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Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communication, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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Physical Mediumship.

An Address Delivered by Mr. Thomas Shorter, formerly Editor of the *Spiritual Magazine*, at the Fortnightly Discussion Meeting held at the Rooms of the Central Association of Spiritualists, London, Eng.

SUBJECT: Is it Advisable for Spiritualists to Encourage Professional Mediumship for Physical Manifestations?

Mr. Thomas Shorter then delivered his address. He said: The Spiritualist mind is from time to time, and has especially of late been considerably exercised on the question of séance conditions. It is painfully forced upon our attention, and will not be evaded. It has been the subject of much correspondence and criticism in Spiritualist journals from various quarters. It was made the subject, if I remember aright, of the last discussion in these rooms, and, as most of you are aware, a circular has just been issued from a committee of this Association, with a long list of prominent and representative names appended, urging the adoption of certain changes in the condition of public séances, and in our methods of procedure in regard to them. The subject of séance conditions is closely allied to the question of the evening, but I shall not enter into its consideration further than to insist upon one aspect of the question. Spiritualists may be broadly divided into two opposite camps regarding it. On the one hand, there are those who insist on the rigorous application of test conditions of the severest kind, with whom antecedents and personal character are altogether eliminated, who insist that nothing is to be taken for granted, that there must be the most absolute and conclusive proof that can be obtained that the medium has nothing whatever to do with any phenomena that takes place at the séance. On the other hand there are those who tell us that the conditions of spiritual manifestations are in themselves sufficiently formidable, and that by insisting on these conditions we only increase the difficulties, and perhaps render spiritual manifestations altogether impossible, and that even if this is not the case, our test conditions may prove altogether illusory—that the conditions are not primarily physical and mechanical, but moral and spiritual; that the one primary condition is that of mutual confidence and harmony in the circle, and above all, in the medium, who shall be placed in as much ease and happiness of body and mind as is possible, and that under these conditions not only are we likely to have the most satisfactory séances, but better tests are likely to be voluntarily given than any which we by the utmost stretch of our ingenuity can devise.

"A SHADY COMPROMISE."

Now I think there is a great deal to be said in favor of both of these methods. Each is good in its way, according to time and place and circumstances; but what is not good, what is the farthest from being good, is that which very generally, perhaps usually, takes place. There is a constant oscillation between these two opposite poles of feeling, not only in the same circle but very often in the same individual and at the same time. On the one hand it is felt that some kind of test is really necessary, if the testimony as to what may take place is to have any weight and credit—that if it is to have any value, and especially any scientific value, the observance of some conditions is indispensable. On the other hand, however, it is thought that something is also due to the

susceptibilities of the medium, that although tests always imply some degree of suspicion, yet this suspicion must not be made obtrusive and objectionable; that something of harmony must be maintained, and that the moral conditions of séances must not be altogether ignored. And the consequence usually is that what I may call a shady compromise takes place. On the one hand tests are employed sufficient to violate that perfect confidence in the integrity of the medium which all tests imply, and on the other hand imperfect tests are applied, or tests perhaps sufficient in themselves are loosely applied; that is, they cease to be tests at all. Now what I would insist upon is this—that we should no longer half between these two opinions, that we should make up our minds in the conduct of every séance definitely either on one side or the other, and resolutely adhere to it. Either we should insist on moral conditions as primary and sufficient, and in that case we should dispense altogether with all attempts at tests, with all endeavors to watch and guard, to fetter, and handcuff, and bag the medium; or on the other hand we should insist that these conditions should be made as absolute and as perfect as possible. Something, indeed, may be due to the medium. The susceptibilities of the medium may be ruffled, if this course is pursued, and may be shocked, but the medium should understand that as all professions and callings have their disagreeable incidents, so with mediumship. It is one of the factors to be reckoned with, and if he is not prepared for this, some other occupation less congenial to him should, I think, be chosen.

MEDIUMSHIP AS A PROFESSION.

However, I think the question goes far deeper than any mere modifications of condition or any methods of procedure in the conduct of public séances. It is not merely—What are the best methods of conducting public séances? but—Is it desirable that there should be public séances? It is not how we may place safeguards against dishonesty on the part of the medium, but is it desirable that professional mediums should be encouraged at all for physical manifestations? I restrict the question to physical manifestations. Now I know it is very difficult to speak on this subject without being misunderstood. One is almost certain to be misapprehended, and to cause irritation, and perhaps, in certain quarters, to give offence. I can only say I have no intention or desire to reflect upon mediums either individually or as a class. I have no doubt that any number of average men and women taken from amongst us, placed in circumstances amenable to the same conditions and subject to the same temptations, would be liable to the same faults. It is not mediums, but professional mediumship which I invite you this evening to consider. Again, I shall be told that mediums, like other folk, have to pay rent and taxes and tradesmen's bills, that the laborer is worthy of his hire, that the physician is paid, that the lawyer is paid, that the clergyman is paid; and I shall be asked, "Why should mediums be made an exception to the universal rule?" Why indeed, if that were the real issue to be tried; but I maintain that it is not the real issue. The question is not "Given the medium, whether he shall be paid, and even liberally and generously paid," as I insist he should; but whether mediumship should exist as a profession, whether it is desirable that persons should enter upon Spiritualism as a trade, that they should embark in it for a livelihood or as a commercial speculation. Now, I maintain that it is eminently undesirable, and I do so, not out of any ill-will or any desire to prejudice the interests of mediums, but in a great measure my contention is based on what I believe to be the true and higher permanent interests of the medium himself.

CONSIDERATIONS OF PHYSICAL HEALTH.

First I would consider this point in its relation to the medium physically—in regard to health. Some of you, I dare say, will remember that not very long since we had a paper read in these rooms on this very question of whether mediumship was prejudicial to the health of the medium. I think there was a consensus of opinion that there was nothing necessarily injurious to the health of the medium in any great measure, provided that mediumship was exercised temperately, under proper conditions, with ample time for rest and recuperation, with opportunities for physical exercise and alternative occupation. But what I maintain in regard to professional mediums is that all these conditions are almost generally, almost necessarily under present conditions, violated—at least there is a powerful and constant temptation to their violation. It must be to the interest of the medium that his profession should be like other professions, that remunerative to him as possible, and to this end the more frequent the séances, and the greater the number of visitors, the more remunerative his occupation is certain to be. Especially if he be a popular medium, there will be an incessant demand upon his time, which will occupy him frequently from morning till late at night at séances with a great number of persons closely packed in heated rooms, and under conditions which, in a sanitary point of view, are altogether unfavorable. The evils in this respect might be remediable; but there are other circumstances in relation to the health of the medium which are more immediately bound up with the exercise of his profession. If there

is anything in which Spiritualists of observation and experience are generally agreed, and which is confirmed by scientific observation, it is that whatever the character of mediumship may be, in whatever it may be supposed to consist, the source of power manifested in physical manifestations is drawn chiefly, if not altogether, from the medium, that there is a constant drain upon the muscular system, the nervous tissues, the vital energies. It has been even shown by actual measurement that there is a diminution in the bulk and weight of the medium, in the process of some forms of physical manifestations, more especially in materialization. It may be that there is some return to the medium, and there may be under proper opportunities, recuperation; but where the exercise of mediumship is continued from day to day, and from week to week, in long protracted sittings, you will see that it must exercise an influence most prejudicial to the physical health of the medium. We need not argue this as a mere question of reasoning, for all who have carefully observed mediums for any length of time know it to be a positive fact. I have in my mind the instance of one of the most powerful physical mediums—I mean powerful in his constitution and physical energies—and I know that several times after these séances had been held he was physically affected that he would fall on the floor from sheer exhaustion before he could reach the street. I know the case of another, one of the most powerful mediums for manifestations that has ever been known. I became acquainted with him before he became a professional medium. After two or three years successful exercise of his mediumistic powers I met him in the street. The sun was shining in his face and I was painfully shocked to see the change which had taken place; his eyes were sunk, his color gone, his cheeks hollow; he was spitting blood; there was a hectic flush on his face, which denoted a person far advanced in consumption, and it was only by tearing himself away from the exercise of his mediumship, by going to a more genial climate and by careful nursing among friends, that his health was in some degree restored. Now I maintain that if it were only on these grounds there would be serious cause for consideration of the advisability of encouraging mediumship as a profession. Nor is this the whole of the case. Many of you are aware that there is another aspect of the question which must have been observed, and which has been noticed in the press—that this exhaustion of the physical powers continued from time to time, causes a strong craving for stimulants to supply the loss which has thus been experienced. This, at first, may be exercised moderately and with very little or no injury, but appetite increases with its gratification, and as these séances are continued, and as the demand becomes greater and stronger, the habit is formed, and some of us know that not infrequently the consequence is that the medium degenerates into habits of intemperance, and physical and moral ruin is the result. Without going further on this ground alone I think I might insist that there is here a sufficient cause of danger, that there are rocks ahead, and that we should hoist the danger signal to warn mediums of the perils of shipwreck which lie before them.

