, we found it read as follows: "Thus began a history through contact with the world which few if any have duplicated—an experience forced upon me and a mission, if so I may call it, in every respect distressful—one upon which I entered praying earnestly for divine guidance and courage to abide in the truth.

(RE TO BE CONTINUED.)

HUMAN IMPOUNDERABLES—A PSYCHICAL STUDY.

By J. D. FEATHERSTONHAUGH.

XXXIII.

HARMON D'EIRE OF A PSYCHICAL HYPOTHESES.

We are particularly bound to notice that when the hypothesis of an uneducated or boisterous man presents itself, or if the voice, other than her own, comes to the rescues and in a positive and authoritative manner, as one who speaks from personal knowledge, clears up the misunderstanding and explains it correctly to you. In a hundred or more instances observed, this voice has always been correct, and we find ourselves obliged to put faith in its conclusions.

One assuming to be a sister of some person present does not use familiarities with a stranger or talk of family matters he does not understand, but addresses himself at once, her brother, who knows of what she speaks. If two or more brothers are present, each is addressed in turn. A male relative or acquaintance comes with a friendly gravity or kindly hand on your shoulder; a child with arms around your neck, and kisses on your face. If not, it is a woman who calls you by your Christian name, although sometimes using, particularly if they had done so in life, a pet appellation or nickname. The woman seems to be that one, to whom I went, and all her communications she would not have failed to direct you. A all that has been said of and about you is true—ask no more; it mattered not what was the prospect of certainty or success, some untoward event would circumvent us. All that our time's broadcast would reach, not as we think and speak. So also with respect to the names of others, the formal profusely is often omitted, as there has never been a habit of thought or speech. When a female voice addresses you, and you are touched, is it a man's hand you feel, if a female voice, then a woman's. These voices are not imaginary but the results of much experiment and must be duly weighed by those who care to deal accurately with the subject. The apparitions of these familiar voices can be the result of a similar low type, assuming to be a friend, whose characteristics when living were radically different, and giving communications with no resemblance to those received when the company consisted of serious and cultured persons. A marked difference exists between the quality of the effects produced at a public assembly, and at private gatherings of friends and relatives, especially when the medium is a member of the family.

It has been almost the constant result of substantial examinations, that every person making it came upon the proof of a great reality, but also became assured of the important fact that this phenomenon character of these phenomena could not be overlooked, the first methods being in a great measure dropped, as entirely different and more wonderful effects were obtained by some being more and more inventive will other than our own. The hypothesis of an exterior, invisible and intellectual force is so antagonistic to all our experiences and preconceptions, that it presents serious difficulties to our habits of reasoning, yet without this hypothesis the difficulties are apparently insurmountable, for it is impossible to conceive of any more trustworthy evidence than has been advanced, by innumerable observers, both of the medium and of the phenomena. Every sense has been appealed to until the limits of their joint capacity has been reached. If the reality of invisible and intelligent force has not already been proved, no human evidence ever can prove it. The observed and recorded facts of every degree, time and place constitute one in focus. When we take in the whole scope of facts and the mental and physical tendency to deny an apparently sufficient cause for this widely extended belief in occult intelligences imperfectly using human agencies for some ulterior purpose.

As the phenomena in general lead up to the examination of a spiritual origin, as does not appear to be independent writing impressively demand it. Indeed so exact a reasoner as M. C. du Pré is of the opinion that psychography alone is sufficient to prove it.
The writer has received several private letters asking for his thoughts on the book just given in The Journal under the above caption.

To be a favorite with the editor of The Journal one must consider the thought attempted to be conveyed in the articles above. This has been done, and the writer has kindly consented to allow me this privilege. I appreciate its courtesy, for it is only the very few who take any interest in such discussions. An editor must please his readers— to the exclusion of the prices of his correspondents. That is: if he has an "eye to business" and the special wares of the public. He must surrender his own interests even and publish a paper not to please himself but his readers. Those of the latter class being critical and accustomed to the best, a writer who has the privilege of its columns should consider himself supremely blessed and favored.

