

RELIGIOUS PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE, NOTES TO ALL PHILOSOPHERS, ROMANCE AND GENERAL REFORM

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

VOL. XVI.

CHICAGO, MAY 31, 1884.

No. 14

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 communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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The Higher Sources of Knowledge.

A Discourse Before the Harmonical Association of New York, by Alexander Wilder, M. D.

(Reported in the Harmonical-Philosophical Journal.)

The spiritual history of mankind has been signalized from the beginning by revolt from the dominion of uncertainty. There has been little difference in this one particular between cultivated races and those more rude; men of all grades of development have alike disregarded the dogmas of ignorance, and sought with a like zeal to understand the problems of existence and destiny. There have been those in every tribe and community, who left in the background the ordinary considerations of ambition and individual advantage, in order that they might penetrate the mist and lift aside the veil that hid the desired knowledge. Indeed, that belief which has been denominated superstition has gained its ascendancy in human minds, far less because of slavish terror than many have supposed; but has been, instead, the inborn desire manifesting itself to comprehend the mystery of life and our relations to the universe. It was, as the word etymologically signifies, an over-standing, the taking of a mental position above every-day fact and event, and so, considering the energies and intelligences which caused them all, it is entitled, accordingly, to somewhat of respect. The highest attainment, the most perfect beatitude, is knowledge. Its scope extends everywhere, beyond the universe as well as over it. It is more than common enjoyment and pleasure, because it embraces this larger field. The brute animal is satisfied with physical delight and whatever pertains to it; but man quickly perceives that no such means of enjoyment can exist without limitation on every side. Each individual is restricted by every other, and so every pleasure is held in check. There can be no permanent possession of physical delights, except to the man who can oblige every other being to minister to his caprice, and even compel the seasons and the elements to do his will. One, then, must be master, and all others slaves. It is, therefore, impossible to content any one in this way, except his hopes, aspirations and other ambitions are duly curbed and shorn away; till he has first been effectually dwarfed in every essential quality of his nature. Pleasure and corporeal delight cannot, therefore, be the chief good, and we may not wonder that those whose ideal of bliss is sensuous as well as selfish, declare that the universe has been created awry, without design, intelligence or benevolence. But true knowledge is not confined to such limitation. Its field is universal, and it comprehends the reason for which all things exist.

The Vishnu-Purana has aptly described the two conditions:

"Traveling the path of the world, man only attains the weariness of bewilderment, and is smothered by the dust of imagination. When that dust is washed away by the bland water of real knowledge, then the weariness is removed. Then the internal man is at peace and obtains supreme felicity."

HOMER'S SCEPTICISM.

The faculty of knowing is inherent in every soul. It impels us to seek with more or less eagerness to ascertain what is true in regard to every matter which we may regard as of transcendent importance. Much of the skepticism that exists had its origin in the desire of a more assured certainty. Such doubt, however, is a wretched restlessness tearing down the pillars and opinions which others have erected and moved by no higher impulse than a restless for confusion and destruction. To be sure it may have often

degenerated to that schoolboy condition of mind; but such individuals are only children.

I regard it as glorious when a thinker refuses to take a thing for granted till he has explored its foundations. It is the right of every individual, by virtue of his own humanity, to require proper and satisfactory evidence, before accepting a statement. I would not receive the *ipse dixit* of the noblest philosopher, nor a declaration headed "thus saith the Lord" from the sublimest prophet, or even the joint utterance of a consensus of leaped men, when it controverted my own intelligence. It would be bald atheism for me to do it, a denial and rejection of the divine principle in man; yet to shut out evidence arbitrarily, to dispute from no higher motive than a mere passion for caviling, to disregard the truth itself as the ulterior aim and purpose, is a pernicious practice. It passes with many for superior acuteness and discrimination, but it is the very reverse of intelligence and no better than being willfully a blockhead.

KNOWLEDGE AND SCIENCE.

In speaking of knowledge, I must be understood as meaning the knowing of truth. All science or scientific learning, derived from analysis and relating to things which are manifest to the senses, is only relative and subordinate to this. I hesitate, therefore, to use the term science when discussing about the genuineness of knowledge. Indeed, it has become to a great degree restricted in the significance attached to it, and so does not, as often used, quite mean actual knowledge. A certain self-confident oligarchy of individuals have sought to determine its meaning and to circumscribe it to such learned conjectures and utterances as they themselves may have seen fit to father and baptize. For example, when Doctor Tanner fasted forty days in Clarendon Hall, it was at first asserted that he could not survive the ordeal, but would break down; that others had done the same thing; and finally there was published in the daily newspapers an imperious refusal to accept any observation or revelation which had been made. "Science," meaning thereby this cortege, "had nothing to do with it, and had gained nothing by it." To be sure a great exploration had been made in the field of truth, but that passed for nothing. We were dealing with bigots, not with the lovers of knowledge and a noble art. There was enough witnessed in that forty days to show how President Garfield's life might have been saved a year later; but so-called science stubbornly took no note. I must be excused, therefore, for my endeavor to avoid the use of a word, the meaning of which has been rendered equivocal. Religion, philosophy and truth belong in our field, and not the petty selfishness of men.

THE SOURCES OF REAL KNOWLEDGE.

In regard to the sources of knowledge, we may justly declare that there are as many as we have faculties to receive. Our corporeal senses are avenues for such perceptions as belong on their plane. Thus, by the sense of hearing we measure time; by the faculty of sight we discern space; by the touch we ascertain dimension; by smell and taste we perceive quality. Some of our abler men have conjectured that there were other physical avenues in this category. Dr. J. Hughes Bennett speaks of a muscular sense by which we determine weight and resistance. We all know that touch and feeling are not identical; that the perception of heat and cold is still a different faculty; and so we may go an entire round. There is likewise instinct, and a passion of sympathy and antipathy which pertains to each of us, and which we may not safely disregard; Sir William Thomson has also suggested the existence of the Magnetic Sense. Indeed, it has often been surmised that as human races and individuals become more perfectly developed, there might be a great differenting of sensibility, so that new enumerations and classifications would be necessary.

It is curious, however, how we employ words relating to the corporeal senses when we endeavor to express sentiments and mental perceptions. Thus to smell is to perceive, give heed to, exercise sagacity. In the Hebrew text of the Bible the phrase, "quick of understanding," is literally acute to smell. To hear is to listen, to give attention, to accede to. To see is to perceive by mental vision, to form an idea of, to distinguish, to comprehend, to have experience or knowledge. To feel is to be sensible generally, to have an inward impression or persuasion, to be in a certain state of mind, to take cognizance. Taste is relish, enjoying, experiencing, sharing, perceiving, judging critically. All these are analogies, figures of speech, the physical faculty named to denote the mental; what Swedenborg styled correspondences. They are inseparable from all speech, for words at best are symbols of objects, as these in their turn are symbols of things subjective.

It is by no means necessary to consent to the dogma that we have nothing in the intellect except what existed beforehand in the sense. We may endeavor to express an idea by physical signs, although the two are not on the same plane of thought. We talk of reaching out of apprehending and comprehending, when really the moving of the hand is not thought of. We have but to watch our mental operations carefully in order to perceive that we possess faculties and sentiments that are, in no proper understanding, qualities of corporeal sense. We compare their, trace their relations, consider their source and the results to which they lead. We are quick to regard what is our own or is due to us, and to resent encroachment. We are influenced

by kindness and affection toward our families and kindred, and reciprocate the sentiments which they and others entertain toward ourselves. These expand finally into benevolence and the sentiment of justice. The consciousness of immortality adheres to us because we are human beings, and so we have the conception of Divinity and spiritual existence, and of their superiority to all phenomenal life and display. In this way we can trace the various faculties and sentiments through a multitudinous differentiation, and, indeed, construct an entire phrenological chart.

THE FOURTH FACULTY.

A writer in the *Princeton Review* indicated the existence of what he considers a fourth faculty of the human mind. We have the acquisitive, the conservative and comparative, by which we perceive, remember and reason. These reach as high as most modern writers are willing to acknowledge. The fourth faculty of which this writer treats, stands for what is commonly called human genius or human sagacity. It is that which Tennyson sings when he says that knowledge comes, but wisdom lingers. It is the faculty which adds to the knowledge of facts, the understanding of the law of the facts. It is that which gives to poetry the life of nature, and breathes into biography a new human breath; imparts intelligent life to steam, and crowds the commonplace things of everyday existence with some unknown inspiration. An editor in Philadelphia remarks upon this as a new discovery, and adds: "To get this taught in our public schools and colleges would indeed be a mighty stride in civilization."

It is not, perhaps, worth our while to make any criticism of this remark, however incorrect. It has long been the fashion to set forth truths, already known in unpopular circles, as discoveries recently made, by some one of the favored cast. I do not think, however, that Dr. McCook would say that this fourth faculty was in any just sense a new discovery, or that Princeton College held any patent upon it. The writer in the *Review*, has, however, indicated the advances in our views of real knowledge. The mere perceiving of facts and objects, and their arranging by fancied or even real relationship is only empiricism. It is called induction, and largely praised by superficial reasoners, but nobody ever discovered anything by it. Certainly Bacon never did, nor has anybody else, before or since. Scientific discovery follows the law of organic life. It requires a nucleus of fact or belief to begin with—a truth at the core. There must be an hypothesis, an idea at the foundation, to attract cognate truths and inspire them by a common life. A fact must be first apprehended before it can be verified. Indeed, the guesses which Kepler made in regard to the planetary orbits enabled him to find out the actual truth. Gilbert propounded the hypothesis that "the earth is a great natural magnet with two poles," and now we know it to be true. Harvey, the friend and physician of Bacon, reasoned on the function of the valves in the veins, and from the hypothesis evolved the doctrine of the circulation of the blood. All these were men of genius; they exercised the fourth faculty. They did not make any contradiction between nature and their surmise, but only anticipated the fact in order to ascertain its explanation. Whatever hypothesis they employed, they were ready to surrender it whenever it failed by the test of experiment; but they did not start inquiry without one.

Everybody chats about Bacon and his inductive method, but it would be a pitiable state of things to have it in universal use. It has no place or occasion for genius or transcendent ability, for a man of average talent can apply it as well as an Agassiz, Newton, La Place or Cuvier. Dealing only with observed objects and phenomena, it can never go beyond them into any higher plane of knowledge. It is an emerging from knowance and going nowhere, knowing nothing.

The dialectic of the ancients was nevertheless inductive in its way. The old teachers began their argument with known facts, such as were obvious and familiar to every one. They knew that all truths were in harmony and had a common life. A firm foundation of fact at the bottom enabled the placing of steps firmly upon it, one above another, till the whole ascent was completed. This is the reasoning method, logical demonstration. The whole argument of the Sermon on the Mount is deduced in this way. It presumes upon the recognition of a Supreme Being, who is perfect, impartial, just and merciful; and from that hypothesis evolves the conclusion that we all, as children of the Most High, are to be thus "perfect as our Father in heaven is perfect."

TRUTH NATIVE IN THE SOUL.

It is an error, therefore, of religious teachers to suppose that there is no idea or concept of truth in the soul, but that it is implanted there by proper instruction, as though sight was implanted in the eyes of the blind. If there was no affinity in the quartz, no gold would ever have been formed and deposited there, as the child is formed in the body of its mother. The true teacher regards the disciple as already possessing the concept of truth, and the faculty to perceive it, and endeavors to arouse it in him, relying upon his own integrity and the innate repugnance to evil, to impel him aright.