MORAL ASPECTS OF THE QUESTION.

But this last phase of the subject introduces another—namely, the moral aspects of the question. Is it less likely to be injurious to his moral health, to his integrity, to his pure and unblemished character, and to his unsullied conscience? How is it that we so often witness that painful result which is alluded to in the circular I have mentioned? We are told that there is scarcely any medium for physical manifestations in this country who has not been charged at some time or other with imposture. There may be special and minor causes to account for this in particular cases, but where the fact is thus common there must be some general ground and reason for it. I think, in order that we may understand it, we should fairly look at the problem, bearing in mind that we have not to deal with the man who is purely an impostor. If that were so our difficulties would be much lessened; we might much more easily dispose of them when they present themselves. But there is no question that in many instances where undoubted imposture exists, the impostor nevertheless is a genuine medium; that his mediumship has been tested and proved. Yet how is it that imposture and occasional imposture are found to be compatible and to co-exist in the same person? Let us look at what I may call the genesis and natural history of the medium, the history of his rise and progress, and what too frequently follows in sequence, his decline and fall. It will of course have been observed that the professional medium is not drawn from the higher ranks of society. Persons in affluence or easy circumstances have very little temptation to enter upon mediumship as a vocation. The ranks of professional mediumship are recruited almost entirely from the laboring classes. Of course at first the power of mediumship exists in the medium, but like all other natural gifts and powers it requires development, it requires exercise and cultivation, and the most natural field for this, that which is the most easily accessible, at least, is that which presents itself in the circle of investigation. We will suppose our medium has attended one or more of these circles. He finds himself, perhaps, to his great surprise, possessed of the power by which these phenomena, ex-

traordinary to him, are produced without his active participation. He is startled and interested. He experiments with his family and soon feels sufficiently interested in the matter to invite his neighbors and friends. They, too, become interested, and the circle gradually spreads and widens. His reputation enlarges; strangers begin to flock in, and his circles are crowded. Strangers, of course, do not like to occupy his time and to use the accommodation which he furnishes them without making him some consideration. It may at first, perhaps, be refused, but after it is once accepted, and it becomes known, others of course, do not like to be less considerate than strangers, and so it at last becomes the habit, and the séances become more frequent and more remunerative with the increase of visitors. He finds that the results of a single successful séance, perhaps, are as remunerative to him as the wages of a week of manual labor. Under these circumstances it requires no great amount of persuasion or solicitation to induce him to relinquish his occupation, and devote himself to the exercise of the newly discovered power. He accordingly enters the field of professional mediumship, and so there is a large demand upon his time. He congratulates himself on the change he has made, on the good fortune that attends him. But mediumship is as we know, very precarious and uncertain. It cannot be commanded; we know little of its nature or conditions, but we know that it may be very easily disturbed, and some little derangement of health, some domestic anxiety, some depletion, perhaps of the nervous force, takes place, and he finds in the very full tide of his prosperity that there is a sudden ebb; that his power wanes, and perhaps, for a time, altogether ceases. The next time there are no better results though the phenomena may return, slight and feeble. The same thing may occur the third or fourth time. And now something must be done, and that speedily. His patrons are deserting him, his circle is almost neglected, the domestic expenditure is running low, the landlord is pressing for his rent, tradesmen are demanding a settlement of their bills. Then comes the temptation: "Could not you just help the spirits a little? It may be only once or twice; could not you by some little dexterous manipulation present some colorable representation of the phenomena, and perhaps very soon the phenomena will return?" The temptation is at first rejected, but it returns again and again, and with greater force with his greater needs, and his power of resistance becomes less. Is it any wonder, to any who know human nature, that he at last succumbs to the temptation? The little trick is tried; it is successful; no one observes the difference. Emboldened by success, he becomes an adept in the art of deception, and ventures on new deceptions more audaciously than at first; and for a time he is successful. At length, however, persons begin to think that all is not right. He is watched more closely. Light is sprung upon him, and exposure takes place; the medium is disgraced, and discredit is cast upon the cause he represents. Take another case which not infrequently happens. Perhaps a medium comes to us from America or the Continent, well-accredited as a remarkable medium for physical manifestations. In his presence some new phase of manifestation is presented. Of course, the lovers of novelty are on the alert. Suddenly this new manifestation becomes the rage, and strangely enough, this peculiar phase of manifestation all at once is exhibited by a number of physical mediums who live in the same town, or it may be, over a much wider area. At all events, something is presented which is made to do duty for it, and our medium takes his place with the rest. It will not do that all his customers should go to another shop, therefore something must be presented equally startling, wonderful, and attractive to his customers, and so the new manifestation is tried, and he is delighted with its success. At last suspicion is aroused, a rush is made, the spirit is seized, and is, somehow, instantaneously transformed into the medium, with all the paraphernalia of fraud about him, and a new scandal is added to the roll which Spiritualism, unfortunately presents!

APOLOGIES FOR FRAUD.

Nor is this always the worst. What follows is often more injurious than this. There are those enthusiasts who think it a duty to defend mediums whatever evidences of fraud may exist. When an exposure takes place the exposé himself may be, and often is, a Spiritualist, and he is himself deeply pained at the discovery that he has made, but he deems it his duty as an honest man to write to the local newspapers, or to the spiritual journals, and give a plain, simple recital of the facts of the case. Whereupon, Dr. A. writes to say he had a successful séance with this medium six months before; and Professor B. will write saying that he tried and tested him and established his genuine mediumship beyond all question—as though what happened six months before had anything to do with what subsequently occurred. But the inference which is suggested is that because the person in question is a genuine medium he cannot have committed fraud, and sometimes it is alleged that even if anything did take place that was not altogether honest and right, it was due either to the ignorance of the sitters, or, it may be, to the wickedness of their moral conditions, or to the evil sitters whom they brought with them, or, perhaps, it was the result of some diabolical plot on the part

of the exposé. Now I have no hesitation in saying that this kind of apology is far more injurious to the truth than any number of exposures standing by themselves could possibly be. What can be the effect upon any unprejudiced reader of all these apologies but to make him feel that these Spiritualists are at best a set of credulous, weak-minded enthusiasts, who, if not actual accomplices, are willing to deceive, and that their action is as mischievous as complicity itself would be?

EVIL EFFECTS OF THE PRESENT METHOD.

Now, let us ask ourselves what is the influence which it exerts upon other classes of society? What can be the effect which all this has upon the investigator who visits the professional medium? Can it fail to excite in his mind doubt and suspicion? And whatever startling phenomena he may witness, can he altogether free himself from doubt and uncertainty as to the genuineness of the phenomena? What can be the effect on the mind of the scientific man who finds himself debarred from the free use of his eyes and hands, who finds that these phenomena take place under conditions where they cannot be observed and investigated? What can be its effect upon the mind of the serious and religious investigator? Will he not feel that there is here what to him must be a profanation of sacred things? Will he not turn away with a feeling of almost loathing and disgust? What, again, will its effect be on the general public, knowing it only from unfavorable newspaper reports and reports of criminal cases? And what is its effect upon Spiritualists themselves? Many who were once enthusiastic believers have withdrawn altogether from the work of Spiritualism, because they have been wearied and ashamed and indignant at that which has taken place. What, again, is to be said with reference to its influence on other mediums who are not professionals? I remember when it was not worth while for mediumship to be exercised as a profession at all. At that time mediums felt the responsibility of their gifts, and it was not difficult for persons who came to them with proper introductions, and with whose motives they were satisfied as being sufficiently adequate, to obtain facilities for the investigation of the subject under conditions which could at least leave no doubt of the good faith of the parties concerned, and in this way they were continued, at least of the genuineness of the manifestations. But with the advent of the professional medium, all this was changed. Private mediums naturally ask themselves, "Why should I give up my time in this way to these people? There is the public medium." And so the services of this valuable class of mediums became lost to the cause, and I hold that whatever immediate and temporary advantages may have arisen from the exercise of professional mediumship, it is a very serious offset on the other side that we have to reckon the loss of the services of this very valuable class of mediums. Again, how is it that we have made during the last thirty years so little progress in our knowledge of Spiritualism, that we know so little of the nature of mediumship, of the principles which govern it, of the laws which underlie it? I have no hesitation in saying that it is mainly due to the prominent position which public circles have held among us, the existence of the professional medium, and the necessity for trying and testing him, and devising methods of proving the genuineness of the phenomena. Our time has been so entirely engrossed with the consideration of the question, "Are the phenomena genuine?" that we have not been in the proper mood of mind, even if we had the time, to enter upon the significance and value of these phenomena themselves. Nor again, can one fail to be struck with the painful way in which the commercial element in mediumship is prominently forced upon our attention. Is it not time that we should protest against Spiritualism being thus degraded? Is it compatible with the reverence due to the departed? Is it consistent with our own self-respect that we should permit the Spirit-world to be reduced to the level of a peep-show for the gratification of vulgar curiosity, and the private advantage of the showman?