I make this short preface that my friends may join me in the expression of my good fortune. Although the fourth article of the series had the word "concluded" attached to it, I am not afraid of worrying the able editor with any fair-minded reader that the prosecution of charges goes on to its conclusion.

This agreement of scholars in the new view of the Hebrew scriptures as a composite work has so little affinity with the facts and figures of the economic plane, who are so lacking in the power of rational and business calculations, that they must continue to go on with their chart of life by the logical methods of the world of affairs.

To the intuitive temperamental intuition is the only safe guide. It is the illumination of high light, while reason was the candle of darkness. Light is the consciousness of one thing, and darkness of the other. Reason, grasping with a candle, whose faint and flickering ray may only serve to make the darkness visible.

Conversely, however, the logical and reasoning temperamental intuition would be still more at ease if attempting to set the course by intuitive perception or insight. Intuition is in fact, not an acquisition. The theoretical philosophers hold it is the result of the stored-up experience of a multitude of lives in the Reidian chain of being whose influence is the intuitive power. It is vision, insight—the swift recognition of the whole as one.
don't go far enough to establish this claim, yet if the claim were established on other grounds I might find it easier to explain them, than by the far-fetched theory with which I closed the book. A second point I want to make—and here is what stags

puts them under favorable conditions for growth, and thus, to them. Two distinct divisions are marked across the middle, each portion soon becoming larger and more cumbrous, so that it has been calculated that a single potato, if kept under favorable conditions, might at the end of two days have added to the number of the individual bacteria. In fact, this sort of thing went on for a few weeks unobserved; there would be very little room left on the earth's surface for any other forms of life, and practically all the carbon, hydrogen, oxygen, and nitrogen which is available for life purposes in the world would be used up. There would be a fine balance of the natural forces that, as they are today, we have the basis of science and vitalize science with all that is true and practical in religion.

SPIRITUAL PHENOMENA.

By REV. M. J. SAVAGE.

I have attended a good many seances of all kinds, but I believe that the most important result was the presence of public mediums, but through personal acquaintance I found many of them to be pure charlatans. I believe that the most important result was the presence of public mediums, but through personal acquaintance I found many of them to be pure charlatans. I have not been prepared as yet to say that there is no other explanation possible, except on the theory that I am acquainted with.

WHAT HAS SPIRITUALISM TAUGHT AND DONE?

By EMMA HARDIDGE BRITTEN.

1. It proves man's immortality, and the existence of a spiritual universe.

2. It destroys all fears of death, annihilates the doctrine of eternal punishment, and substitutes the cherishing assurance of eternal progress.

3. It sweeps away the idea of a personal devil, and locates the sources of evil in man's own imperfections.

4. It denies the doctrine of any vicarious atonements for sin, and of a God who suffers and rewards as he is known to do. It rests the entire burden on man's own shoulders.

5. It ignores the degenerative conception of a partial and vindictive God, and substitute the worship of an Absolute, Eternity, Life, Light, Love, Wisdom, and Law.

6. It demonstrates the immeasurable conception of the theological heaven and hell, making such a state of happiness or misery dependent on the good or evil within the soul itself.

7. It is the friend and promoter of all reforms that tend to the advancement of the practical and moral sciences.

8. Whilst Spiritualism proclaims that there is a new and higher standard of honesty, it acknowledges man's incapacity to discover all truth, and therefore it foresees no one's opinion that may be believed on any one.

9. Concerning all spiritual life, state, and being.

10. Spiritualism accepts no theories that are not sustained by proven facts and corroborative testimony.

11. It denies the doctrine of any vicarious atonements for sin, and of a God who suffers and rewards as he is known to do. It rests the entire burden on man's own shoulders.

A STUDY IN BACTERIA.

Our systematic knowledge of the bacteria is still so meager, so scarce, so new, that even so many families of them have never yet come into the range of our power. We have no idea of the general size, the properties, the life, the mode of life, the fact that the most minute of life forms which we are here to discuss are termed bacteria, the study of which is established beyond reasonable question. In the next place, telepathy or mind-reading, or the im

A FAILURE.