All judgments are founded on relations. We determine whether the matter which we are testing is in harmony and agreement with the standard. If a change occurs in condition, we seek to apprehend its relation

as an effect of a producing cause. But now we go further than a mere reasoning process. We recognize an idea behind, a fundamental principle, which the judgment or reasoning faculty did not create or produce, but which is the outcome of the highest of the faculties. The idea of right, the sentiment of justice, transcends all reasoning powers, and in no way has proceeded from them. When, therefore, we endeavor to measure our conduct by what is due to the true principle, we are acting from that impelling motive which is nobler than our other powers. We come out of starlight into the sunshine.

THE FOUR DISCRETE FACULTIES.

Let me now be distinctly understood. I recognize four distinct faculties of the soul, in correspondence with four departments of knowledge. The highest of all is the intuitive, denominated the pure reason, the intellect, mind or spirit. It is the organ and medium of real knowledge, the absolute truth. It deals not with hypotheses, reasonings and empirical science, but transcends them all. It is even beyond the ordinary limits of time and space. Next is the reasoning faculty, by which we compare and judge. After this is the perception of bodies and their properties, the faculty most employed in the technic of modern science. Last of all is the observing faculty, which notes the appearance of objects and their various phenomenal phases.

We have treated of all these pretty fully, except the first. All the other lower faculties exist in relation to this. They maintain our relations to the outer world; this is entirely in the interior sphere, and holds communion with the world of absolute truth. It was assigned to each of us as a god; it resides at the summit of our body, and elevates us from the earth to our proper place in the celestial region.

The case is different with those who seek no such excellency. In him who has eagerly striven to satisfy the cravings of desire and ambition, says Plato, "all the concepts engendered in his soul must necessarily be mortal, and he will, necessarily, as much as is possible, become entirely mortal, omitting no effort to improve such a nature. For one, however, who is sedulously employed in the acquisition of knowledge and true wisdom, and is chiefly engaged in this one pursuit, it is altogether necessary, if he would touch on the truth, that he should be endued with wisdom about immortal and divine concerns; and as far as human nature is capable of immortality, he should leave no part neglected; and thus, as he ever cultivates that which is divine, and has a divine principle most excellently adorned residing within him, he will be exceedingly happy."

It is the aim and end of all our experience and discipline to bring us to this exalted condition. The knowledge of the right, of justice, goodness and virtue, is in every human mind, and anterior to all experience. It is the province of experience to bring them out into our active life, as the inspiring motive of all our purposes and action.

Real knowledge is, therefore, the cognition of the absolute, of the highest goodness, the purest motives, the noblest principles of activity. It is the knowledge which cannot be taught, but which every one must obtain of himself and within himself.

SUPERNATURAL AND SPIRITUAL PHENOMENA.

Perhaps we ought to say something about the various manifestations and occurrences, which many prize so highly as affording conclusive evidence of immortality. They are not, however, so absolutely conclusive. If a spirit continues its distinct existence after its disbodying, this continuing may not be necessarily permanent. Plutarch, while teaching that they who died became demons, likewise affirmed that demons were mortal. It may be necessary that we have evidence, therefore, that this second mortality is something more than extinction.

This fact, however, is indisputable: Every world-religion almost has been built upon a substructure of spiritual revelation. Count Cavour, the great Minister of Victor Emanuel, predicted a new faith for the twentieth century. It is more than probable that he spoke truly. The religious, the spiritual want of the age, must be met. Dogma alone will be insufficient. We are preached to death already. Nor will a repetition of the former supernaturalisms answer the purpose. They seem to have had their day; yet the endeavor to establish a religion without the cognizance, awe, and our actual communion with higher natures, would be more futile than for the Israelites to attempt the making of brick without straw. They must of necessity go and procure stubble. Any spiritual Pharaoh, who demands a religion, or even a social structure, without this one condition of supernatural agency, will need taskmasters and scourges without number for his purpose; and even then, he will be abandoned by his subjects, and left to rule in a desert. Human nature has not changed, and its requirements are inexorable.

Whether the disclosures of modern Spiritualism will supply this necessity, or will materially aid in the matter, is a grave problem; I have endeavored in former years to give it a just and candid consideration. I am fully willing to believe, but rather fearful of being imposed upon. I have, indeed, so much regard and veneration for the old-style virtues of truthfulness and probity, that I could hardly trust the evidence of an individual who did not manifest them, though the signs, clairvoyance and marvels were of the most sublime description. The firm earth must be wanting under the feet. Goodness must be present, or the very truth would be belied. I do not doubt that force, or more correct-

ly, energies not palpable to the physical sense, have produced many of the manifestations; also, that many are fraudulent. I have several times interrogated so-called mediums and clairvoyants in relation to matters and individuals. Very generally they answered me correctly, in cases where I was already certain; but when I was in doubt or did not know, they there failed me. I attribute this to their subjection to my own thought. I surmise that many of the communications received at circles and séances are phantasmagoric. They all read pretty much alike, with a puerile style, and abound with farcical surroundings. They often get printed, but are not worth it. I admit that the illiterate are to be cared for, equally with others, and that we should judge leniently; but in many of these manifestations and their outgrowth, I see only a degraded condition and a most pitiful display. It is hardly the supernaturalism that will produce the church of the twentieth century, but rather a form of morbid materialism. In the long run, the test given in the Sermon on the Mount will apply: "By their fruits ye shall know them."

It is idle, however, for us, because of these numerous fanaticisms and deceptions, to discard every individual and phenomenon, as spurious. I would not refuse the legal tender dollar, because the Government has dishonored the trade dollar, nor would I reject gold because certain coins are of light weight; but for actual spiritual existences, and their manifestations to living individuals, we would never hear of counterfeit Spiritualism. We may as well, therefore, look at the matter candidly, and reason about it like individuals desirous to know the truth. We believe in a supreme being or energy. It would be preposterous to suppose, while between man and the simplest organic being is an infinitude of races of living things; all above and beyond is blank, a desert more solitary than an icy continent. Every analogy goes to show the existence of innumerable beings, higher and nobler than ourselves. And as no department of life is isolated, these beings are more or less intermingled with our daily life. It is no conclusive argument that we do not see and hear them. We do not see or hear our own thoughts except we have objectified them. Nine-tenths of our mind-work is carried on beyond the limitations of our bodies, as the facts now stand. The attempt has been made to materialize this matter, by calling it unconscious cerebration, as though an *outré* name would make it a fact, when it is the special function of the brain to create consciousness. This materialization, however, is a spurious affair at the best; the pitiful endeavor to shirk an honest acknowledgment of truth.

Our own minds are after all in that world where our bodies are not. They are in constant association with other minds, bodied, unbodied and disbodied. They often bring their learning into the domain of consciousness, and we receive it as a mysterious prompting that nobody can account for. Sometimes different individuals who are not in any conscious communication, become simultaneously aware of the same thing. This has been known to create unpleasant feelings among learned men who are learnedly ignorant of the laws and denizens of the universe. Premonitions, presentiments and other oracles are often thus given from the world within and beyond us.

There is a trick of sorcery sometimes employed for the purpose of worming out what is in the mind of another. I remember a dialogue represented as occurring between Lord Bacon and Shakespeare, in which the latter describes how he enveloped himself, so to speak, in other men's individual natures, and so was enabled to reproduce them as characters in his plays. In a somewhat similar manner, Machiavelli, the statesman of Florence, would observe the ambassadors of foreign countries, and certain other persons, after which he would retire to his own apartment and there imitate their postures and movements, all the while watching the thoughts and suggestions that appeared in his mind. It was declared that he was thus able to learn the secret policy of other governments. I once saw the statement that Bismarck kept in his study the pictures of Lord Beaconsfield, King Umberto and Count Gortchakov. At once this story of Machiavelli occurred to me.

PHANTASMS CREATED BY THE IMAGINATION.

The Moslems have a proverb: "The juggler may learn from the Dervise, but the Dervise cannot learn from the juggler." It is not just, therefore, because a trickster has arts which simulate or perhaps reflect the works of a genuine seer, to class the latter with the other. It is only a repetition of old Pharaoh calling up his magicians to perform the miracles of Aaron and Moses; and in point of merit and good common sense compares only with the classifying of counterfeitters with the lawful coiners of the national currency.

The faculty known as the imagination will not only create phantasms, but will give them perfect form and shape like a living individual. They will be seen by the same sense of sight by which we behold other objects. So, too, individuals may hear from the interior thought; and feel, smell and taste. The real sensation is not in the eyes, ears, nostrils, etc., but in the ganglion at their roots, qualified by the brain and mental organism. Let the mind be deeply impressed and the physical organs will exhibit the image. It is probable, therefore, that many of the modern spiritual manifestations were principally sound and images thus artificially produced by such impression, upon the organs and thoughts of

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Remarkable Psychic Phenomena in San Francisco, Cal.

BY WM. EMMETTE COLEMAN.

Intermingled with much that is fraudulent, there are undoubtedly present in our midst many peculiar phenomena of a psychic or spiritual character, which merit the careful consideration of the scientist, the psychologist, the physicist. Nothing like an adequate investigation of these phenomena has ever been instituted in the walks of science, but that, in due time, this will be done, and much of the obscurity which now pervades the subject be dissipated, there can be little doubt. The difficulties which now environ the matter, owing to the varying and irregular character of the manifestations, both mental and physical, and to the atmosphere of charlatanism with which such a large proportion of the alleged psychic phenomena is encircled, will be largely surmounted; and the rigid test of analytic scientific scrutiny, with concomitant definite formulation thereof, will be successfully applied. That genuine phenomena often occur is beyond doubt, but to determine the exact nature of purported manifestations of psychic force is often difficult; it requires careful, unbiased judgment, and the possession of the true spirit of rational scientific inquiry, free to accept or reject in strict accordance with the facts presented, independent of prepossession or prejudice pro or con. The presence of an unreasoning credulity in our ranks, most pernicious in its results, is a lamentable, self-evident fact. On the other hand, we have to encounter an adverse unreasoning prejudice, both among the scientific and the unscientific, which refuses to accept any evidence contrary to its own strongly-entrenched prepossession. On one hand we have the credulous believer claiming the most palpable frauds as heaven-born evidences of immortal life, and on the other the dogmatic skeptic denouncing as fraudulent that which has been scientifically demonstrated as not due to trickery or jugglery of any kind. Keeping clear of these extremes, the rational scientific investigator, while ever on the alert for double-dealing and charlatanism, never shuts the door in the face of any demonstrated fact, no matter how occult its nature or how unaccountable in the light of the known laws of physical science. Reverence for truth, no matter how strange its guise or how opposed to dominant ideas, should be the paramount prescript of the true scientist,—of every genuine lover of nature's verities.