A NEW DEPARTURE.
I maintain, then, in the interests of the medium, of his health and integrity, in the interests of the investigator, in the interests of the public, in the interests of Spiritualists and of Spiritualism, that this whole question of professional mediumship, and of our relation to it should be seriously re-considered. I believe if the change were made which I have indicated, there would soon be a new departure—that Spiritualists would no longer have to hang their heads in shame, or to feel that Spiritualism was a reproach, but that it was something of which they might be honorably proud; the medium would see that I was anxious to magnify his office, for I would have him feel the responsibility of his position,—that to him is committed a high and holy trust. I believe it would attract scientific men to the subject in another and more serious temper than that in which they now approach it; that they would here find isles and continents of truth lying before them unexplored; that the philosopher would find fresh contributions to those obscure problems of human nature by which he is so often baffled. I believe the theologian would find new confirmations and illustrations of the fundamental basis of religious truth in which he is concerned. I believe Spiritual-

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Inspiration.

Men of early days, alone with Nature, feeling mysterious forces working in themselves in all around them, able to perceive but not to understand, content to know without analyzing, yet needed a name for the power which at times so strangely stirred them, which produced such marvellous results in the world around them; needed a name, for all words are but name of things, or relations of things, materializations by which others can recognize and classify impressions we have received. Everywhere motion! What started the motion? What preserves it? Should they call it life the term would be defective, for life is complex, itself the consequence of something preceding it. Life could not, at least did not, to their unconstructed eyes, exist without breath, so they called this power inspiration, the breathing of God, the chiefest manifestation of life of God, hence it is recorded as the theory of men of that day: "God breathed upon the face of the waters, and said, 'Let there be light, and light was.'" "He breathed into man the breath of life, and man became a living soul." The breath of life is the universal periphrasis by which life is expressed. "The foundations of the world were discovered at thy rebuke, O Lord; at the blast of the breath of thy nostrils," said David. "Breath is in me, and the breath of God in my nostrils," said Job. "The breath of the Almighty hath given me life." "By the breath of God, frost is given." "His breath kindleth coals." "All made by the breath of his mouth." "With breath of his lips he will slay the wicked." "The breath of the Lord like a stream of brimstone doth kindle it." "Your breath, as fire, shall devour you." "The body without breath is dead." "The God in whose hand thy breath is." "He breathed on them, and said, 'know ye the Holy Ghost.'" "Saul breathing out threatenings and slaughter." These are citations enough to show the idea these men of logg ago had of what inspiration was—not teaching, not revelation, but life's stimulus, excitement and power. All the might of God was expressed by the term, and that might always limited in manifestations by the organism which received it. Stones were never made to speak, nor trees to walk, no matter how much God breathed on them. No man transcended in utterance his knowledge of physical facts, and if his deductions were larger, it was only because the man made more intense, excited, could think with greater vigor, but always with the limitations both of conception and expression created by his mental and physical habitude.

But thought ever seeks expression, and men wrote of what they had conceived and thought they perceived—thus the origin in all countries of what are called sacred writings, and they are sacred, not in themselves—only to those who consecrate them. The first book of Jewish Scriptures must always have possessed a special interest for the Jew; they held the history of his nation. It is not strange that, as the only thing that showed the Jewish people had a wonderful past, would have a wonderful future, they came to think these writings divine; nor strange that with a prophetic instinct of the evolution of commentators, they declared the very letters to have been dictated by God; that an erasure was never allowed in a copy of the law; that they grew to worship the books, to bow before the parchment, to adore the work of their own hands.

To this unreasoning bibliolating the Christian church succeeded—not at once, for Christianity and Judaism were opposing forces; though the internal spirit was the same, the external manifestation vastly different. The Jewish books lost some of their prestige. The same forces which caused the production of Jewish books made the Christians write—write, nonsense, falsehood, heresy; write also many things good and true, higher conceptions of nature of God; broader perceptions of the relations of God and man. Hosts of MS. there were, some called doubtful as to authenticity, some undoubtedly genuine; some clearly spurious, but all inspired. These were the writings included by the description, "all Scriptures" given by inspiration of God, while at the time that sentence was written, much of what is to-day received as Scripture, was not in existence, and it indorses much that is now rejected. There have been councils of the Church at which it was decided which books were canonical; quarrelsome, wicked councils, evidently not divinely inspired, as the Church conceives of inspiration, which made a selection, probably the best they could, judged from a literary standpoint; but, as Owen well says: "Literary excellence is one thing, infallibility another." Those councils selected and canonized their selection. To-day the Church proclaims this book a perfect revelation of God's mind and purpose; says it is true in every portion. Confronted with scientific errors found in its pages, Church authorities say it was never intended to teach science. Was it intended to teach false science? Contradictions being discovered, they explain them away—"accommodating" they call it. Because of the necessity of this, sect arose. If one could "accommodate," why not all? Ignoring its real value, as a record of human experience, the Church exalts its authority, while the agnostic, equally ignoring the real claims of the book, fiercely attacks the dogmas of authority so persistently that I sometimes imagine that he hates it so much because in his secret soul he fears it may be true.

For this reason, no theme is of more importance to-day than inspiration. At every step of human progress, every new evolution of thought, a "text" is displayed, and by its words everything must be judged. A good thing is not believed to be good unless some one thousands of years ago said something which indorses it, or can be made to do so; while it is also true, as Shakespeare wrote: "There is no error so damning, but some holy saint will consecrate and bless it with a text."

Therefore it is necessary to find out, if we can, what inspiration can do and cannot do, to discover if God lives to-day, but has stopped inspiring; to learn if my words can be ever and always true—if a revelation, except of ourselves to ourselves is possible.

It is agreed that in order for a perfect canon of Scripture to exist, there must be nothing omitted; every divine utterance must be there, for who can tell what new explanations of old doctrines, what promulgation of forgotten ones may be in missing portions? Yet there are missing books, as good many of them, presumably as divine as those we have, for they are quoted from in our version. This of the Old Testament. There is reason to believe that an entire gospel is lost, and several epistles of apostles, embraced in the "other Scriptures" recommended by Peter. The book is not complete, hence not perfect.

It is necessary also that nothing be included that is not divine. If this be so, how did that Song of Solomon get a place? No name of God, no allusion to religion in it, but so much that a suggestion of sensuality, that the Jews would not allow it to be read by

any one under thirty years of age; not divine, not even decent. The book of Ruth is a pleasing novelty—nothing more. The book of Ecclesiastes is downright materialistic and agnostic—the cry of a worn out sensualist, who sees all is vanity, because he is unable longer to enjoy. Many books in the Bible have had their genuineness assailed. We cannot spare space to give all the facts on this head, or the reasons why. Without expressing any opinion on these points,—for in our view they are unimportant—we remark: The Bible must be correctly translated. That it has not been, is evident, or Revision Committees would be useless. That it never can be, is to us equally evident, and Revision Committees are therefore useless. We can find the dictionary meaning of the original—doubtless if we can have a correct copy of the original to translate from; but would that be a true translation? We are sure it would not be. "Yes, you can get translation done cheap, but can you find one who knows technical terms the Germans use, so they could understand what you meant?" "Would you literally translate 'finger hut' into 'finger hat' instead of thimble?" "Would you 'lead feather' for 'lead pencil,'" etc., etc., said one to us, some years ago. This is a grave objection to the claim of infallibility; the best translation of necessity a failure.

The Bible makes no claim of infallibility for itself. There is a command to write the Jewish law, to study to preserve it, and as it was the organic law, governing all details of life, this was only reasonable; but not a word relates to prophesy; there is no foretelling anywhere that there shall be any further revelation, if revelation it was. "All scripture given by inspiration of God is profitable," undoubtedly, "Holy men of God spake" as they were moved by the Holy Ghost. "We don't question it. But could they in such a case utter things true then, they should be true for all time? That is the question. Can inspiration reveal except what a man already has? Can force teach? Inspiration is only force! God could not make such a revelation. A half-truth is a whole lie. God diluted it. If God made a revelation of abstract truth, that is truth as he knows it; it would be incomprehensible or false to man. If he revealed only relative truth it would be falsehood to him—his revelation would be a lie, which is unthinkable. An inspiration to write, another to interpret, another to understand—all these necessary—but with all these complete perception of the thought of God is impossible unless the finite could grasp the infinite. God would not, if he could, make such a revelation. He would know in advance what we have learned—the fierce debate, the wars, the inquisitions, the unholly tempers, the two thousand sects, all taking the same words as authority, guided by the same Holy Spirit, they say, into "all truth." Well, the enormous variety of opinion goes to make up truth, as combination of all colors makes white, we suppose, though no single sect knows it.