The Catholic priests who are at work civilizing the wild man of Borneo have a hard time convincing the savage of the wrongness of murder. The Rev. Thomas Jackson, prefect apostolic of North Borneo, who is now in New York soliciting aid to carry on the work on the island, tells this story, according to the Catholic press.

The priests induced the chief of one of the wilder tribes to let them take his son to one of their schools. Two weeks later the chief came in with the boy and told the chief that the boy had been killed. The chief said loudly for the boy. One of the priests came out of the house, and said, "The boy is all right and in fine health."

"We must see him," said the chief.

"The boy came out. The father looked disappointed.

"Your skin is not white," he said.

"Oh," said the priest. "How can one get white in the boiling sun?"

"But you said you would make him like yourself," said the chief.

"We have lost our great sword in the wood; we have searched everywhere for it but we can not find it. Where is the sword?'"

"What are you saying?" asked the priest. "We mean intelligent, like ourselves, not white."

The chief looked puzzled, and then called the boy. The boy said, "It is going to rain."

"The young man shook his head. The chief looked displeased.

"When will it be the time of the rice crop next year?"

"It will not," said the chief.

"Then the priest said, "We mean intelligent, like ourselves, not white."

"The chief looked puzzled, and then called the boy. The boy said, "It is going to rain."

APPEARANCE AT TIME OF DEATH.

This is direct from a personal friend:

My little daughter, Lily, then two years and four months old, was in our house at Liverpool, on the evening when her father died at Calae, in Wiltsbury. I was at the time in London, and learned the news by telegraph from the nurse and servants, and from my child, whose memory was strong enough to remember, as she said on the evening of that day playing about, and went into a room by herself as a day may bring, and conversed with her father, just dead. He wished her to send her elder sister, five years of age, to any good-bye. We had been on a visit to Calae, and had seen the nurse with said quite naturally and as though it was quite natural to say, "I am going to come and say good-bye. He is in the other room. He has seen the nurse with said quite naturally and as though it was quite natural to say, "I am going to come and say good-bye. He is in the other room. 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A SPOIL OF POLLY.

Polly, Polly, the bell's a thing,
'Tis a puff of steam like fairy wings.
Dainty shines on gay art,
Fond Angel wist to the notes in song,
Stirring with brave endeavor.

She's a rule on board the vessel, and...
WHAT GOOD DOES SPIRITUAL-ISM DO?

TO THE EDITOR: As an answer to the other question, "What good does Spiritual­
ism do?" I offer the following: When my dear mother married my mother's good faith, father they were living in England, where they were born. My father was a Metho­
dist and preached at times. My mother was a teacher and a woman of culture. When my father joined her, and so placed, still wishing a Spiritualistic church where my mother's soul. With this unfortunate feeling, as it grieved my dear sainted mother he became: thinking preachers did not believe the doc­
trines, for instance on railroad trains, and feeling that she must cling to her church. had enjoined and which did not and time my father was convinced that Alice had broadened so that he grew out of the church and became-very radical and: an anti-slavery man, in fact a great reformer, and he used to meet in the market place, and kingshott and priestcroft did not. For the store, put an extra one into the

MAY the following: When my dear mother married my mother's good faith, father they were living in England, where they were born. My father was a Metho­ndist and preached at times. My mother was a teacher and a woman of culture. When my father joined her, and so placed, still wishing a Spiritualistic church where my mother's soul. With this unfortunate feeling, as it grieved my dear sainted mother he became: thinking preachers did not believe the doc­trines, for instance on railroad trains, and feeling that she must cling to her church. had enjoined and which did not and time my father was convinced that Alice had broadened so that he grew out of the church and became-very radical and: an anti-slavery man, in fact a great reformer, and he used to meet in the market place, and kingshott and priestcroft did not. For the store, put an extra one into the

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GOD AND NATURE.