It is an unwelcome fact that the manifestation of genuine psychic phenomena is not at all times coincident with the possession of moral rectitude by the psychic. Some of the world's best psychics are moral abortions. "This true, 'tis pity; and pity 'tis, 'tis true." It is also true that some genuine psychics and mediums at times supplement the genuine with the fraudulent, and at other times, the genuine being entirely absent, palm oil phenomena entirely bogus on the uncritical and the unwary. Besides these, however, is another class, and there are many of this character in the world, who possess no psychic or mediumistic power whatever, so far as manifested, and whose pretended manifestations are naught but trickery and fraud throughout. Most of the "materializing mediums" are of this character, in my opinion. That some of them are, I have the most convincing evidence. Because it is true that sometimes genuine psychics simulate phenomena or indulge in fraud, by abuse of this truth, many parties not real mediums at all, known to be tricky and fraudulent, have been claimed as genuine mediums addicted to practicing fraud at times. Of this character is Mrs. Crindle-Reynolds, who, I am convinced, after over four years' experience and investigation, has not a particle of psychic power of any kind whatever, all her performances being exceedingly shallow trickery. If anything at all probative of psychic power had ever been given by her, I would be glad to chronicle it. Genuine phenomena are a desideratum, in a scientific point of view, irrespective of the character of the psychic. I would rejoice to know that this woman, vile as she is, and the others of like character, the Blisses, Holmeses, Eldys, Hull, Stewart, Gordon, et al., did possess genuine psychic or mediumistic powers. While this would not rehabilitate their shattered moral characters or render them less deserving of sternest reprobation for their detestable mode of gaining a livelihood, still, viewed independently as a matter of fact, as a scientific verity, the actuality of verifiable and veritable psychic phenomena in their presence, would be of value and not to be despised. If, therefore, it can be demonstrated that Mrs. Reynolds is a psychic, I would at once accept it for all it is worth and so proclaim. The truth is what we want, no matter what that truth is. All facts are valuable, and psychic phenomena through a drunkard, a debauchee, or a courtesan, have their value, and that value in justice should be recognized just so far as it extends. The principle above outlined has always guided me in my psychic researches, though some have erroneously thought otherwise, owing to my denunciation of the frauds of certain pretended mediums, in whose favor no valid evidence of genuineness has been presented to overturn the overwhelming evidence of the totally fraudulent nature of their manifestations. The truth is, I have always been ready to accept any phenomena, occurring through Mrs. Reynolds or any of the other frauds, of which positive and satisfactory evidence of genuineness could be given me. Some evidence that this principle of giving every purported medium his or her due, independent of the general character or surroundings of the psychic, has been my rule of action, will, it is thought, appear in this article. Some of the most convincing evidence of genuine psychic power I have witnessed, both in the East and in California, have been through those morally deficient and personally repellent to me. If the vilest creature on earth, or if one who had done all in his power to injure me in every conceivable way, should manifest psychic power, I should, I think, give him credit for it. In scientific matters, all personal considerations should be thoroughly eliminated, so far as possible. A fact is a fact always, independent of personality.

Having been advised by friends to personally examine the manifestations of independent slate-writing occurring in the presence of Mrs. Clara L. Reid, of San José, I attended her last public seance in this city a short time since. Previous to the slate writing a long sitting devoted to tests of clairvoyance was held, the clairvoyant being Miss Bogardus. Nearly an hour and a half was occupied with the clairvoyance portion of the seance, and half an hour only to the slate writing; the session lasting from 8 to 10 P. M. The antecedents and the general surroundings of the two psychics are not such as to inspire me with perfect confidence; in fact they are such as to warrant the rejection of the phenomena as spurious, unless the most positive evidence of their genuineness be presented,

particularly as regards Mrs. Reid. I have been credibly informed that Mrs. Reid has been known to personate spirits on various occasions at bogus materializing seances in San Francisco. Her husband I know, from personal experience, to be a fraudulent materializing medium, and his wife is well-known to have been his assistant in fraud. Other things, seriously reflecting on her moral character, are confidently alleged against her. I believe she and her husband have separated, and now live apart. These facts would lead to a strong presumption in a rational mind, that her slate-writing phenomena were likewise fraudulent, and hence I exercised the most scrutinizing caution in my judgment of their character. Miss Bogardus is the daughter of J. P. Bogardus, who has been for years the ardent champion of all the fraudulent materializers in San Francisco, including Reynolds, Southern, Sawyer, McLennan, Reid, etc., and it is a matter of doubt with many, as with myself, whether he is honestly deceived by these sharpers, or whether he is cognizant of their frauds, and a partner in their spoils. Many suspicious circumstances seem to indicate that he is a "capper" or paid agent of the frauds, assisting in victimizing the unwary visitants of their seances; but positive demonstration of this has not been made, and he may be innocent of aught of this kind. Let us hope that he is. The only things against Miss Bogardus are, that she is the daughter of her father and that she has been in close association for an extended period with the worst phases of the fraudulent elements of San Francisco Spiritualism. In company with her father, she has been hand-in-glove with all the disreputable "materializers," intimately associated with an element reeking with infamy and moral depravity. It may be that she honestly accepts the truth of the phenomena with which she has been thus brought in contact; but if so, it reflects little credit on her perspicacity, and whatever be the character of her clairvoyance in other directions it signally fails in not disclosing the true nature of the frauds daily environing her. That she herself has been guilty of fraud there is no evidence, so far as I know, and I am positively convinced that the clairvoyant phenomena through her could not possibly have been fraudulent. It is to be hoped that the young lady, if honestly deceived in her associates, may soon have her eyes opened to their real character and sever her connection therewith forever.

In the light of the above facts I brought to bear my most critical analysis upon the phenomena of two hours' duration through these two psychics. I tested them in my mind and in every conceivable manner in which fraud might be practiced. I watched narrowly every movement and every saying of the two, never losing sight of the ballots and the slates; and with both classes of phenomena I could not detect the least loophole for fraud, nor am I able to see how it was possible for such to have been practiced. I sat on a front seat, very close to the psychics, and if what was done was fraudulent they far surpassed in dexterity the feats of the most adroit conjurer, eclipsing Houdin, Heller & Co. Of course I am not infallible, and I may have been deceived, but how it could possibly have been done I cannot conceive. I am familiar with the various ways in which names may be read on ballots by pretended mediums, and I applied the tests of all such to Miss Bogardus's readings. For an hour and a half I critically analyzed her performances, and I was forced to the conclusion that fraud was practically impossible. Each person in the audience, thirty-five or forty, wrote on a slip of paper the name of a deceased friend, and a question addressed to his spirit, and folded it up. Mrs. Reid collected them in a low-crowned felt hat, and deposited that hat on the front edge of the table, where it remained during the seance. Miss Bogardus sat in a chair placed at one end of the table, her full form thus directly facing the audience. Mrs. Reid stood behind the table, beside Miss Bogardus, and one by one took the folded ballots from the hat and held them to the forehead of Miss B. The latter wrote in a minute or two call out the name written on the ballot, and the person in the audience who had written it would respond. In a moment or two Miss B. called out the question written, sometimes verbatim, sometimes in substance. Mrs. Reid then deposited the ballot on the edge of the table next the audience. Miss Bogardus then with a pencil wrote an answer to the question. This with the ballot was handed by Mrs. Reid to a gentleman in the front row, who carried them to the writer of the ballot. In each case the latter declared that the correct ballot was returned, as I know it was, in my own case and in those adjacent to me. Mrs. Reid then took another ballot from the hat, held it to Miss B.'s forehead, and so on. It is seen that the ballots were never touched by Miss Bogardus, the only contact being when they were held to her forehead by another party. It is certain she could not have opened and read the ballots, for I never lost sight of them, and she had no opportunity to handle them in any manner. I watched her hat closely. I watched each ballot as it was taken from the hat, never losing sight of it till it reached the original writer. I watched closely to see that there was no substitution of ballots anywhere, and I am positive there could have been none. It is certain that the same ballot, in each case, taken from the hat folded, and held to the psychic's forehead, was handed to the writer just as taken from the hat. An hour and a half's close watch of thirty-five or forty ballots, proved this to me beyond doubt. The hat and ballots were laid on the table immediately on their collection, and never touched by any one till Mrs. Reid took out the first one and held it to Miss B.'s forehead. Hence did Miss B. obtain her knowledge of the contents of all these ballots, for she read each one in turn? The only conceivable hypothesis was that in some unaccountable manner Mrs. Reid may have opened and read them and while holding them to Miss B.'s head, whispered their contents to her. Testing this I watched Mrs. Reid's mouth, and I know she did not whisper anything to Miss B. Besides, it is an inexplicable how Mrs. Reid could read their contents, as Miss B. never touched them till she took them one by one out of the hat and held to Miss B.'s head. The writers deposited the ballots in the hat and no one touched them till Mrs. Reid took them out singly as above. I was absolutely compelled to accept the clairvoyance as genuine, beyond all reasonable doubt.

As regards the tests of spirit identity or the proof of direct spirit agency, I cannot speak so favorably. My knowledge is limited of the nature of the answers to the questions written by Miss B., but so far as it goes it was unsatisfactory. A friend sitting near me, not a critical investigator but a believer in Mrs. Reynolds, etc., in his ballot inquired where he last saw the friend addressed, and who was present at the time, or some such question involving direct tests. The reply he received was, "I will answer you on the slate." When he took his turn at the slate, he got no writing at all—a failure. The answer to his ballot was evidently a makeshift, an evasion, to avoid acknowledgment of inability to answer. Other answers that I saw involved no tests of spirit power, but were such as any one might write in reply to the queries propounded. In my own case, I wrote a friend's name, and a very simple question, easily answered by any one cognizant of its nature, but even to this I failed to get a reply. Miss B. called out the name on my ballot; I responded; but after waiting a while she said she got nothing more, she could only get the name. Two theories of her failure to give me an answer occurred to me. (1) Recognizing me as the critical denouncer of Reynolds & Co., she was afraid to write me an answer, fearing I had set a trap for her in some way and would publish her as a fraud perhaps. (2) Knowing who I was, on account of her dislike to me as an opponent of the fraudulent mediums in this city, her friends, she would not give me anything.

So much time being occupied by Miss B. only half an hour was left to Mrs. Reid for slate-writing. Several clean slates were placed on the table, and Mrs. R. sat at one end of it, the end next to myself. Each person in turn went up and sat in a chair beside her. A bit of pencil was placed on a slate, and another slate placed over it. The sitter then held one end of the slates and the psychic the other, in full view of all present. When not a failure, sound of a pencil writing would be heard on the slate. When this ceased, the upper slate being removed, each time the whole of the inner surface of the under slate would be written over. The half hour only allowed about one-third of these present an opportunity of having a sitting, and of that third at least half the trials were failures—no writing came. Sitting so close as I did, I could easily watch the *modus operandi* in each case, and I cannot conceive how fraud was possible. I know no substitution of slates took place, and that in every case of writing, a bare surface was covered with writing by an invisible power in a few moments. As further evidence of genuineness, in case of failure the same slate would, when held by another sitter, be filled with writing. Sitter No. 1 holds the slate, it remains bare—has a perfectly clean surface. Sitter No. 2 then holds the same slate and it becomes filled with writing. Where did the writing come from? It certainly was not there when No. 1 held it. No fraud could place it there, as it was in plain sight all the time. I was one of those who held the slate, but no writing came on it. The next one after me held it, also a failure. No. 3 held it, and it was covered with writing.