The unchangeability of God forbids the claim of unlimited inspiration to a few, and then cessation. For hundreds of years, men lived—they must live before their history could be written. There was no Bible, no overmastering authority. Men heard the voice of God, they said, long before there was any record made of the fact.

Did not God rule them? Did he not inspire—give life to men then? The inspiration of the prophets was not a special gift, but a special power of reception, as possible, as really existent now as then. For its venerable antiquity; for its clear, nervous, condensed prose; for its sublime poetry; for a history nowhere else attainable—most of all because it is so thoroughly human; because it is the ancient record of man's experience, which touches ours in so many points to-day; because it has won the love, the reverence of countless millions, who found their hearts comforted, their souls uplifted by words of men like themselves, to whose experience their own bore relation—for these reasons the Bible is a sacred book, but not divine. It shall guide us by the examples we select from its pages; it shall give back to us the holy thought we bring to its study, but it shall not dominate us, shall not be accepted as God's word,—least of all, God's last word.

The word of God was never found in any dictionary; men spake as they were moved by the "Holy Ghost" in the old days as they do to-day. He who wished to fight, always heard the word commanding him to do so. One man, under this spiritual excitement, said to the appalled Jews, "God is jealous and the Lord revengeth; the Lord revengeth and is furious," while another, under the influence of the same spirit, says, "Love is of God, for God is love"—both utterances as true—as was possible for them.

From the theology of to-day we turn back to the old thought of the Hebrew prophets, more and more clearly do we perceive that inspiration is the breathing out of God's life, the source of all life, all motion. The wind is inspired to roar; the tree to grow; the animal (and frequently man) is inspired to kill. "By the breath of God frost is given. All good, all evil, all wisdom, all falsity, all righteousness, all sin, come from inspiration, the one spirit direct in manifestation as controlled by the organism receiving it. But the Bible has been used to justify, in fact on the incentive to war, cruelty and injustice, evil of all sorts. It has done this because of the authority claimed for it. This removed, it would do no more harm than any book of history, poetry or metaphysics. Not divine, but gloriously human; not God's word about man, but man's word about God. We should value the book for the good it would bring out of us—not fear it for the evil men have put into it. "I am not ready to give up head," said a talented lady, recently, "because men have distilled poison from grain." So Ingersoll may rail and the church worship the book, we will be content with loving it. It shall be our friend, not our master.

The congregation of a fashionable New York church, are undecided as to the propriety of visiting the mother of their pastor, a woman of irreproachable moral character and unobtrusive manners, but whose offense is that in former days she did washing to support herself and children. This is an illustration of that snobbish spirit which considers it more creditable for a woman to depend upon the grudging bounty of relatives and friends, than to earn a livelihood for herself.

The duke of New Castle, a plain, smooth-faced youth of 18 was much annoyed when he attempted to attend divine service at St. John's, Washington, D. C., because he was obliged to wait in the vestibule, and was quite indignant when finally turned away because there was not room for him. The most absurd part of the affair is the fact that the religious people have come out with explanations. If they had only known he was the Duke of Newcastle he would have been promptly shown to the best pew of what is now known as the "Cream-Cheese Church."

1882.

BY HELEN MAR.

Good-bye Old Year. With many regrets I bid thee adieu. With thy fast waning hours what reminiscences crowd through the portals of memory's chambers! What questionings arise! What have we accomplished in the great drama of life during thy reign? What bright hopes and brighter anticipations lie buried beneath the debris of thy decaying form? What brave resolves of good to be lived, of duties to be fulfilled, of achievements to be obtained, lie side by side in one common grave.

Amid the jewelled fingers of sacred friendships tap lightly at the door of affectionate remembrance for recognition, and as the golden gates swing ajar, we see the tempestuous waves of time's illimitable sea bearing far from us the crowns of hallowed associations that have enwreathed us in the past. We see many smiling faces of earth's loved ones, cold and expressionless in death's embrace.

Al! how sadly we miss the magnetic thrill of the warm and ingenuous hand-clasp, and the heaving eye, those windows through which the divine spirit speaks in tender sympathy and kindly love. We miss the patter of the little feet, whose echoing footsteps made glad the worshipful mother's heart. We miss the merry laughter of many a darling whose sweet presence at the home altar united the human more closely with the divine, allied the finite more intimately with the infinite, made life's duties less irksome, and life itself more beautiful in the fulfillment of the holy duties of mother and father.

We miss from the home altar about which loving brothers and sisters gathered in the long ago, the dear faces of the old father and mother, whose watchful tender care over our childish days was unceasing, whose sweet sympathy ever overshadowed us, and whose kindly hands plucked from life's youthful pathway every thorn that might lacerate or wound the tender and sensitive plants committed to their care and keeping.

In reviewing memory's records do we find therein the high and holy inscriptions of sacred duties—sacredly fulfilled through the divine laws of life to those whose unflinching sympathy, self-sacrificing love and untiring devotion have made our lives better and happier; or does there come echoing through the corridors of the soul, a sad refrain of cruel neglect, of coldness and indifference in response to their devotion? Have the turbulent waves of time's tempestuous sea only sorrowful records to carry out into the illimitable future to be echoed and re-echoed there, until our griefed spirits will cry out in anguish "O! God let this cup pass from me, I pray!"

Another page from memory's leaflets reveals a record of kindly deeds performed, of sufferings relieved, of heavy burdens lightened, of sacrifices of selfish desires, selfish comforts, and indulgences made for the happiness and pleasure of those with whom we are associated. Although this page sparkles with many gems of divinely lustre as it reveals sad faces made less sad; sorrowing souls cheered by kind words and loving sympathy, and desolate homes brightened, yet side by side there stands the memory of tales of suffering unheeded; of sad faces from which we may have turned coldly away, of misery unrelieved which may have led to despair, yea, and to crime. These records like weird specters haunt memory's most sacred chambers, and fill our souls with sadness and remorse.

Another leaflet is turned, and I find a record of many misspent hours, of days in which no kindly act has been performed; no tender word of sympathy spoken, no relief of suffering; no self-sacrifice for the good of another, no spiritual unfoldment, no intellectual development, no sacred duty fulfilled, no high or holy purpose achieved. I find these pages stained with the tears of angel friends who would gladly have washed away these sad records; that must bring remorse, but alas! every omission of duty as well as every fulfillment, is indelibly stamped upon the fragile tablets of time, and will pass into the illimitable realms of futurity; where they ever remain as silent witnesses of life's recorded evidences, for good or ill. I find memory's chambers filled with regrets and remorse for unsuccessful efforts to live up to our highest convictions of right and duty.

The noble Channing once said: "Show me the man that lives up to his highest convictions of right and duty, and I will show you a God." Alas! poor humanity cannot hope to achieve such a divine result, for as the days pass, and the achievements attained seem partially satisfactory, there are opened before us grander fields of exploration, and our standards of right and duty are enlarged. The standard of yesterday answers not for to-day, and that of to-day will not supply the demands of the soul for to-morrow. The most we can hope for is to do our best to-day, and from the experiences and results of to-day learn to climb higher to-morrow. The present is all that we can call our own. The yesterday have gone into the undefined and illimitable vortex of the past, the to-morrow lies in the undefined realm of the future and although we may weave many golden webs of sunny anticipations, bright hopes and high exaltations, the fulfillment of them all lies in the to-day, the present.

Thus with memory's sad reminiscences of the past, we will bid adieu to thee, Old Year, and close up our accounts with thee. But I pray thee, give to the erring ones of earth yet another trial. Nay, not to thee, Old Year, would we make this appeal. In vain would our prayers ascend to thee, as thy dying and palsied energies, and thy attenuated form plainly indicate that thou art helpless and impotent to bless. But thy successor holds within its womb the possibilities and probabilities of the human soul and its achievements, and to it would we bend in supplication and prayer. Alas! here we are again met with a rebuff, and are reminded of the uncertainty of the future, and that the present with its existing duties, its advantages for spiritual, mental and moral culture, is all that we can rely upon to supply the needs, yea, the demands of the soul so eagerly questioning of the past and the future, and too often ignoring the present.

Again Old Year we bid thee adieu, hoping that during the reign of thy successor, the records upon memory's leaflets, yet unturned will bear upon their pages brighter evangel and holier than the past reveals. May each and every one glean from nature's ever ripening harvests the wealth that is waiting for the reapers. Her divine behests lie at her ever open doorways seeking to be applied to the spiritual needs of her children, and all who desire may partake of the waters of life freely.

The incoming year, 1883, we would welcome as a harbinger of good and bless its natal day with hope's beacon star brightly beaming with sweet anticipations of higher spiritual attainments, of grander achievements intellectually, of more tender sympathy for the suffering, of more active charity,

and of greater justice to every living soul. May the sunlight glory of an ever living present inspire to greater efforts for good, and may a divine inspiration fall like a holy benediction upon all those who are seeking and striving to live pure and noble lives.