To you Breton: "If the laws of Nature are the laws of God, it is difficult to see how it can be more aptly or truly stated. But that there is something else in the law of necessity, the mother of more law, is evident to every one whose conscience is tinged with the softness and pity. If physical law always holds the abode of one, whose name is the law of necessity, the mother of more law, do the same. Inescapable law, in the manner of necessity, bore the name of mercy in the world, and we assert, if our soul be touched, and we mean to find the way of escape. How can that be? God is omnipotent. In the only way he can manifest himself—in a man who believes anything attested by the evidence introduced from the outside. Cogs in the machine, make man wholly the creature of necessity. We have the responsibility, incapable of praise or blame. What is man?"..."Hold that man can resist Jehovah?..."..."Thus we see that the God of gravitation, simply, is quite a different being—altogether different from the Creator of Nature. In fact, the Creator of Nature..."

CONSUMPTION.

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By Giles B. Stebbins

Ayer's Pills...praise effective. ...In the summer of 1864 I was sent to the Annapolis hospital, suffering from chronic diarrhea. While there, it became so acute I could not eat anything. The doctors were at a loss, and I was compelled to write everything I wanted to say. I was then having 25 to 30 stools per day. The doctors ordered a medicine that I was administered but was of no benefit to me. I did not take it, but per- suaded my nurse to get me some of Ayer's Pills. About two weeks after the doctors came to see me, and by that time I was better, the doctors came again, and after deciding that my symptoms were better, gave me a different medicine, which I did not take, but took four more of the pills instead. The next day the doctors came to see me, and thought I was doing nicely, and said I then took one pill a day for a week. At the end of that time, I considered myself cured, but still had the same symptoms as before, but never again took any of the doctors' medicine. I could expect—"C. P. Lane, Late Lieut. 30th Mass. Vol. Infantry.

Ayer's Pills Are...

The Best

I have used Ayer's Pills and found that they are like a charm in relieving any dys-pepsia, evacuation, it is for everybody to know that Ayer's Pills are a charm in cases of the stomach, liver, and bowels, these pills act like a charm in relieving any disagreeable complaint caused by the bowels. The most generally useful medicine is Ayer's Pills. They are sold at one address, at one time, will be sold at a liberal price, and can be had at any drug store or through the mail, for the price of $2.00.

The Society for Psychical Research is engaged in the investigation of phenomena of Spiritualism. Their investigations are conducted scientifically and the Society has made many important discoveries.

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BOOK REVIEWS.

[All books noticed under this head are for sale at the New England Library Company, and can be ordered through the office of this Book Review.]


This interestingly told story which is dedicated to the memory of Farmers College in Ohio, with the social problems involved in the present depression, emphasizes the self-protectiveness of the system as a whole and the importance of the small town as the center of the community. It also describes the struggle of the author to advance his views and the unique portrayal of the evils of the system that cannot fail to awaken action thought even among those who have no personal interest in the subject. The principal hero is a romantic and wealthy young man, with high Christian ideas, who puts his theories into practice and creates a Nebraska farmer and one of the people. He keeps his high principles to the last but loses about everything else through the brevity of his more business-like work. "The Forum" for July will contain a review of this book and an estimate of the character of the Emperor of Germany, by E. Heinrich Georgen, Imperial Privy Councilor, who explains the relations between the Emperor and the ex-Chancellor.

**Baker City, Oregon.**

The printing plant is located in Baker City, on the line of the Union Pacific railroad. It is located near the eastern and southern boundaries of the state of Oregon, and is in the center of the country. It is a town of moderate size, with a population of about 5,000. The climate is mild, with an average temperature of about 50 degrees Fahrenheit in July and 30 degrees in January. It is known for its wheat and fruit growing. The Oregonian is a weekly newspaper, and was founded in 1881. It is published on Tuesday and has a circulation of about 10,000.

**Christian Union.**

Not only could doctors' bills often be saved where expense can be ill afforded, but that important aid to the doctor, efficient home nursing, ought to be much more universal than it is, outside of the regular training schools. This little book deals in an eminently practical way with the simplest but often the least known phases of home nursing, giving hints and suggestions as well as positive directions that will be found of no little value. The chapters on ventilation, nourishment, conveniences, and suggestions are especially helpful. The writer has evidently had unusual experience and opportunities for observation, and it is not often that they are found in such a combined, practical and scientific little book.

"The True Basis of Religious Union."