As regards the nature of the contents of the writing, I am not enabled to speak any more satisfactorily than of that of Miss Bogardus. Several of the communications written on the slates were read aloud, but I saw in them no evidence of spirit identity or of direct spirit power. The productions of the writing and the clairvoyance attest the possession of remarkable psychic powers, but beyond this, from my present knowledge, I cannot go. I saw no evidence of their being mediums for genuine, reliable messages from our spirit friends, though they may be such, my experience with them being limited to this sitting. That they are very good psychics I can avouch; that they are mediums, I can not. For a lucid explanation of the difference between mediums and psychics, see the first part of volume three of Mrs. Maria M. King's "Principles of Nature." Fraudulent ballot tests and fraudulent slate-writing have abounded in San Francisco since my arrival. I saw at once through Mrs. Reynolds's ballot humbuggery, while the slate-writing of McLennan, Stone and others was very thin fraud. So much the more, then, should we estimate at their true value the phenomena through Mrs. Reid and Miss Bogardus, even though the instruments of their production do not commend themselves favorably to our consideration. Let us recognize a truth or a fact when we meet with it, though it come in a guise not entirely welcome. I have conscientiously presented my experience as above in detail, stating plainly the unfavorable circumstances connected therewith as well as the favorable, so that all can readily understand the facts just as they are. Before closing I would state that a friend on whom I can rely has recently informed me that at a late seance with Mrs. Francis, to the genuineness of whose mediumship or psychism I have before testified in the JOURNAL, he saw in full daylight the pencil light itself on the slate and write the communication, no hand touching the pencil. Presidio of San Francisco, Cal.

Capture of a "Spirit."

The Manchester, England, *Evening News*, gives an account of a curious case of "spirit" catching which recently occurred at the house of a noted medium and materializer in Heywood. A charge of 1s. 6d. was made for admission. Seventeen persons attended with the intention of catching "the spirit." A cabinet was provided for the medium in a dark room. The medium said that the materialization could not take place that evening, but a spirit who often controlled a local medium would manifest its presence by removing articles of furniture from the room. To prevent the feat being performed by the medium, his hands were dusted with flour. A circle was formed, and one of the party took up a position favorable for spirit catching. The lights were put out, and the room was soon pervaded by a phosphorescent luminosity. The supposed spirit began to move about, and removed a bowl with which the back of the hand of the person posted to intercept the "spirit" was touched. The individual did not take advantage of the opportunity presented. His feet being stretched out, however, the "spirit" stumbled, but managed to get out of the way before the circle was broken. The gas was lighted, and the medium told the audience to draw their feet well up, and better results would be gained. The lights were put out a second time, and the supposed spirit made another appearance, and again touched the person selected to make the capture. The latter took hold of the "materialized spirit," which proved to be the Manchester medium. The seventeen persons who had paid for admission pounced upon him, and demanded back the admission money before they allowed him to depart. In order to escape out of the clutches of his tormentors, he gave up to them his watch, which they hold, a purse presented to him by Rochdale Spiritualists, and 7s. 1d. in money. The audience investigated the cabinet, where they found a piece of paper containing flour, presumably that with which the hands of the medium were dusted.

Dr. Willis says the American Bible Society is turning out seven complete Bibles a minute.

Hersford's Acid Phosphate. MAKES A COOLING DRINK.

Into half a tumbler of ice water put a teaspoonful of Acid Phosphate; add sugar to the taste.

From Puritanism to Spiritualism. 1817—1884.

BY GILES B. STEBBINS.

CHAPTER I.

HATFIELD.

My father's delicate health compelled him to resign his place, kindly kept for him so long as recovery seemed possible, and we all moved to Hatfield, a quiet, old farming town, twenty-five miles up the Connecticut, the home of my grandfather and uncle on the mother's side. The wing of a vacant farm house was rented, and life in the country began, yet not an isolated farm life. Along several wide, grassy streets were ranged the houses, each with its home lot of a few acres, its orchard, garden and barns, and the farm was back in the great meadows by the river, sometimes in fragments—lots a mile or two apart. Great elms stood along the road sides and in the yards, their branches reaching over the road and the house roofs. The people were all within a mile of the church and the post-office, and so near each other that visits could be made by easy walks. All this helped to make life pleasant. The solid old houses were built to stand, with huge, central chimneys, steep roofs, small windows, huge, low rooms, massive frames, and little ornament without or within,—an occasional carved door-way with all sorts of queer oak leaves and grapes cut on the posts and overhead, telling of a touch of aristocracy in some very "forehanded" family. There was one parish church, one "creed and baptism" for two centuries. The minister, Rev. Joseph Lyavan, D. D., I remember well,—one of the last settled for life over the parish, after the old way, and who had preached Puritan theology to his flock for fifty years; white-haired, austere, of sound judgment, good and true in his way; more given to the terrors of the law than to the heavenly grace, with austere ideas of his office, a righteous ruler of the elect as God's viceroy rather than a loving and brotherly teacher. Saturday forenoons he used to come to the school-house "to catechise the children," to hear us repeat the lessons in the old primers; quaint rhymes, telling how,

"In Adam's fall, We sinned all."

were in those little primers, or abridged Westminster catechisms. Rude wood-cuts on the border, picturing Adam, Eve, the serpent, and apple of the Hebrew story; like illustrations of other complets for the young, and knotty questions on fate and free will, which nobody understood, and which were held as the mysteries of godliness. When that grave old man entered the door, the hum of the school room gave place to hushed silence. No rough glances or merry flash from any bright eyes of boy or girl; no whistling or snapping of "spit balls" or faintest whisper; no twisting about on the hard benches, but all sat upright and still, intent on their books or stealing awestruck glances at the minister. When he left the cheerful hum sprang up with new life, the joy of childhood and youth flashed out again like sunshine breaking through a cold gray cloud.

Yet that man would have perished at the stake by slow fire rather than have taught what he thought false. We may well honor and imitate his fidelity to conscience, while our thoughts widen, and we breathe a softer air. By the road side stood the old brown school house, guileless of paint within or without; in the little entry at one corner hung hats and bonnets and shawls, and the water pail with its tin cup stood on the floor. How "dry" we used to get, how glad to go after a pail of water, and how often we asked to "get a drink." It was a relief from sitting on hard benches, cramped behind desks, or swinging the feet, as the smaller ones did, with the floor out of reach. That entry opened into a low room thirty feet square, in which fifty scholars were crowded, with one teacher for all, from alphabet to algebra; yet with brains and will a great deal was learned. The hardy and healthy lived and won; the slender boys and delicate, flower-like girls yielded to the rude discomforts, and died, with none to tell why.

When we were out at play and a stranger passed in his wagon, the boys would join hands and all bow, while the girls linked together and dropped a courtesy,—all recognized by the traveler with a smile and a nod. The audacity of young America in our days might be toned down by some of these old customs. No tree or shrub stood near that school house; not a blind or curtain to any window. The fierce winds of winter burst on it with full force, driving chill gusts through the rattling panes; the burning sun of summer poured its fiery rays on roof and wall, and made the cramped room within a purgatory. The compensations were outside; but a few steps north, in the middle of the street, between a fork of two roads, stood two magnificent elms, only some fifteen feet apart, their trunks five feet through, their wide-spread and interlaced branches sweeping the chimney tops of two houses on opposite sides of the street, a hundred feet apart. A fairy world of foliage and bird-song, far up where no venturesome boy ever climbed; a marvel of massive limbs and delicate tracery of twig and leaf, such as no artist ever chiseled on stone, in temple or cathedral! For a hundred years, nature had wrought to perfect this masterpiece, subtly gathering and shaping materials from earth, stream and air, lifting inorganic clods into organized symmetry, transfiguring coarseness into beauty, absorbing "the early dew and the later rain," calling down the upper air to help shape ethereal lightness in leaf and blossom,—all this a free gift to the group of school children that loved to stand on the grass, and look up, open-eyed and happy, not knowing why they were drawn and held there.

"Beatty into my senses stole, I yielded myself to the perfect whole."

is what each one felt, but could not say. Compared to what was done elsewhere, New England was in advance in education. Plainly enough we can see the imperfection of the old ways; but our drill and mechanical routine, our external memorizing and puppet-work, hamper personal development. Some of the best thinking and studying was done in those school houses. Those were poor days for girls. Near us lived a man—a pillar in the church, good after his measure—who said: "To read and write and cypher as far as the rule of three, is enough for gals," and the deacon only spoke what many thought. Woman was the helpmeet, man the head of the household, the ruler over wife and family. If she died a widow, her name "was cut on a grim grave stone as a 'relict'—a sort of fragmentary appendage. Four miles from where that man lived, who summed up what 'gals' should know, stands the Smith College for women in Northampton, endowed with a half million dollars by a woman of his own town. Certainly we have reached better ideas.

[To be continued.]

The Denton-Garfield Debate.

To the Editor of the Religio-Philosophical Journal: MY DEAR SIR:—Please accept thanks for your letters enclosing newspaper statements (said to have been made by Colonel Conwell and given to the public by "Long" John Wentworth) in regard to the Denton-Garfield discussion, held in the village of Chagrin Falls, Ohio, now a little more than 25 years ago. Several similar articles, cut from various papers, have been sent me by other persons within the past year, with inquiries as to the facts, and I accept your kind invitation to reply through your columns.

As I was not in the neighborhood of the village where the discussion was held, at any time during the week of its continuance, and know of no one to whom I can now apply for particulars regarding it, your readers will not expect me to match statement with statement, but will, I trust, permit me to present my reasons for rejecting as untrue, or, at least as grossly misleading, the whole tenor of the pretended account, as given in those statements.

It is a little significant that in no instance, so far as I am aware, has the proposition discussed been stated by those gentlemen. Of course there is a reason for this. Mr. Garfield had been nominated for the presidency of the United States. It was possible that his connection with a church of doubtful orthodox standing might, in some measure, mar his prospects in strictly orthodox circles. It was, therefore, advisable to narrow as much as possible any margin for doubt of the soundness of his own religious opinions, because of such church connection. By what method could this be more readily accomplished than by representing him as a champion of the Bible in opposition to the attacks of infidelity? To do this by a general statement, based upon the fact that twenty-two years before that time, he had accepted a challenge to maintain the teachings of the Bible, in opposition to the teachings of Science, might effect the double purpose of removing doubts, and of obviating any necessity for specific assurances in regard to his religious attitude at the time. But to state the proposition discussed would be likely to introduce new elements of doubt, quite as unfortunate as those it was desirable to remove. Hence the necessity for its suppression. It must be admitted that, as a stroke of political policy, the Conwell-Wentworth maneuver was not without merit; that is, if a maneuver which disregards all moral rectitude can be considered meritorious.

The proposition discussed was as follows: "Man, animals and vegetables are the product of spontaneous generation and progressive development; and there is no evidence that there was any direct creative act on this planet."

Within the past century Science has started the world from its sleep of ages by the evidence she has presented to us, that all organic beings on our earth are the product of its own inherent life, operated upon, it may be, in accordance with natural law, by vitalizing cosmic forces, forever tending to modify the old and evolve the new. Whether Mr. Denton was capable of intelligently presenting the evidence thus furnished, they who have listened to his lectures on this and kindred subjects must decide for themselves. Even the Conwell-Wentworth statements make no mention of any lack of ability in this respect. Of course, to do so would detract from the merits of the opposing argument, and this was evidently no part of their intention. We may, then, no doubt, safely conclude that, in the twenty speeches made by Mr. Denton in that discussion, he supported the proposition with, at least, his usual ability; and, also, that, as was his custom when addressing mixed audiences, he stated facts and conclusions in the simplest and plainest terms, that persons who were not familiar with the technicalities of science might be helped to understand the argument. If Mr. Garfield did not need this help it was not intended for him; if he did need it, his friends should be the last men in the world to complain because it was furnished him.