Three Remarkable Experiences in the Life of a Clairvoyant.

FIRST—SPIRIT REVENGE.

Somewhere about the year 1872, Mr. W. Z. Hatcher took up his residence in Norfolk, Virginia. Accompanying him was a friend named John Emmons. Both were Spiritualists, and the latter was possessed of certain peculiar mediumistic qualities. Soon after their arrival, Mr. Emmons remarked that there was a good clairvoyant medium in town, and proposed to Mr. Hatcher that they should sally forth to find her. They soon came to a large, rambling, two-story brick house, old and faded in appearance, and whose interior gave the same uninviting aspect that was presented on the outside. There appeared to be but two large rooms on the ground floor, one of which was almost entirely devoid of furniture, while a common square table, old-fashioned cook-stove, and assortment of wooden chairs, comprised most of what appeared in the other. Seated in the latter apartment was a large, good-natured-looking woman, and, still more noticeable, ten children, the oldest of whom did not seem to be more than as many years of age.

This woman proved to be the medium sought, by name, Mrs. C. She was descended from one of the most noted names in the South, of considerable wealth and social distinction, but afterwards her family was so far reduced by the war as to be unable to secure to her the commonest rudiments of school education. And, unfortunately, her marriage had been prolific of little good save children. This much of explanation.

It was found that while the woman was possessed of great clairvoyant power, she had never heard one word in regard to Spiritualism. She listened eagerly to some account of it from her visitors, and readily agreed to assist in forming a circle at her home for development. At the first sitting great streams of electric flame seemed to shoot from the tips of her fingers, spreading out into a fan-shaped form of brilliant stars; and then balls of the same colored light, intensely brilliant, from the size of a man's closed hand to one as large as his head, danced all about her body in wonderfully eccentric movements. It is not of these circles we purpose to write, however, but of the singular experiences Mrs. C. had had in her previous life, and which she related to Mr. Hatcher at different times during his visits to her place.

Her clairvoyant quality first came to her at a very early period of her life, and mainly gave the ability to trace out lost property and describe the criminals who had stolen it. The only explanation of this ability she could give, was, that "the spirits told her." During a number of years she had been called on to use her medial gifts by the town authorities, to assist in tracing the committers of crime and assist in bringing them to justice; but on one point she was inflexible—not on any consideration whatever would she reveal the whereabouts of a criminal, the penalty of whose crime would be the gallows; this on the ground that the spirits had told her it was just as wrong for the authorities to kill a man in retaliation for crime committed, as for a criminal to murder in the first place. It was in this connection that occurred one of her most remarkable and painful experiences.

The Sheriff induced her to reveal the whereabouts of a notorious desperado, who had committed many serious crimes, and finally a most brutal murder, on the solemn assurance from himself and the Mayor, that the criminal should be imprisoned for life instead of being hung. For months previously the man had baffled every effort to trace him. But in a few minutes the medium described the locality where he was concealed so exact and minutely, albeit she had never been within a number of miles of it in her life—that he was at once secured and lodged in jail. Not only did she point out the place of his concealment in the deepest recesses of an almost inaccessible swamp, but described the exact path by which he came and went, and which was the only route by which the spot could be reached.

But the pledge so solemnly given to her by the authorities, was not kept; the man was hung; and for more than a year afterwards the spirit of the murderer, with his ghastly purple visage, just as he appeared when strangled on the gallows, began to haunt her. Daily, for as much as an hour at a time, both when she was alone and in company, he would come and crouch within a few feet, gazing straight into her scared eyes, and with such an upbraiding, terribly vengeful look, as often nearly drove her distracted. In vain she sought to leave the horrible presence, or turn her head, or close her eyes. In spite of her most persistent efforts, she was irresistibly compelled to meet the spirit's terrible scowl. As she herself described it, no words could tell what she suffered while that livid face was glowering in front of her, always with the one, immovable, crushing, condemning, silent gaze that came at any moment in the broad daylight, in the dead watches of the night as she lay on her pillow, out in the street, and in every corner of her dwelling. Just as she began to feel that she could not longer endure the wearying nightmare of such a fearful load, the great weight was lifted away as suddenly as it first appeared; and, to her inexplicable relief, the spirit of the murderer never came again.

W. WHITWORTH.
Cleveland, Ohio.

The German Empire has now about 34,000,000 acres of forest, valued at \$400,000,000, and appropriates \$500,000 every year to increase and maintain the growth of trees.

The Origin of Man.

Yesterday afternoon M. E. de Pressensé, D. D., of Paris, delivered, at Willis's Rooms, the first of three lectures on this subject. The Duke of Argyll occupied the chair, and among those present were the Bishop of Nelson and the Bishop of Ballarat. His Grace said he thought he did not exaggerate when he declared that the origin of man was an absolute and profound mystery. He believed that the illustrious man who was lately interred in Westminster Abbey, Mr. Darwin, if he had been present on that occasion, would have confessed, as indeed he did confess in his own works, that his theory with respect to the origin of man was entirely and purely speculative. It was right that this speculation should be approached from every point of view, and he thought he might say that so far as physical science was concerned there existed at that moment no clue to the origin of man. Approaching the matter, however, from the point of view of Christian philosophy and Christian speculation, he was sure they would all hear with intense interest what was advanced on that dark and mysterious subject by so eminent a man as M. de Pressensé who represented the French Protestant Church—M. de Pressensé then proceeded with his introductory lecture, employing his own language, but in such a manner as to be easily understood by persons having only a moderate acquaintance with French speaking. Having begun by intimating that his design in that lecture was to give something like "the bulletin of the battle" which was now being fought on the principles of theism, to describe the attack, and also the defence, which he believed would soon prove victorious—he maintained that the progress of the natural sciences did not imperil theism, the sovereignty of science in its proper domain being the establishment of facts. The rapid movement of contemporary thought, did justice, even to a fault, to error in the systems which succeeded each other. The positivism which interdicted all research into the causes and origin of things was now past; and the question of origin was raised afresh on a more ample field. The question of the origin of man was identical with that of the origin of beings in general. Two great schools were face to face—the school of evolution and that of creation. Their principal representatives being found especially in France. The lecturer then referred to recent manifestations of materialism and Spiritualism, and to the great philosophers attached to no religious body—Virehow, Claude Bernard, and others. There was, he said, a theory of evolution which was not contrary to that of creation, it was that which admitted the intervention in the origin of things of an intelligent and powerful Cause. Darwinism, which was far from being absolutely demonstrated scientifically, was not incompatible with theism. Mr. Wallace being witness. Great service had been rendered by it to science. The laws of evolution laid down by it implied divine intervention. The theory of evolution as formulated by Mr. Herbert Spencer and Herr Haeckel was incompatible with theism. The principal scientific objections to this theory were: 1. That it did not explain the progress of beings—their evolution. 2. That it could not cause life, sensation, or mind to proceed from mere mechanism, and demanded of us acts of faith. 3. That it could not furnish an account of the origin of man considered in his physical and his moral life. On the leading features of man's moral nature and his mental constitution the lecturer dwelt with special emphasis.—London Daily News.

Rev. Father Wilds, EXPERIENCE.

The Rev. Z. P. Wilds, well-known city missionary in New York, and brother to the late eminent Judge Wilds, of the Massachusetts Supreme Court, writes as follows: "On E. 54th St., New York, May 16, 1882. Messrs J. C. Ayer & Co., G. H. Bennett. Let me write to you in a most uncomfortable feeling humor, affecting more especially my limbs, which felt so intolerably at night, and burned so intensely, that I could scarcely bear any clothing over them. I was also a sufferer from a severe neural and cutaneous eruption, my eyes were sore, and my system a good deal run down. Knowing the value of AYER'S SASSAPARILLA, by observation of many other cases, and from personal use in former years, I began taking it for the above-named disorders. My appetite improved almost from the first dose. After a short time the fever and itching were allayed, and all signs of irritation of the skin disappeared. My catarrh and cough were also cured by the same means, and my general health greatly improved, until it is now excellent. I feel a hundred per cent. stronger, and I attribute these results to the use of the SASSAPARILLA, which I recommend with all confidence as the best blood medicine ever devised. I think it will do more than almost any other medicine, and I place the highest value on it. Please send me a bottle, and I will send you a testimonial. Yours respectfully, Z. P. WILDS."

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CHICAGO, ILL., Saturday, January 13, 1883.

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The Sunday Question.

Just now, in various parts of our country, there is fierce debate about observance of the Sabbath, yet the fight seems not to be on the question of why a Sabbath should be observed in any way, but is an insistence on one side, that it shall be honored as sacred; that law should enforce the opinions of one class of our citizens, and repress those of another; and on the other side, a sturdy, unreasoning opposition to any legislation on the matter. We think it a good time to discuss this question, to find out, if we can, what is the use of the Sabbath, how the legislature has power in the matter, and what are the limits of that power.