One of the most candid and able expositions of the subject of religious union ever offered. Mr. Salter's philosophic and religious spirit is prominent in those thoughts, while they all present the author's views, though sometimes fragmentarily, in a scholarly and distinct manner. His conception of Spiritualism is prominent in those thoughts, while they all present the author's views, though sometimes fragmentarily, in a scholarly and distinct manner. His conception of Spiritualism is prominent in those thoughts, while they all present the author's views, though sometimes fragmentarily, in a scholarly and distinct manner. His conception of Spiritualism is prominent in those thoughts, while they all present the author's views, though sometimes fragmentarily, in a scholarly and distinct manner.
I want a useful life below,
And off to the right the meadows green
Seemed kissing the branches brown and gray.
Than blossom, and brook, and bird in June.
Seated one day in a shady nook,
While the breezes soft with the leaves at play
Grief may come, but all is well
Sorrow's face a smile doth wear,
Death the name of Peace doth bear.

The hell and all the hell there is,
To search God's universe; he finds,
Strongholds, of bigotry to storm,
I want to tell benighted minds,
I want no crowns or palaces or robes.

WILL AND W HAT I DON'T

By Mr. S. G. H. Foster.

The Salem Seer
Homesicknesses of
Charles H. Foster,
The Famous Medium.

The writer of this book was associated with Mr. Foster for some years and took every advantage of teasing his public pills. Used to meet who were knewing to this Mr. Baretly familiarly connected, and the result was this statement of facts and descriptions of many seances held in all parts of the world, which he hopes may be of service to investigators and a stimulus to practical and scientific researches. Rev. O. C. Beane (Ullin), in a letter written to the author, states that Mr. Foster has heard of no competent person whose hands are connected with the subject of the “sub-conscious self” of the person whose hands are in contact. The pranks it plays are not at all confined to the elements and the storms of nature; it is the spirit of the “sub-conscious self” that is in our possession and that we are in contact with. By means of thoughtful means and means on the edge of the alchemy, he has been a voice from the invisible world.

I WANT AND WHAT I DON'T

BY S. T. S. G. JERNETT.

JUNE 27, 1891.

RELIGIO-PHILOSOPHICAL JOURNAL

WHAT I WANT AND WHAT I DON'T WANT.

By S. G. H. Foster.

I want no "great white themes" in mine,
I want no golden streets,
I want no cross of palm or gates.
To banish busy feet.

I want no "public loans" to mine,
Or endless "pains" to wear,
Or avatars to kill us all slow.
My usefulness alone.

I want a mission to perform
Some weary soul to cheer,
Shrouded in mystery to wear,
As I have started these.

I want to sell weighted minds,
When through a thousand swift,
To search God's universe; he finds
There is nothing lost.

The bell all on all the bell there is
We make within our breast;
It moves to, and heaven too,
All out of our head.

I want a useful life below,
A useful life above,
For God is not a God, I know,
But is God of here.

I want to have a useful life below,
A useful life above,
But is God of here.

By Juley Grey Burnett.

Send one to a sickly body
When between and bird and a high-planted ground.
Ward off new and evil thoughts with a sheet of blue from the city's die, and every street.
If heaven itself could hold
In its lacerated walls, and streets of gold.
A perfect poem or perfect verse.
Then bishop, and break, and bird in June.
The sky blue through town above,
Lashed galaxies and pure as lilies' first toys.
While the breeze soft with the leaves at play.

Oxfordshire Valley.

In the heart where Love doth dwell
Polons, or, if plain.
Every man with joy out loud,
Toil is welcomed as a friend.

From the city's die, and every street.
If heaven itself could hold
In its lacerated walls, and streets of gold.
A perfect poem or perfect verse.
Then bishop, and break, and bird in June.
The sky blue through town above,
Lashed galaxies and pure as lilies' first toys.
While the breeze soft with the leaves at play.

The History of all Political Parties.

AN ADVERTISING VIGOR.

In the eyes of hood's sarsaparilla.
No see or hear something about Hood's Sarsaparilla. No

The Salem Seer
Homesicknesses of
Charles H. Foster,
The Famous Medium.

I want a useful life below,
A useful life above,
But is God of here.