As already hinted, Mr. Garfield took the negative of the proposition discussed, and, by doing so, pledged himself to maintain the theory of the miraculous creation of living forms by such evidence as science must accept, and not by evidence which would compel her to discard the very methods on which her existence depends. Did he redeem this pledge? If he did not redeem it, then the Conwell-Wentworth account is falsified by the facts. If he did redeem it what and where are the arguments by which he accomplished it? Mr. Garfield well knew that the interests of the whole Christian Church were at stake in this issue. He well knew that could he establish the theory of the miraculous origin of even one organic form, the "infidelity" of the age must give way. He knew that the Christian Church, the world over, was ready to prostrate herself in the very dust at the feet of any man who should win for her so great a triumph; and that from the hall of that discussion, with those arguments in one hand, and the Bible in the other, he could go forth to a victory that must eclipse any as yet recorded in the history of mankind. He knew that to establish harmony between the account in Genesis and the account in geology would be to unfurl the banner of Revelation over the very citadel of Rationalism. The church at Chagrin Falls knew this; and the Christian Church of the entire world knows, or should know, that this is her only salvation from the inroads of skepticism. And yet, in the face of this knowledge, and, if those statements are true, with the evidence before her eyes of the tremendous power of Mr. Garfield's arguments to convert the intelligence and the aggressive skepticism of the age into an ally of immeasurable influence and unbounded resources, she permitted those arguments to sink into the grave of forgetfulness, and Mr. Garfield to abandon the pulpit and the platform of the evangelist for the stump of the politician! Was the church ever before guilty of such suicidal neglect?

But from that day to this the theory of the natural origin of all organic life has steadily gained adherents, until now we see it "capturing the pulpit and declaiming the pews," and men begin to read in the thought of the age, as stamped on the forehead of civilization, "a new name written,"—"Righteousness!"—the religion of the future—the offspring of Knowledge and Liberty; while the old name,—"Mystery—Miracle—Blood"—the religion of the past—the offspring of ignorance, oppression and barbarism, is gradually fading away.

It is stated by those gentlemen that, as a final result of that controversy, Mr. Denton frankly confessed himself beaten, and the tide of unbelief was stayed in Chagrin Falls.

But Mr. Denton was a man of convictions, and a man who was true to his convictions. He wanted a victory at the expense of that which he believed to be true. He would have regarded such victory as the most signal defeat; and sought for the sake of a personal triumph, a defeat which stains the soul with dishonor. In that controversy, as in all the

[Continued on Third Page.]

Woman and the Household.

BY HESTER M. POOLE. (METUCHEN, N. J.)

JUNE.

Why shouldst thou study in the month of June, in dusty books of Greek and Hebrew lore...

Call not such hours an idle waste of time; Land that lies fallow gains a quiet power...

INFLUENCE OF FOOD UPON THE MIND. It is of the highest importance to clear thinking and correct feeling...

The best kind of food is that which most perfectly supplies the natural waste of tissues, which is properly cooked and then eaten with cheerful social surroundings...

CONDIMENTS AND STIMULANTS. That these are used to excess the nervous American temperament testifies. Spices, lard, rich gravies, pies and cakes...

For how are we able to tell the condition of animals, when they are made into food? Those shipped into cities in cattle-cars...

MISCELLANEOUS. The women of the City of Lyons, France, have fallen heirs to three millions of dollars from a rich and eccentric woman of that city...

Mrs. Eliza Clarke has written a life of Susanna Wesley for the "Eminent Women" series. It was preceded by Maria Edgeworth, by Miss Zimmerman; George Sand, by Bertha Thomas; Margaret Fuller, by Julia Ward Howe, and Emily Bronte, by Mary A. F. Robinson...

The daughter of Rev. E. P. Roe, the novelist, gives promise of being a novelist too. She is only seventeen years old, but she has already written an acceptable story called "Quits" for the Chicago Current...

A Western woman years ago learned the art of budding and grafting fruit trees. She hated teaching and she persuaded her father to let her help him in his fruit nursery...

The women of the West are full of vigor and energy, and accomplish work while their Eastern sisters dream of beginning it. The Nebraska Woman Suffrage Association is managed by able officers, one of whom, Mrs. Clara Berwick Colby of Beatrice, Neb., edits the Woman's Tribune...

WOMEN AS AGRICULTURISTS. From New York papers we glean the following facts, showing there is room for women on the broad acres of the West...

There are several other points in that pretended account, across which my pen is tempted to write "Falsehood," but they are of less vital importance, and my reply is already too long for your columns.

ELIZABETH M. F. DENTON. Wellesley, Mass., April 25th, 1884.

Professor Merriman says that in 10,000 years the ocean will roll 300 feet deep over New York City.

found in Grand Forks county, four young ladies from Philadelphia, who have located a section of land (one hundred and sixty acres each) and are delighted with their present prosperity and future prospects...

An instance known to be true, is that of a young widow who came to Lisbon, took a pre-emption claim to 100 acres, proved up and got a title to her land, then took another claim under the Homestead Law of 1860 more, on which she is now living...

Another young lady who took up a pre-emption claim last fall has the satisfaction of knowing that a railroad survey has since been made across it, and it is not at all improbable that she may yet become the owner of a town site worth from \$50,000 to \$100,000.

departments of inquiry that he entered, the one supreme object of his endeavors was to recover from obscurity and bring into the light of Reason and Common Sense, so that the mind could grasp and comprehend them, any and all truths possible, pertaining to the subject under examination...

But suppose Mr. Denton had shown himself incapable of properly supporting the theory of spontaneous generation and progressive development, against the old-time theory of miraculous creation, and suppose that, in their ignorance of science, and of the facts upon which the proposition was based...

Nothing can make the utter decrepitude of the Christian cause more apparent than the eagerness with which its votaries seize upon false issues and bring to the front issues without merit, save that they divert the attention of the unthinking and uncritical from the really vital issues of the hour...

That Mr. Garfield afterward recognized, if he did not at the time, the impossibility of maintaining the negative of the proposition discussed by any evidence which science can accept, there seems good reason to believe...

Professor Merriman says that in 10,000 years the ocean will roll 300 feet deep over New York City.

BOOK REVIEWS.

[All books noticed under this head are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

NINETEENTH CENTURY MIRACLES, OR SPIRITS and their work in every country in the world. A complete Historical Compendium of the great movement known as "Modern Spiritualism"...

The English edition of this work is before us, and an American edition is now also ready. Its ample pages aim to fill the promise of its title, and it is plain that the author has wrought diligently to that end...

Her feeling of the worth and dignity of the subject, and her philosophical business of its treatment, and her ability and experience as an author, manifest. The book is a history of the facts and phenomena of Spiritualism more than a discussion or history of the rise and progress of its philosophy and religion...

The North American Review. (Published at No. 30 Lafayette Place, New York.) The June number opens with "Harboring Conspiracy" by Henry Wade Rogers. Henry D. Lloyd shows how every branch of production is coming under the control of "Lords of Industry" corporations and monopolies...

The Century Magazine. (The Century Co., New York.) Contents: St. Gaudens's Statue of Robert Richard Randall; A French-American Seaman; The Fool's May-day; An Average Man; Count Ernst von Mansfeldt the Protestant; Sailor's Snug Harbor; The Birth of Man; What is a Liberal Education? Here and Hereafter; American Wild Animals in Art; Life and Death; Music and Words; Lady Barbara; Commerce in the Colonies; Dr. Sevier; The use and abuse of Parties; The Red Shirt; Handkerchief; Diary of an American Girl in Cairo during the War of 1852; The People's Voice; Topics of the Time; Open Letters; Brie-A-Brac.

The Atlantic Monthly. (Houghton, Mifflin & Co., Boston.) Contents: A Roman Singer; Paris Classical Concerts; The Bird of Solitude; The Beach-Plum; In War Time; Penury not Pauperism; The Christening; An Old War Horse to a Young Politician; Wentworth's Crime; To a Poet in the City; The Trail of the Sea-Serpent; The Anatomizing of William Shakespeare; The New Party; Washington as it should be; Thomas Gold Appleton; Two Literary Studies; The Hessians in the Revolution; Bourget's Essais de Psychologie Contemporaine; The Questions of Ships; The Contributor's Club; Books of the Month.

Cassell's Family Magazine. (Cassell & Co., New York.) Contents: W. Thun the Clasp; Talks with my Patients; An Unfashionable Day at the Seaside; How England strikes a Colonist; A Whale Hunt; How to take out a Patent; The Perfect Lady; The Art of Garnishing; The Gatherer, and several other interesting articles.

Choice Literature. (John B. Alden, New York.) Contents: General Gordon; Health and its general conditions; India; The Coming Slavery; Rough Notes of a Naturalist's Visit to Egypt; How I became a War Correspondent; Wendell Phillips; The Prophet of San Francisco; Science Notes; Etc.

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Partial List of Magazines for June.

THE POPULAR SCIENCE MONTHLY. (D. Appleton & Co., New York.) Contents: The Sins of Legislators, by Herbert Spencer; Modes of Reproduction in Plants, by Eyrton D. Halsted, Sc. D.; Evolution and Dissolution of the Nervous System, by J. Hughlings Jackson, M. D., F. R. S.; The Pole and Wire Evil, by Oliver E. Lyman; Stethoscopy, by Samuel Hart, M. D.; Coal and the Coal-Tar Colors, by M. Denys Cochin; The Chemistry of Cookery, by W. Matric Williams; Enslavement and Fermentation, by Manly Miles, M. D.; Geography and the Railroads, by Dr. J. Jastrow; The Life-Work of Pasteur, by his Son-in-Law; Clean Drinking-Water, by Edwin J. Howe, M. D.; Physiology versus Metaphysics, by Walter H. Walsh; Professor Dvorak's Sound-Mills; Arnold Henry Guyot, by Prof. W. B. Scott; Editor's Table; Literary Notes; Popular Miscellany; Notes.

WIDE AWAKE. (D. Lothrop & Co., Boston.) Contents: Frontispiece; The Cow with Golden Horns; A Small Boy's Conclusions; The Little Sailor Kiss; Some Little Shakers; Prophecies; A Spoiled Day; A Brave Girl; Through France in Sabots; About White Elephants; Dolly's Fan; His Three Trials; A Queer Spider; Intimations of Immortality; Masks Off; The Little Men in Green; In Flowery Fields; Zepor's Fables Versified; The Little Jade Lizard; Little Brown Thrushes; To-Day; Little Barbara; In No-Man's Land; Two Teapots; Tangles; Tales of the Pathfinders; In Case of Accident; Little Biographies; Ways to do Things; Anna Maria's Housekeeping; What to do about it; C. V. F. R. U.; Post-Office Department.

The Century Magazine. (The Century Co., New York.) Contents: St. Gaudens's Statue of Robert Richard Randall; A French-American Seaman; The Fool's May-day; An Average Man; Count Ernst von Mansfeldt the Protestant; Sailor's Snug Harbor; The Birth of Man; What is a Liberal Education? Here and Hereafter; American Wild Animals in Art; Life and Death; Music and Words; Lady Barbara; Commerce in the Colonies; Dr. Sevier; The use and abuse of Parties; The Red Shirt; Handkerchief; Diary of an American Girl in Cairo during the War of 1852; The People's Voice; Topics of the Time; Open Letters; Brie-A-Brac.