That a rest of one day in seven is conducive to physical health, to material prosperity, to intellectual growth, to the general well-being of a community, we assume as settled. Does this give law-makers power to order that it shall be kept separate from all other days in any particular way? It is the duty of the government to encourage Sabbath observance as a sanitary measure; it can close its offices, declare the day a legal holiday, provide that valid contracts shall not be executed on that day; this it can and ought to do. Has it a right to do more? Yes; it can provide that those who choose may have such religious ceremonies as they prefer, without risk of disturbance. It may prohibit public processions, noisy manufacture—anything not necessary and which is a disturbance to the rest-day. What else? We have gone to the extreme verge of power in the matter; law can do no more—all beyond this is veritable oppression. Though Sabbath rest be good, no one should be forced to accept it. There is a limited number of people who believe that all animal food should be rejected; if they were numerous enough to have political power, ought the government to prohibit the use of such food? The proposition is absurd.

"The Sabbath-day is sacred, by Divine command." We deny it. No word except to the Jews was ever uttered, and many Christian writers, Grotius, Paley, Luther among others, admit that for us there is absolutely no command for the observance of a Christian Sabbath. Besides, if we note the form of the command to the Jews, "Remember the Sabbath-day to keep it holy," we find it to be the authorization of a previously existing custom, created without law. The divine command only rendered imperative what men had already discovered was good for man, and therefore assumed to be pleasing to God. There is grand opportunity to make the day sacred, but no one can do this for another, and law cannot consecrate anything. The "rest-day"—what is rest? Cessation from motion? No! It is change of employment? It is dropping the cares of business, the accumulated burden of the week, so that another group of thoughts may be welcomed. For this, one may stay at home, if it please him, and speculate to his heart's content. Another cannot think when alone; he needs the stimulus of the presence of others, the interchange of opinions; to him the church would be an intolerable weariness, and he goes forth to see and talk with men, talk of other themes than have engaged his daily thought, and is thereby rested. Still another needs to visit the country, to get away from the long uniform lines of buildings, the familiar surroundings of the week; yet another must take his family with him on these excursions. Who shall

declare that either of these different modes of observance ought to be observed by all, or that any one of them ought to be forbidden? We recall the case of a zealous Sabbatarian, of whom his book-keeper said: "He is the most persistent Sabbath-breaker I know. From early morn of Sunday until late at night, he is intensely, exhaustively busy in Sunday-school or church, and then he comes here on Monday morning with the devil's-own temper." May law forbid this man from thus breaking the Sabbath, and if not in this case why in the other cases? In New York the elevated rail-road trains may run; it is necessary for the convenience of ministers exchanging pulpits, and to help fill the pockets of the authors of the new penal code; so the loud rumble of the cars is permitted, but the Sabbatarian pretends to fear the oyster may shriek when the knife is at its throat; the gurgle of lager-beer seems to him like the mutterings of possible thunder, and the crunch of candy an unbearable disturbance of his right to worship.

They have a right to a peaceable Sunday; for that matter to a peaceable every other day, but they have no right to insist that any one else shall take their definition of what is, or is not, proper Sabbath observance; least of all to call on the law to enforce their opinions. A sacred day, they call it, yet facts gathered in England prove a depth of sensuality indulged in "between churches," making that time least holy of any time in the week? We know of the elaborate preparations of food for that day and from our point of view, approve of it. We know, too, that some who are horrified at the more innocent indulgences of others on the "holy day," themselves eat to repletion, attempt to sleep, and frequently lower themselves to the level of the brute in gross sensuality, yet clamor for a "sacred day." Suppose it is a sacred day to them. Is any day or thing sacred but to the one who makes it sacred, consecrates it by his holy thought? Can law do this? Ought law to attempt it? Human law is a provision for human needs—it knows nothing of divine law but as revealed in the experience of the race. It may forbid gunpowder being stored, because of immediate, wide-spread ruin that may result from carelessness. It may regulate the liquor traffic because its results are clear and palpable. It may control houses of prostitution, in old times bishops licensed them; but it must do all these on the ground of the physical health of the community, on distinct, clearly marked evidences of immediate benefit or injury.

The benefit of the Sabbath, the injury resulting from non-observance, is not so marked. It takes years to show the good or evil result of observance or non-observance—it takes generations, and many of them, to prove which mode of observance is best. Our government is not a Christian government, and ought not to be, if ever, until it is better settled what Christianity really is. It is a human government based on the idea of the greatest good to the greatest number. It deals with facts not theories. In the very nature of the case, law knows no God, except as a human conception, ignores everything that is not human. As a result of human experience, the Sabbath—the rest-day, as a sanitary regulation, has been found good for man. Let law conserve it, so far as is necessary to secure rest, but law has no power to enforce anything not clearly written in man's physical constitution; it may decree a seventh day rest, but not how one shall rest. It may urge a human need—it knows nothing of a divine command.

If those who are so desirous of keeping the day holy that they contemplate with horror the possibility of some eating candy or drinking soda water anywhere else but in a hotel, if they object to cars being used to carry passengers to the country, because excursions are sinful, they ought at least to be consistent and insist that ministers shall not use the cars for their Sunday journeys. It is well known how the ministers denounced the running of the cars on Sunday at their introduction, and they stayed out of them for a time, then began to use them shamefacedly, and now they say cars are a necessity for Sunday, and "the Sabbath-day's journey" is limited only by the convenience of the preacher, the church-member, the ultra-Sabbatarian. Has law anything to do with these changing opinions, or rather ought it to have?

To sum up, Sunday laws that attempt to do more than actively encourage Sabbath-rest, are a wrong, an injury, really unconstitutional and should be repealed at once.

Mrs. Maud Lord, in writing a very complimentary and congratulatory letter to the JOURNAL on its progress, says: "I think Spiritualism has a daily increase of its advocates. The disease is surely catching; even in our best and most elegant homes, there you find mediums developing, and their friends being converted. Well, it's time to awaken, and now, if never again, do we see the signs of an active spiritual reform. O God, send the best and fleetest messengers, that we may sow the seed and then reap our reward for honest toil. I am always busy and I guess all good workers are busy as bees."

Charles F. Freeman, who killed his child in a religious frenzy at Pocasset, Mass., three years ago, and is now in a lunatic asylum, is regarded as having recovered his reason, and is likely soon to be released. "The child's life was lost," he says, "through ignorance and superstition. Knowledge and science have saved mine and restored my reason. I intend to be guided by reason through the rest of my life."

"The War on Mediums."

To a person not familiar with the Spiritualists of this country, and whose only source of information regarding their condition is the so-called spiritual press, it must furnish very interesting matter to be informed from week to week, that there exists among Spiritualists an organized army of medium-haters; a class of men and women who while claiming to be Spiritualists have deliberately plotted the destruction of mediums. Some papers have told this foolish and absurd story so long that they apparently begin to believe it themselves. At all events the visions of war seem real to them, and they evince a very war-like spirit and show no ordinary zeal in striking at their air.

The JOURNAL has permitted these amiable brethren to indulge in their military antics to their heart's content, knowing that sensible Spiritualists would, sooner or later, see the "true inwardness" of their holy zeal to defend mediums. In one paper at least this claim has been made so often and the position of the JOURNAL misrepresented so much, that the intended foe has been of great benefit to us personally and pecuniarily. There is such a thing as telling so large a falsehood that no well informed person will believe it, and this has been true in this particular case.

These parties who have so much to say about the war on mediums, tacitly assume that all who claim to be mediums are such in reality, and that they are bound to defend them, no matter what the facts may be; indeed, the greater and more transparent the fraud, the more zealous they seem to be to champion their defense. Modest, unpretending mediums, who give just what they get, and do not assume to be more than they are, do not seem to excite even their admiration or sympathy. The ordinary clairvoyant, trance, writing or impressionist medium, is of little importance; nothing less than a magnificent ghost-show will satisfy these war-like brethren. They want spirit-lights made fragrant with a liberal amount of phosphorus. They must behold spirit beings who can weave tarlatan out of thin air and manufacture wigs and masks, and import them from the next world to ours without any regard for tariff or revenue laws.

Whenever one of these wonderful mediums is exposed, they have a ready defense. It consists:

- 1. In denouncing all who may have been connected with the exposure, and especially the JOURNAL for publishing it.
2. They indulge in a liberal amount of gush for the "poor medium" who has been so brutally treated. When they reach this pathetic part the crocodile tears flow copiously from their eyes so recently enchanted with visions of these heavenly beings.
3. They begin an attempted defense. Every misfortune is now charged to evil spirits. To go into a circle with your eyes open or entertain an honest doubt, is sure to uncap the infernal regions and let loose a legion of unceasing devils, who amuse themselves by materializing sundry paraphernalia, and after having materialized these masks, etc., are wholly powerless to dematerialize them, and leave the medium to be suspected of all this treachery.