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The list contains the following works:

1. "The Light of Egypt," by Prof. Zollner, with the medium Henryval.
2. "Way of the Spirit," by Prof. Zollner, with the medium Henryval.
3. "Spiritualism," by Prof. Zollner, with the medium Henryval.
5. "Handbook of Christian Theosophy," by Prof. Zollner, with the medium Henryval.
6. "Spiritualism needs no commendation," by Prof. Zollner, with the medium Henryval.

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I have but little time, and so can do but little; but I do my best. There should be no readers who change the facts by saying buying subscribers could do your work, and I propose to let them know it. It is he, the 30th of August, the time will be the 15th. For more than four centuries the Lameiro family has lived in Brazil, and it is true that the letter propugnate, and five others are now in the contest. It is, I do not think, that we have not the power of our own discovery, and that the new entrance is better to achieve a genuine Spiritualism than at present. I do believe the appearance of the enterprise at the time when with my mind is, it is not merely an attempt to make contributions to our columns. I think I owe Tim Jones a new burdens which should be paid before the next sixty days. If you pay the debt within the stipulated time, you will escape all my suspicions and delinquencies. Who will volunteer to help? Fraternally.

F. H. Buxton.

TRANSITION OF DR. N. B. WOLFE.

Again the Journal called upon to take up the transition of a very able and conscientious Spiritualist and long-time friend. After a protracted and painful illness Dr. N. B. Wolfe closed his mental career on the 10th of July, at his residence in Cincinnati. His remains were taken to Lancaster, Pennsylvania, by his daughter, Mrs. Washington Van Ham, accompanied by her husband and his son, E. Van Ham, and by Count R. Pugh who delivered the funeral address at the cere
cemonies held in the presence of Dr. Wolfe at Columbus, Penn., the place of his birth.

Dr. Wolfe was born in Columbus, Lancaster County, Penn., on the 30th of December, 1823. His father was Paul Wolfe, an architect, a descendant of the Wolfe family of Lancaster, Pennsylvania, of which the Secretary and resided with him at his elegant residence in the city, he was head and shoulders above every other writer of prominence, nearly all of whom have weakened the force of the evidence exposed in "Startling Facts." While we cannot accept the later testimonies we are not among those who think less of the earlier evidence. We believe it will stand.

Dr. Wolfe was head and shoulders above most men in intellect and will power. With a less rugged experience in early life, with the softening and refining influences which fall to the lot of many of his contemporaries he would have overthrown them all. We knew him well and although in his later years he looked oddly upon us, because of differences of opinion we never for a moment felt other than the same interest for him which characte

ized the earlier years of our intercourse. The only surviving member of his family, Mrs. Van Ham, is a woman of brilliant intellect. She graduated from Pulte Med
cal College some years ago with great distinet; and with the fortunes of her father will be able to accomplish great good for humanity.

The Fifth Annual Corn Palace Festival will be held in Sioux City, October 1 to 17, 1893, to attract the world with wide reputation for beauty, novelty and expression of the resources of the west, which the Corn Palace has acquired, the knowledge and ambition of its builders have increased. The Fifth Annual Corn Palace will be one of the most highly decorated structures yet conceived. The festival, too, will attract a greater number of people than ever before. The flattering prospects for an abundant crop in all cereals and forms of vegetation, which are so essential in making elegant the Corn Palace, assure also a wider interest in the region which produces it. The attractions, there

fore, will be arranged on a grander scale than ever before, and the exhibits of the palace and the people who visit it as spectators will be drawn from nearly every quarter of the globe. All are invited, and Sioux City is prepared to entertain them.

The meeting held on June 1, under the great oak tree at Sunny Side, the home of Mrs. E. L. Watson, was a grand affair. The inspired words of Mrs. Watson seem to have reached the hearts of many not accustomed to attending Spiritualist meetings. The Journal will in the near future publish a pamphlet report of the discourse. On Monday of this week, Mrs. Watson was called upon by the Society of King's Daughters on the theme of its provisio

contentfully.

THE GREAT SPIRITUAL REMEDIES.

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Our family think there is nothing like the Posi
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