The Atlantic Monthly. (Houghton, Mifflin & Co., Boston.) Contents: A Roman Singer; Paris Classical Concerts; The Bird of Solitude; The Beach-Plum; In War Time; Penury not Pauperism; The Christening; An Old War Horse to a Young Politician; Wentworth's Crime; To a Poet in the City; The Trail of the Sea-Serpent; The Anatomizing of William Shakespeare; The New Party; Washington as it should be; Thomas Gold Appleton; Two Literary Studies; The Hessians in the Revolution; Bourget's Essais de Psychologie Contemporaine; The Questions of Ships; The Contributor's Club; Books of the Month.

Cassell's Family Magazine. (Cassell & Co., New York.) Contents: W. Thun the Clasp; Talks with my Patients; An Unfashionable Day at the Seaside; How England strikes a Colonist; A Whale Hunt; How to take out a Patent; The Perfect Lady; The Art of Garnishing; The Gatherer, and several other interesting articles.

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Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO

By JOHN C. BUNDY.

Terms of Subscription in Advance. One Copy, one year, \$2.50

6 months, \$1.25

Single Copies 5 CENTS. SPECIES NOT TAKEN.

Remittances should be made by United States Postal Money Order, American Express Company's Money Order, Registered Letter or Draft on either New York or Chicago.

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

Advertising Rates, 20 cents per Agate line. Reading Notice, 40 cents per line.

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

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When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, May 31, 1884.

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old subscribers who through force of habit or inability, do not keep paid in advance, the credit system for the present continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN ADVANCE.

Savage's Easter Sermon and Unity.

In Unity of May 16th is the following: "THE RELIGIO-PHILOSOPHICAL JOURNAL for May 3rd publishes in full Rev. M. J. Savage's Easter sermon on 'Immortality from the Standard of the Modern World.' The sermon itself is one more clear, earnest and honest statement of the grounds of hope for a continued existence, which abides with those who have ceased to pin their faith to miracle or supernatural and infallible texts recorded in the Bible.

We really fear that our neighbors have not been diligent readers of the RELIGIO-PHILOSOPHICAL JOURNAL; but for this we cannot severely blame them, because we do not profess to furnish all the good reading in the world, and because they are busy workers. Surely we have always understood that there were believers in immortality who were not believers in the alleged spirit phenomena.

We gladly published that sermon, because it is what Unity describes it to be; and also because, beyond that, it is just, fair and courageous in its treatment of Spiritualism, which he calls "too large a factor in our modern life to be ignored."

Our Unitarian friends are believers in one God—the supreme soul of things. They speak well and wisely of the soul's consciousness of Deity; and they also speak well and wisely of the glory and beauty of Nature in this world, and of the order of the great Kosmos, the measured motion of stars and suns, as proofs of a guiding intelligence which gives added assurance to the soul's consciousness that God is. Is there anything in our comprehension of the "physical phenomena" of the universe, that makes our soul's apprehension of Deity, "petty"? When the thought of man "looks through Nature up to Nature's God," does it only get a glimpse of a "petty"

being? As Nature is comprehended through the senses—Deity is all the better apprehended by the soul.

So as immortality is intuitively apprehended by the soul, and both mental and physical phenomena are comprehended by soul and senses, the soul's apprehension of the eternal life ceases to be "petty" or dim, and becomes more clear and vital.

Unity is perplexed about "the rehabilitated Jesus," and sees trouble in his getting rid of "a body" by "another death." We don't like to have our neighbors laughed at, and we feel sure that some thousands of intelligent persons will smile pityingly at what they will think an exhibition of spiritual ignorance. There was one Paul, a preacher and writer of some repute centuries ago, whose intuitive and inspired statement about "spiritual bodies" is still quite familiar to many.

We will gratefully accept the many good things Unity has said of the inner sense of a future life—the soul's testimony of immortality. The JOURNAL has often tried to say like things. Yet, in this day, we need the proofs from the soul and through the senses also, to confirm each other and make our case strong. We do not expect to be clearly understood or appreciated to-day; and the to-morrow of clearer thought and spiritual insight may come to us here or after we have passed to the life beyond. But all the same we shall go on in our work for Spiritualism—the Philosophy of Life—as the former able editor and proprietor of the JOURNAL well called it.

Compensations.

Evils are apparent enough, generally, and they force themselves on our attention, but we do not so readily perceive the compensations which make the sum of happiness so nearly uniform in widely differing ranks of social development. We are apt to look at one prominent feature of another's condition and argue from that, and not take note of all the conditions before deciding as to the amount of happiness or misery involved. Some will envy the millionaire, because of his millions; the term represents to them ease, comfort, enjoyment of all sorts; no care or trouble, only enjoyment. Never was there a greater mistake. Most very rich men are the busiest on earth, the most worried. One of these used to get to his office at eight o'clock in the morning, drive or be driven by business, hard all day, and take his books home at night to write them up. His estate owned him, not he the estate. He had a wife but no child—his richly appointed home was only a place to sleep in. He had neither leisure nor inclination for the elegancies of life; he was only a money-making machine, only feeling pleasure when he had made a profitable bargain—he knew no other joy—and constantly oppressed by the fear that some of his large ventures might fail, and failure was ruin.

The Marquis of Anglesea, in England, has vast estates, has the culture and the leisure to fittingly enjoy them, but, a surgeon said, lecturing to his class, "I do not exaggerate in the least when I say he would gladly give up all and become a common beggar, if thereby he could get rid of his traumatic neuralgia." In the amputation of a limb, some nerve has been so disorganized that every change of temperature, of electrical condition of the air, gives him keenest agony. He has wealth and all it can produce, but cannot enjoy it. The sharp spasms of pain prevent his reading or thinking, or eating, or sleeping, or mingling in society. Looking at one item only, his wealth and culture, his position seems desirable, but he would gladly exchange it for any other, if only he could escape from pain.

"You must be very happy with such an immense income," said a friend to the London head of the house of the Rothschilds. "Happy" was the reply, "would you be happy to find under your plate at breakfast, a demand for money, with a threat of assassination if it were refused." One English nobleman, whose passion was diamonds, had his house in Paris so constructed that every visitor must be hoisted up, his safe so connected with the chains that suspended it, that on tampering with the lock, it would fall into a burglar-proof in the cellar. He could wear diamonds for buttons, but he dared not send for anything to eat. If he wanted sweets, he must (at least he thought so) go to the confectioner's and eat what was on sale, so as to avoid being poisoned. He was only the keeper of the diamonds he claimed to own; in reality they owned him. A life of bitter slavery, of dreadful fear, who would desire it?

All these things should tend to teach us to be content with such material good as we can win for ourselves, without envying those who have more; should cause us, also, to live more in the spiritual, it is from thence comes all real and permanent joy.

Going Straight to Jesus.

Late papers record the execution of two convicted murderers. One joined the Baptist church, being baptized in the jail, the other declared he was going "straight to Jesus." Formerly it was argued that the doctrine of an eternal hell was necessary to restrain the wicked, but hell is easily evaded now. Rob. murder, do what you will, only just before the rope is round your neck, "believe, and thou shalt be saved," saved from hell, rendered fit for highest heaven. This is the teaching of the church to the vile, the passionate, the cruel. When in addition to this the chances of the law's uncertainty are taken into account, is it strange that there were 2,366 murders in United States in 1883?

Salvation.

Through the length and breadth of this land and nearly all lands, rings this word—a battle-cry of the church, the aspiration of a countless host, the inspiration of myriads of sermons, the burden of innumerable prayers, floating in ceaseless songs—Salvation, the one great need, the overshadowing glory.

Salvation from what, how, when, where? These questions were are tempted to ask of one who has caught up the cry and repeats it without ever asking what it means. To be saved from hell is the highest ideal of many; and they pray and sing, attend church and lead orderly lives, but lives whose highest aspiration is selfishness, a desire to escape from physical pain, to have physical delight in the heaven they hope to win. Others, more advanced, dream of a salvation from sin, and a few declare they have found it—are sinless. But, unfortunately, some of these perfected ones are so ripe as to be decaying; perfectly holy, they say, but not honest in business; saints they claim to be, but are not saintly in temper at home. Besides as theirs is a complete salvation, and as such a belief bars even the desire to advance, salvation and annihilation would seem to be synonymous terms.

How is salvation to be accomplished? "Look to Jesus," says the evangelist. "Jesus paid it all—all the debt I owe," shouts the psychologized penitent. No work of theirs to be done; they have only to be passive, so the influence of Jesus may mold them into his spiritual image. Totally depraved, as they boast themselves to be, they rely on the imputation of the merits of another; they think that God will lie, and declare them holy when they are not.

When and where shall salvation be accomplished? Nearly all church members profess they are unclean, but believe that at death they will drop their sins with their bodies and not take them again when at the resurrection they shall resume those bodies—that which Jesus has left unfinished the grave shall complete—death being the chief savior—saving them without effort on their part.

Hence comes a paralysis of effort, a belief that the soul that sinneth shall not die, if only the belief be orthodox. It seems strange to think that a body, all festered with fruit of evil living, shall go into the grave, and at some time come from it pure and clean, unscarred, undeformed, saved by the grave, just because one has believed certain things—yet many claim to believe this.

To all those things Spiritualists oppose a stern denial. They deny the possibility of instantaneous salvation—deny that even the eternities can produce a completed salvation; sure there will always be something higher to be reached after, always something more to be learned, always some limitation to be passed. Salvation from error, sin, bad conditions, this it is the business of every man to seek for, all through his life—every day salvation, expanding with the mental power; the capacity to perceive and desire to reach higher good—the growth of this capacity never ceasing. The belief of the Spiritualist is more reasonable and practical far than that of the church, and it is a belief in the truth. He, too, can shout in favor of salvation, but it means more to him than any one else.

The London Spiritualist Alliance.

The Inaugural Meeting of the London Spiritual Alliance was held on Monday, May 5th. A large gathering of representative Spiritualists assembled, who passed the first hour of the meeting in social intercourse, interspersed with vocal and instrumental music. Shortly after 9 o'clock Mr. W. Stanton Moses, M. A., (better known, perhaps, as "M. A. (Oxon)") took the chair and delivered the Inaugural Address, from which we extract the following, which deserves to be pondered by Spiritualists here as well as in London.

It is a mere truism to say that the knowledge of truth imposes responsibility on its possessors. It is another truism that union is strength. Yet Spiritualists do not seem to have recognized these axioms, and certainly have not acted upon them. Either we are wholly misguided and mistaken, or we are the recipients of a great truth. There are people eminently qualified for the work who are submitting our facts to exhaustive scientific investigation. I have no fear of the result; the Society for Psychical Research will in the end arrive at what they will prove in their own way, and for those whom they alone can reach, what we as Spiritualists believe. There are others, not at all qualified for the investigation, who will sit in the seat of the scornful all death gives them notice to quit, and then they will be disembarassed of a life-long illusion. They must be left alone. Nor need we concern ourselves with more than spiritualistic interest in efforts that will establish once again what for us is established already.

But we ought not to forget that we are in perpetual risk of being called upon for a defense of our faith, and that there is laid upon us that responsibility. Many of us have, individually, done what we can in this direction. Individual effort is powerless before the increasing demands made upon us. Spiritualists do not seem to me to have realized the potency of associated effort, nor the responsibility they incur by the very fact of the deposit of truth which has been entrusted to them. I am well aware that there are diversities of gifts, opinions, and aims among Spiritualists. It is well that it should be so; it is impossible that it should be otherwise. But, if it were possible, I would have all those views subordinated to the advancement of the common truth, and all those gifts unselfishly devoted to its sustenance and spread. I would desire nothing better than to stand by the side of any sincere Spiritualist, whatever his special opinions may chance to be, shoulder to shoulder, in defense of our common faith.