If this devil theory of the defense were a true one, all we need on earth to entirely revolutionize all trade and glut the markets, is plenty of these wonderfully developed mediums, and a reasonable amount of skepticism, and these devils can soon supply all the drygoods needed. We can all be clothed if these demons so will, in the "purple and fine linen" woven in hell's hot looms, and the tired hands of our poor shop girls can rest. But it is a sad comment on the wisdom of spirit-life, if evil spirits "hold the fort" on the other side, and can thus use their only instruments at any time, and good spirits are powerless to prevent their direful influence.

The cry, "medium haters," and "war on mediums," however, is getting too familiar to attract any notice from Spiritualists or investigators in general. Spiritualists are rapidly opening their eyes to the fact that the parties who raise this cry have been the worst enemies of all true mediums and of true Spiritualism. They have championed the defense of every traveling fraud who disgraced true mediums and Spiritualists, taking every possible precaution also to cover up and suppress real facts.

Looking over the long list of cheap tricksters who have met their merited exposure and the silly defenses that have been made for them by those who cry, "medium haters" and "war on mediums," the JOURNAL is justly proud of its record. With the motto, "Truth wears no mask," we propose to go forward, defending and encouraging all whom we know to be worthy mediums, and we shall not spare the knife when there is a cancerous excrescence to be lopped off, even though a whole brigade of these war-like brethren are arrayed against us.

Our old friend Fred L. Alles, editor and proprietor of the Pontiac, Ill., Sentinel, sent New Year's greeting to his editorial brethren in the shape of an elegantly gotten up folding card, with illustrated covers, and on the inside a picture of his printing house. Mr. Alles stands very high in the profession, and the Sentinel has no superior as a country paper. Brains and perseverance have in a few years made him a comparatively wealthy man and he still has "more than half his life before him."

Dr. Eugene Crowell has gone to California for a brief visit.

The Opinion of a Great Daily.

The Chicago Daily Times for New Year's day was an immense affair, each copy weighing half a pound. It contained an amount of statistical, historical and current matter, sufficient to make a large two dollar book. Under the head of "Statistical Miscellany," in that issue The Times gives its opinion of the RELIGIO-PHILOSOPHICAL JOURNAL as follows:

PHILOSOPHICAL JOURNALISM.

John C. Bundy, editor and publisher of the RELIGIO-PHILOSOPHICAL JOURNAL, reports a continued growth of permanent circulation that will be very gratifying to the great community of thinkers and students interested in the subjects within its editorial scope—the regular weekly issue having reached near twenty thousand copies, a subscription patronage the splendid strength of which lies in the fact that it is almost exclusively representative of the polite, most intelligent and most influential element of American society. Mr. Bundy, in his annual address to the news trade and the public, makes a very lucid statement of the editorial relations of the JOURNAL to church dogma, to modern philosophical topics, and to the science and phenomena of Spiritualism, the treatment of those subjects being strictly and in all instances from a rational, scientific and non-sectarian standpoint, the names attached to the address, with varied expressions of co-operation and fellowship, being those of H. W. Thomas, D. D., Hon. W. K. McAllister, B. F. Underwood, Samuel Watson, D. D., and others, the expression of Rev. Robert Collyer being characteristic: "Good for you! Never man in your ranks did as well. Brave it is and right." It is but fair to say the RELIGIO-PHILOSOPHICAL JOURNAL is now not only recognized as standard authority—the highest living and contemporary authority—in the philosophy and phenomena of Spiritualism, by the rational and conservative Spiritualists of the United States and of England, but is held in the thinking circles of the world as the sanest, broadest, ablest, strongest, of all the journals published in the interest of philosophic truth, the tone of the spiritualistic press of England indicating the practical conversion of the faith in that country to the doctrine so long maintained with almost austere conservatism by the JOURNAL that scientific proof is the only proper attestation of spiritualistic phenomena.

Had the Times consulted us before publishing the article, it would not have stated the JOURNAL'S circulation so large by some thousands. We presume our secular contemporary based its estimate upon the merits which it so forcibly assigns to the JOURNAL, and reasoning from a secular standpoint concluded there could hardly be less than the number given. The JOURNAL, from the nature of its mission, can only hope to grow with the increased growth of intelligence and love of accurate investigation among the masses; this is necessarily slow—but sure. The ratio of the JOURNAL'S influence to its circulation is phenomenal and most gratifying to every rational, progressive thinker, be he Spiritualist or not. No other paper within our knowledge, of any sect or party, has ever survived such wide-spread, virulent opposition. The JOURNAL has not only held its own in circulation, but steadily and irresistibly wrought a great revolution and reform. It is a phenomenon in history for reform to come from within the ranks of any school of thought, political, religious, philosophical or scientific. Many leading Spiritualists were in despair when we first began, thinking our self-imposed task a hopeless one. But inspired by a mysterious power and an abiding confidence in the ultimate triumph of truth, we have carried forward the work in the face of every obstacle, and to-day our faith is being justified; and to those who once despaired, our hopes now seem sure to end in fruition.

Thought he saw Evidences of Reform—Mistaken.

A valued correspondent who was formerly a subscriber to the Banner and ceased to patronize that paper when convinced of its venality, calls our attention to what he considers a hopeful sign of reform in our contemporary. He asks us to notice that the Banner speaks of the "Miller Brothers," now performing in California, as frauds. We regret to dispel the ray of hope illuminating our subscriber's mind, but truth compels us to do so. The "Miller Brothers" never have been recognized or countenanced in any way by the Spiritualist public; their status being similar to that of "J. Randall Brown," "Dr. Foster" and others who are traveling the country. Hence there was no possible danger that the Banner would disturb the "harmonious" state so essential to its welfare. When the Banner shall withdraw even a single one of its false statements against honorable citizens and devoted Spiritualists who have had the misfortune to come under its ban for detecting arrant imposture, we shall then have some hope of our contemporary.

An intelligent lady and fine medium of this city, in a New Year's greeting, writes: "This is the last night of 1882. Let it go! As for my part, I send no regrets as an offering to be laid upon its bier. I trust to the future for more of growth, and if it be as well, less of struggle and sad defeat, and more of peace; less of strife, and higher aims and a grander life. I trust that the new year will bring many joys and blessings to you and yours; that there will be more to encourage you in your noble work as the days and weeks speed on, and finally when we meet in the land of summer, song and harmony, may we clasp hands with the satisfaction of having lived something more than a life of leaves while sojourning here among the shadows."

A. M. Hunter of Lexington, N. C., writes: "A snow fell here last Friday night, Dec. 29th, fifteen inches deep—uncommon for this section."

GENERAL NOTES.

(Notices of Meetings, movements of Lecturers and Mediums, and other items of interest, for this column are solicited, but as the paper goes to press Tuesday a. m., such notices must reach this office on Monday.)

A communication from that veteran worker, Lyman C. Howe, will appear in our next issue.

S. Bigelow writes: "We are organizing a Spiritual Society in Kalamazoo. I have met H. H. Brown, and he gave us a fine parlor lecture."

Dr. H. Pettigrew, in charge of the Sanitarium known as Woodlawn Mineral Springs, at Sterling, Illinois, spent several days in the city last week.

B. P. Underwood passed through the city last week en route to Indianapolis, where he spoke on Saturday night. Mr. Underwood reports more lecture calls than he is able to fill.

Mrs. Emma A. Nichols, the well-known medium, sends \$5.00 and says: "I wish to make a New Year's gift to two of my friends, and I feel that I cannot make a more valuable one than your paper."

Mrs. C. F. Allyn spoke last Sunday in Michigan City, and during January is to fill appointments at Greenville and Grand Rapids. Correspondents can address her at Greenville, Michigan.

We have received from the Chicago, Rock Island and Pacific Railway Co., a song entitled "The Great Rock Island Route," an Almanac containing useful information, and a Christmas book for children.

The report of the National Conference of Spiritualists at Detroit last October, has been printed in pamphlet form and may be had at this office, price 10 cents, 3 copies for 25 cents.

Mrs. Bromwell of 671 West Lake Street, informs a JOURNAL representative that she has of late given, through her mediumship, many fine tests of spirit power at private residences in the city.

Mr. N. S. Otis of Brooklyn passed through the city last week. He reports a lively interest in spiritual matters in Brooklyn, and thinks the psychical section of the Fraternity is likely to accomplish a great work in the development of educated mediums.

A magnetic healer of this city, who gives no medicine, treating solely by hand manipulation, lately took in \$1,300 in one month. This was done, too, without any extra effort to attract business and with no other newspaper advertisement than the one appearing in the JOURNAL.

Mrs. Tom Thumb had a sitting with Mrs. R. C. Simpson last week and expressed herself greatly pleased with the manifestations of spirit power. As the little lady is no novice in spirit phenomena, her opinion is gratifying to the numerous friends of the medium.