The Alliance proposes to open a library in a convenient place, and hold monthly meetings, in which there shall be occasional discourses and discussions on subjects interesting to Spiritualists, and perhaps occasional devotional meetings.

They make fine photographs in San Francisco, especially when they have such excellent subjects as our esteemed friend, Mrs. E. L. Watson, whose sweet face stands out before us with all the completeness which the skillful photographer can impart. Many who have never seen Mrs. Watson, but have learned to esteem her through her public ministrations, will be pleased to look upon her reflection among the JOURNAL's extensive collection.

Giving.

On last Sunday, May 25, in every part of this country, all over Great Britain, and probably many of her colonies, the Sunday School children, a great multitude indeed, had for their theme "Christian Giving." It is too early to speculate on the increased contributions which may result, but this good surely was accomplished—an enormous number of children and adults have considered the question, trying, as well as they could, to ascertain why they ought to give, and what they ought to give. If some of them go a step further, and settle what they will give, the lesson will be of much practical benefit.

The JOURNAL has not hitherto paid much attention to these Sunday-school lessons. They have been generally on subjects too remote to have much interest for us of the present day. There are too many demanding tests, now, to make it necessary to refer to Thomas, as illustrating unbelief. That Paul left his cloak at Troas has not seemed worth quoting as a proof of carelessness, when we can find better ones, and those of more personal interest, in our own office. But this particular lesson has in it something practical and "Spiritualist Giving" may be proposed to all Spiritualists as a theme worthy of their most profound consideration—not because any one has commanded it, nor because any text urges it; not even because of the good it will do to others, but as a means to their own growth. A story is told of a beggar in Germany who thought himself treated discourteously, and threatened to stay away in future, leaving them no beggar to help "and what will you do then?" said he, as the climax to his complaint. He was a philosopher who had penetrated to the very heart of the matter. It is a little thing that some help has been given to a poor man or woman—it has helped the receiver only a little; but it has enlarged the nature of the giver vastly more. "It is more blessed to give than to receive." If many Spiritualists would take up this lesson and try to discover why they have so little real interest in Spiritualism, except as a party cry—why the lectures do not seem to be as highly inspired as they used to be—why new tests bring no new satisfaction, they may discover that it is because they are trying all the time to absorb, yet specially careful not to give much. Such a course dwarfs a man's nature, kills his joy, prevents his spiritual growth. Study of such a lesson might make some cold-hearted ones test for themselves what nature and human experience alike teach. Has love for the cause grown cold, give more liberally and it will revive. Do the friends from the other side give nothing new—it may be because you do not grow and are not able to receive higher teachings; the remedy is, to give, give that you may grow. Give, and "it shall be given unto you again, full measure, pressed down and running over." The life beyond is to be as this life, growth by giving. As Lizzie Doten was controlled to write:

"O, my mortal friends and brothers, We, the soul that gives most freely from its treasure into the more. Would you lose your life, you find it, And in giving love you bind it. Like an amulet of safety to your heart forevermore."

Robert Collyer—Easter—Immortality.

The warm-hearted Unitarian preacher, Robert Collyer, who has a sunny side of his soul open to Spiritualism, is well remembered by many in Chicago and in the West. In his New York pulpit he preached an Easter Sunday sermon, quite unlike the "Chilly Easter Sermons," which made the topic of a letter in the JOURNAL of May 3rd, from our Detroit correspondent, G. B. Stebbins. A gleam of warmth and soul light, such as this word of Collyer reveals, is welcome and grateful.

"Moses and Plato, Milton and Luther, the dwell not in your heart and mine alone and in the heart of the world, but in their own estate and their own home; and so dwell the humble, simple, sincere, and good, who tried to be just like us, and who are not lost as the raindrops are lost in the ocean. I speak as a man, when I say the eternal Providence, even, could afford no such waste. These are here in our life, but they are also here in your heart and mine, and in the heart of the world. They are here in the heart of the man who makes the strivings of all the generations the mere ministrants to me and mine. They lived for us, but they also live beyond us in God's eternal home; and what they see they keep. And when I get free, I shall find them, and as the anointed carrier dove once flew straight home, so shall I, if I am worthy to enter, and so will you. I will not offend the eternal love by my doubts on Easter Day. I will rest and be quiet, and let who will question and quarrel. 'Immortality speaks to its kindred in the soul,' Maltravers said. 'I will let it speak to me. It is the heart which sees heaven,' Taine says. Then, my heart shall see where my eyes fall. 'Life descends not from the soul but into the soul,' the deepest of the Germans cries, 'dismantling its servant, the body.' Death will come to me, then, to deepen life, and I shall be content."

American Spiritualist Alliance.

We have received from Nelson Cross, the President of the Alliance, a Summary of the last year's proceedings. From it we gather that the Alliance is in a healthy and prosperous condition. We select for presentation to our readers, the following particulars:

Sunday services have been continued through the year, except during the summer vacations. All the opening essays have been voluntary, the music also has been supplied by volunteers, and the attendance has steadily increased.

The Alliance has printed 10,000 copies of a tract entitled, "Can it be Done," and they are now ready for distribution. This and a tract by Prof. Kiddle now in press, comprise all the work of the Alliance in this direction. The increase of members during the past year has been: Resident Members, 30, Non-resident Members, 28. During the year two members have passed from earth to the glories of the higher life.

The Headquarters and Reading rooms for members have been established at 137 W. 35th Street, New York, where the leading Spiritualist papers and a library of standard

works on Spiritualism, provided by the generosity of Mrs. Elizabeth Mason of New York City, are kept for the use of the members. This service of Mrs. Mason is warmly appreciated by the Alliance and she has been made an honorary member. The Report shows activity in all departments.

The Salvation Army.

The members of the English Parliament have hitherto tolerated the Salvation Army. Bishops spoke in favor of it; there was "money in it," and so when complaints of fraud and worse things came thick and fast, still the system was not attacked. But the tactics of the army have been introduced into government offices, and there is an outcry. It is charged that Mr. Blackwood, the real head of the Postoffice Department, is a strong adherent of the Army, and uses his position to dragoon clerks into its ranks. He holds prayer meetings during business hours in the postoffice building, and causes employes who refuse to join the army to be publicly prayed for by name, much to their disgust, and he puts their names down on a "black list," much to their damage. While on this list the unfortunate clerks cannot be promoted. If one desires promotion, he must make a confession of faith to Mr. Blackwood, and then the way is easy. The result, of course, is, that hypocrisy and not efficient service is the reason for advancement. So Mr. Blackwood is to be summoned to defend his conduct, and show its legality, if he can. In the meanwhile, of course, the Salvation Army are uttering prayers which sound like curses for those who are thus "persecuting" this aristocratic warrior.

GENERAL NOTES.

O. P. Kellogg speaks at the Cassadaga camp grounds June 7th and 8th.

Mr. Mansfield, the independent slate writing medium, will be at Orion, Mich., meeting, June 6th and 8th.

Mrs. Lillie will attend the Cassadaga picnic, the 7th and 8th of June, and speak the remainder of the month in Brooklyn, N. Y.

Mr. Wm. Nicoll will lecture next Sunday evening at Martine's Hall, 55 S. Ada Street. Subject: "Fruits of the Spirit."

An interesting communication from Mrs. Denton appears in this week's JOURNAL, explaining the true status of the Denton-Garfield debate.

J. P. Rosenberg has remitted money to this office, but fails to give his post office address. Will apply the money to his credit when he rectifies the omission.

Mrs. Elizabeth I. Saxon, of Louisiana, whose name is a synonym for philanthropic endeavor, has been appointed State organizer for the Tennessee W. C. T. U.

We would ask special attention to the article on our first page by Dr. Wilder. Points are ably presented in it which are worthy of careful study.

The Truth Seeker's Society that has formerly met at Lester's Academy, 619 Lake St., has leased Martine's hall, 55 South Ada St., for one year, and will hold meetings there in the future.

A Connecticut Episcopal rector announced a few days ago that hereafter he "would base his salary on the power of God, and that his parish would in no wise be responsible."

We were favored with a call, last week, by Rev. N. B. Quackenbush, Pastor of the Universalist church at Benton Harbor, Mich. He is investigating Spiritualism, and expressed great satisfaction with the result thus far attained.

Stricken from the Universalist pay-roll, an old minister is now going about the city begging from Spiritualists, some of whom are illy able to provide for themselves. If this man don't seek legitimate employment and stop the mendicant business, his name will appear in print.

L. H. Warren of Albany, Wis., writes: "We have engaged Mrs. Edna Ford of Dayton, Wis., to speak to us once in two weeks during the coming summer and fall. Mrs. Ford is a very fine inspirational speaker, and is listened to with a great deal of interest by large and appreciative audiences."

Mrs. Imogene C. Fales, President of the Sociologic Society, spoke before the German Socialists on last Sunday evening. Although their ideas of the best methods of reform differ, yet she has once before this been invited to appear before them, and was received with much applause.

The funeral services over the body of Alexander Andrews, a Spiritualist of Joliet, Ill., on May 14th, were conducted by Dr. Keyner of St. Charles, Ill. This is as it should be. No better place to preach Spiritualism than by the coffin of a translated brother; no better opportunity to prove the comfort Spiritualism can bring to the mourner.

J. B., writing from Milwaukee, Wis., says: "We have been having some very instructive lectures here through the organism of Mrs. O. T. Shepard; last Sunday evening, her subject was chosen by the audience. I have been listening to different speakers for twenty years, and I must say that I have not heard her excelled."

The Carrier Dove, published at Oakland, Cal., is a worthy representative of our cause on the Pacific Coast. Among the true and good things always to be found in its columns, the following in the May number is noticeable: "The JOURNAL should be in every Spiritualist's family, and a better work could not be engaged in than extending its circulation."

Voices from the People, AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal. "Get Out of the Sunshine."

BY MRS. A. E. STANLEY.

Soul, with thy superstitious fear, Getting no light from year to year; Living no progress day by day, Closing your eyes on light and day.

For the sun has arisen on error's night, Gilding the clouds from Truth away; And we see her crowned with the light of day. Come out of the darkness and into the light—Don't cover your head, and say it is night!

In this grand age of thought and communion, Don't hug to your heart some dusty old notion; Take off the old garment, put on the new, Reach out for the good, the pure and the true. Don't sit and sing that old, old song, "Yes, I am right, and others are wrong."

Though you may be bound to one church or creed, Must my neighbor and I of the same take heed? Strange little world this would be to-day, If all were obliged to think the same way.

Far beyond that radiant morning star, The beautiful gates are left ajar; And not a whole world of souls untrue, Can hinder the glory from coming through.

Look up, O man! and behold the glad day, Or get out of the sunshine, that others may.

For the Religio-Philosophical Journal. The New Age.

BY IMOGENE C. FALES.

The New Age is not yet crystallized into form. All the elements necessary to its crystallization are being rapidly evolved. They must blend into a homogeneous whole before we can truly say that we have entered upon the New Age.

Force is now being developed, will not blend and shape themselves into the beauty of an orderly social life save through a similar process of conflict and suffering. Crystallization is dependent upon agitation. The work of life is the adjusting of external and internal relations.