Mr. and Mrs. A. H. Williams lately gave an informal reception at their residence on Fulton st., to Mrs. C. F. Allyn, at which a goodly company was gathered, and it is needless to add, a most enjoyable time was had. During Mrs. Allyn's engagement she has had the pleasure of renewing acquaintance with many old friends.

Capt. H. H. Brown is the guest of Hon. A. D. Hager, the efficient and enthusiastic Secretary of the Chicago Historical Society. The Captain will, no doubt, be better posted on the history of Chicago, in a week, than any other lecturer who has visited us. Prof. Hager has a happy faculty of imparting knowledge.

Dr. S. J. Dickson, whose remarkable success as a healer has been frequently noted in these columns, has gone to Silver Creek, New York, to visit relatives and get an opportunity for rest and recuperation. Parties in the vicinity of Silver Creek who desire to be treated, will no doubt be attended to. He will return to Chicago February 1st.

At Hoosick Falls, Monday night, Mrs. Dunham threw her arms around her husband's neck, exclaiming: "I thank God that we have had such a happy Christmas!" Her head sank upon his shoulder as he replied that he hoped they would live to see many of them, but she made no response; she was dead of heart disease.

A party of Italian savants have just gone home from an expedition to the South Pacific. They have settled, to their own satisfaction, the question of the former existence of a race of giants in Patagonia. In wandering over Terre del Fuego they found human bones of such a size as to convince them of the veracity of Magellan.

A New York clergyman is giving some of his impressions concerning the "Wrong Uses of the Bible." Among his beliefs we find the following: "It is wrong to use the Bible to manufacture from its writings any system of theology which is to be received as absolute and final. Religion is man's conception of the power in which we live and move and have our being; theology is man's conception about that power. Religion and theology ought to go together."

The Evening Auburnian of Auburn, N. Y., states that among the Christmas presents given to Rev. J. H. Harter was a barrel of oil. "This," he says, "was given to him to lighten his house and his pathway, and to enable him to have oil in his lamp at the coming of the bridegroom." In this respect the oil was appropriate and opportune, for on the evening of Dec. 27th, three bridegrooms with their respective brides stood before the reverend gentleman and received legal sanction to travel the journey of earth-life in each other's society—to ride in the same carriage—to eat at the same table—to warm by the same fire—to divide their sorrows and to multiply their joys.

Tests of Spirit Presence.

To the Editor of the Religio-Philosophical Journal: I noticed your call for personal experience in Spiritualism. I would like to go back to the days of my childhood, fifty years ago. About that time, the death of my dear mother occurred. As she lay, breathing her last, sweet strains of music greeted the ears of those at her bedside. Diligent search failed to discover the cause, and as she became silent and cold, the music seemed to be wafted far higher and higher until it vanished.

COMPARATIVE WORTH OF BAKING POWDERS.

Table listing various baking powder brands and their comparative worth. Brands include ROYAL (Absolutely Pure), GRANT'S (Alum Powder), RUMFORD'S (Phosphate), HANFORD'S, REEBBARD'S, CHARM (Alum Powder), AMAZON (Alum Powder), CLEVELAND'S (Short weight), PIONEER (San Francisco), CEAR, DR. PRICE'S, SNOW FLAKE (Gore's), LEWIS, CONGRESS, BUCKNER'S, GILLET'S, GLENN'S, and C. F. ANDREWS & CO.

REPORTS OF GOVERNMENT CHEMISTS AS TO PURITY AND WHOLESOME-NESS OF THE ROYAL BAKING POWDER.

I have tested a package of Royal Baking Powder, which I purchased in the open market, and find it composed of pure and wholesome ingredients. It is a cream of tartar powder of a high degree of merit, and does not contain either alum or phosphates, or other injurious substances. It is a scientific fact that the Royal Baking Powder is absolutely pure.

The Royal Baking Powder received the highest award over all competitors at the Vienna World's Exposition, 1874; at the Centennial, Philadelphia, 1876; at the American Institute, and at State fairs throughout the country.

No other article of human food has ever received such high, emphatic, and universal endorsement from eminent chemists, physicians, scientists, and Boards of Health, all over the world.

The above DIAGRAM illustrates the comparative worth of various Baking Powders, as shown by Chemical Analysis and experiments made by Prof. Schodler. A one pound can of each powder was taken, the total leavening power or volume in each can calculated, the result being as indicated in the above diagram. This practical test for worth, by Prof. Schodler, only proves what every observant consumer of Royal Baking Powder knows by experience, that while it costs a few cents per pound more than the ordinary kinds, it is far more economical, and, besides affords the advantage of better work.

A single trial of the Royal Baking Powder will convince any fair minded person of these facts. While the diagram shows some of the alum powders to be of a higher degree of strength than other powders ranked below them, it is not to be taken as indicating that they are not good. All alum powders, no matter how high their strength, are to be avoided as dangerous.

Advertisement for 'MAKE HENS LAY' featuring an illustration of a hen and text describing a 'BEST IN THE WORLD' product for poultry.

WHAT WILL THE WEATHER BE TO-MORROW? Pool's Signal Service Barometer.

Advertisement for Pool's Signal Service Barometer, describing its accuracy and utility for weather prediction. Includes an illustration of the barometer.

Advertisement for 'THE INDEX! A RADICAL WEEKLY JOURNAL' published at 3 Tremont Place, Boston, Mass.

Advertisement for 'FREE GIFT! A copy of my Medical Sense Book' by Peter Henderson & Co., New York.

Advertisement for 'ANTI-SPIRITUAL CHRISTIANITY. A DIALOGUE. BY "ALIF."' published by Peter Henderson & Co.

Advertisement for 'Dr. KEAN' located at 173 South Clark St., Chicago, specializing in nervous diseases.

Advertisement for 'COMMON SENSE THEOLOGY; NAKED TRUTHS, IN ROUGH SEED RHYME, ABOUT HUMAN NATURE AND HUMAN LIFE.' by D. Howland Hamilton.

Advertisement for 'FARADAY PAMPHLETS' including 'The Religion of the Spiritual to the Material Universe', 'The Origin of Life', and 'The Process of Mental Action'.

DR. SOMERS'

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

These baths are of great luxury and most potent curative agent. Several of our friends, notably Dr. J. M. H. ...

RAILROAD TIME-TABLE. CHICAGO, ROCK ISLAND AND PACIFIC. Depot, corner Van Buren and Sherman Streets, City Ticket Office, 56 Clark Street, Sherman House.

Table showing railroad time-table for Chicago, Rock Island and Pacific, listing departure and arrival times for various routes.

Advertisement for 'ALBERT LEA ROUTE' featuring an illustration of a steamship and text describing the route between Chicago and New Orleans.

Advertisement for 'GREAT ROCK ISLAND ROUTE' with contact information for R. R. Cable and E. St. John.

Advertisement for 'THOUGHTS FROM THE SPIRIT-WORLD' by Mrs. E. C. Babbitt.

Advertisement for 'THE WONDERS OF LIGHT AND COLOR' by E. C. Babbitt.

Advertisement for 'THE WATSEKA WONDER' by Mary Lurancy Vennum.

Advertisement for 'THE RELIGION OF SPIRITUALISM' by Eugene Crowell, M. D., including a list of contents and prices.

STORIES FOR OUR CHILDREN.

This work is especially prepared for children. A popular work for Libraries. Price 25 cents, postage free.

PRESENT OUTLOOK OF SPIRITUALISM.

BY HENRY REEBBARD. This is an able, thoughtful and comprehensive essay, descriptive of the present state of the spirit world.

KORA RAY, THE CHILD MEDIUM. A CAPTIVATING BOOK.

This is a story of remarkable Spiritualism, the power of which has been demonstrated in the case of the child Kora Ray.

HENRY SLADE. CABINET PHOTOGRAPHS.

of the dead, taken in Slade's cabinet, is the most striking evidence of the fact, that the spirits of the dead are still with us.

TOBACCO AND ITS EFFECTS. A PREFERRED ESSAY.

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

BY HENRY CLAYTON, M. D., of San Francisco, Cal. Professor of Medical Jurisprudence in the University of California.

AFTER DOGMATIC THEOLOGY, WHAT?

Materialism, or a Spiritual Philosophy and Natural Religion.

BY GEORGE B. SPENCER. This is a treatise on the philosophy of the future, and a critique of the present.

FIVE CHAPTERS.

THE HISTORY OF THE SPIRIT-WORLD. BY MRS. E. C. BABBITT.

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HYGIENE OF THE BRAIN.

AND THE CURE OF NERVOUSNESS. BY E. L. HOLMES, M. D.

THE BRAIN: THE SPIRIT-WORLD, THE MIND AND THE SPIRIT-NERVOUS SYSTEM. BY MRS. E. C. BABBITT.

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