Closely connected with the subject of the New Age is that of the religion of the future. It we concede the fact that the material universe had its origin in the immaterial or spiritual, beginning as a divine thought, and gradually, through successive stages of development, externalized into form, then it follows that the religion of the future has a corresponding genesis in the life or spirit of God, within the soul of man.

More Sunday-School Nonsense from the New York Independent.

In the Sunday-school column of April 10th, the Independent says: "Human wisdom does not discover God. The greatest of old philosophers have hoped in a God and have desired to believe in a future life, but have felt that their evidence was uncertain. It was only when Christ came and rose from the dead that the proof was supplied."

In Max Müller's translation of the Hindu Vedas, other than the Rig-Veda, is the following: "Who is the God to whom we shall offer our sacrifice? He through whom the sky is bright and the earth is firm. He through whom the highest heaven was established, who measures out the air. He alone who is God above all gods. . . . Come, O Great Father, along with the spirits of our fathers." Other like ancient testimony of belief in a Supreme Being and in immortality appear before Christ is given. All are all satisfied with "the proof" to-day? Of the help that Christ and the Bible may give us none need surely complain, but this folly and misstatement of the Independent, aiming to show no faith or knowledge on these questions, save what comes from those sources, is poor milk for Sunday-school babes.

This summary antedates the Bible by centuries, yet here is stated with great distinctness, the very doctrine which, in another column of the same journal, it was said the evidence was felt to be uncertain until Christ came.

Spiritual Frauds Exposed.

To the Editor of the Religio-Philosophical Journal.

I was not aware of the commotion I had aroused among a class of spirits by my exposure of the box trick of Geo. Cole, of Brooklyn, N. Y. I have received several abusive letters from various persons, but, alas! they were all from public professional mediums, which, to say the least, looks suspicious.

I have intimated that Cole was more than suspected of being a fraud, hence let any one who doubts it and wishes to try the experiment, pursue the following course: If he or she is a stranger to Brother Miller, to Cole, or to any other of the "Brooklyn" office, as much the better. Not that I would for a moment cast a suspicion on Brother Miller or that establishment; on the contrary, I do think he is the most phenomenal Spiritualist in the way of credulity that has sprung up among us. I am still fighting hard in his behalf to screen him from being implicated in this box trick.

Well, we will suppose our stranger seated beside Mr. Cole, to the right if he usually carries about his person. This paper goes through the process of magnetizing (as he calls it). You observe it is not written upon. The magnetizing, as he terms it—your holding one edge and he the other—takes about half to a full minute to complete the process. The magnetized paper is then carefully folded by him before your eyes, in the middle; folded again and again, until it is reduced in size to about one inch in width to two inches in length. Perhaps Cole breathes upon the small package, hammers it down compactly before your eyes to exclude, as he says, the air. He then takes it to the box on the mantel-shelf adjacent; hammers it together again, but with his back towards you, and immediately returns to you if he had forgotten something, and asks you to put your initials upon the small package so you can again identify it, he holding the package firmly. This looks very honest, indeed. But you should here understand the small package to which you have just signed your name, is not the same blank magnetized paper you saw manipulated before your face, but another small package of equal size. After sitting still, perhaps a minute or so, the box is brought to you by Cole and to your surprise you find the identical package duly marked with your initials, on unfolding which you find also a vapory communication on Spiritualism in general, but nothing relating to yourself individually; perhaps a communication from Napoleon, William E. Chilton, Geo. Washington, or Benjamin Franklin. If the stranger is a lady she may be surprised to be claimed as a descendant of Josephine, or Cleopatra, or Joan of Arc! Cole endeavors to fortify himself against all attempts to detect him. He enforces upon you the necessity of having the small leaf of paper magnetized between his, with no ragged edges, ever so small. A friend whom I had sent to one of his sittings, and the assurance to make a slight mark with his thumb nail. No use. The parcel was hammered on the marble mantel-shelf, was marked with initials and all that; but, strange as it would appear, on opening the box no package was found! The presumption is the argus eyes of Cole had detected the indentation made by the thumb nail, and he did not drop it in the box.

Said he never saw but one instance of the kind before, and he continued: "What was still more surprising, the sifter found it locked in his private desk at home!" My friend has since told me he has not had the like gratification. That Cole is a medium of a certain phase, I have not the least doubt—perhaps highly impressive, but he has certainly struck out a new line for himself which exposes him to great danger of detection.

I think we should not wonder that so many spiritual frauds abound amongst us. The temptation of gain is very powerful, while at the same time it shows to us the earnest and widespread desire of mankind to know something of his future condition. Scarcely a funeral takes place but the bereaved friends and relatives want to know the welfare of the departed. Amputation of natural sense, as some one expresses it, like hugging an iceberg to get warmth. And as the "Resurrection day" and "day of judgment" have been delayed over eighteen hundred years, people, in spite of church creeds and priestly anathemas, are absolutely becoming impatient, and will insist on knowing, if it is in the power of Spiritualism to gratify them, how much longer still their orthodox friends will "sleep in Jesus." Already they have taken a long snore.

DAVID BRUCE.

Geo. Cole in His Own Defense.

To the Editor of the Religio-Philosophical Journal.

In the issue of your widely circulated RELIGIO-PHILOSOPHICAL JOURNAL of April 20th, I noticed a letter signed by a "William E. Chilton" of this city, accusing me of fraudulent practices. I deem it a duty I owe to you, as editor of an influential paper, as well as a duty to myself, to give you a truthful statement of all the facts relating to this Mr. Bruce, so far as I am concerned.

Some months since, Mr. Miller brought into the room where I was engaged, an old and feeble gentleman, and introduced him to me as Mr. Bruce. This gentleman desired to sit with me for independent writing. I stated that I was not a professional medium, if, indeed, I was a medium at all, and that nothing was more uncertain than independent writing through me, and being urged at the time I declined to sit. Mr. Miller begged me stating that Mr. Bruce was a friend and desirous of witnessing the phenomenon of independent writing, and finally I consented, stating at the time if any manifestation occurred, it would take place wholly independent of me, or any one else, as I was investigating the matter myself, and that I was as ignorant as any one, as to the manner in which the phenomenon was produced. With this understanding, Mr. Bruce and I sat side by side, almost ten feet distant, from a mantelpiece, on which rested the box. There were present with Mr. Bruce and myself, Mr. Miller and Miss Williamson, the latter engaged on Mr. Miller's Circular. It was a beautiful bright afternoon, and the windows were open to admit light and air.

This phenomenon has never been produced in the dark through me, as I hold that if spirits can manifest at all, they can do so in the light as well as in darkness.

I handed Mr. Bruce a pad of paper, from which he tore a sheet; this we held together for some moments, so that the paper could absorb his magnetism, and my own. I then folded this paper, and Mr. Bruce wrote his name with a lead pencil upon the outside, to identify it. We—he or I—forgot which I do not know, to place it in the box on the mantelpiece, then resumed our seats some ten feet distant. In a few moments a spirit appeared, which I described, and Mr. Bruce recognized it from the description as his father, or his son—I forget which. After the spirit disappeared, I went to the mantel and brought the box to Mr. Bruce, who opened it and identified the paper (satisfying himself that it was the identical one which had been placed in the box) which he had torn from the pad and held) by reading his name which he had written thereon in his own handwriting. Mr. Bruce then unfolded the paper and read a message, written on both sides, I think, and he announced that it was from his father or son. I do not remember which, and that the name was written in full. I did not see the message myself, as Bruce kept possession of it.

On the same occasion Mr. Bruce desired to try again what the spirit would do, and so we went through the same performance. This time there was a different-looking spirit present, and I described it. He appeared again to recognize it, and wanted to announce the name in advance, but I requested him to allow the spirit to speak for itself. When the spirit had disappeared, I again brought the box to Mr. Bruce, who verified the paper, and read a shilly-shally message, and appeared much pleased, and said it was from Robert Bruce, King of Scotland. It was Mr. Bruce who named Scotland's hero, and not me. I considered it ridiculous, and so expressed myself, being rebuked by Mr. Miller and Miss Williamson for doing so. I did not see the message, for I cared nothing for it, and in fact, have never seen it. That message ended the sance, for such it could be called, and Mr. Bruce asked what my charges were. I told him I was not a professional medium, but merely an investigator for truth, and that I made no charges. Mr. Bruce forced, or rather urged me to take a dollar, stating that any time was worth that to him. This gentleman about five times. One sitting, if I remember rightly, was a failure, no manifestation having been made. On the other occasions he received messages in the manner described, purporting to come from different relatives, with a full name attached to each message. One in particular, which I considered remarkable, purported to have come from, or rather was written by, the first wife of Mr. Bruce, who, he stated, had passed away forty years or so previously. She wrote her full name, as usual, and I discovered it to be true.

One afternoon I called upon Mr. Bruce at his house to see him about a lady doctor who lived near by. On that occasion Mr. Bruce stated to me that the evening previous he had held a circle at his house, and that the spirit had rapped or tapped the table, giving alphabetically a confirmation of the messages he had received independently in my presence.

Now I ask you, in all fairness, if this corresponds with Mr. Bruce's statement that I procured names from newspapers. I can conscientiously and honestly make affidavit of the facts hereinbefore stated. To show you the character of this gentleman's statements, I will cite the facts that he claims a letter, which he had written to Mr. Miller, was turned over to me. The truth is I have never seen the letter, even to this period of writing, and can so prove by Mr. Miller himself. I at least claim to be a gentleman, and any letter requiring my attention would at once receive it.

Mr. Bruce writes from the letter of Mr. Bruce, that he is about the only person who ever sat with me, and though I have not been uniformly successful, yet there are many who have received spirit messages, independently, in my presence, as well as many who have not received them. I do not exaggerate. I simply make a truthful statement, which can substantiate. I have held public circles where I have manifested to a great number of persons present to witness and investigate the phenomenon of independent writing, and some surprising results have been obtained. On one of these occasions, a Dr. Comings, with whom I am not acquainted, who is an admirer of the RELIGIO-PHILOSOPHICAL JOURNAL, and who was present, obtained what was deemed at the time a very remarkable result, even for an uninitiated person. I do not know that I do not mention Dr. Comings's name, as I have not seen the gentleman since, and possibly he would not care to have his name mentioned in this connection, but for the sake of truth, I feel that he would not hesitate to furnish you with the particulars if you address me privately. His address is as follows: Isaac M. Comings, M. D., 354 9th Street, Brooklyn, N. Y.

Mr. Bruce accuses me of adroitly opening sealed letters. Let us see for a moment what truth there is in this accusation. He apparently does not wish to state that the sealed letters are placed in a box, with paper and pencil, in the presence of one or two witnesses, and if any answer is made to them, it must be by spirits (and not mortal agency), and that said answers, as a general thing, are written in the handwriting of the spirits possessed when in earthly life, with fac similes of signatures.

I am in receipt of many commendatory letters from people who are not Spiritualists, who have sent to my care sealed letters, which they claim have been satisfactorily answered, even to them, and which I can produce, if occasion requires, though some of the letters would not do to have their names made known in this connection.

I have been obliged to return many sealed letters, which have been opened and sealed up again with paste in the various post offices, and some which I have forwarded to correspondents have never reached them, and some again have reached them in a deplorable condition. Many letters I have been obliged to return, from which no spiritual manifestation whatever has arisen, and, of course, the results have been surprising.

Here permit me to state that, in no instance, have I ever tampered with, or sought to open a sealed letter, deeming the sanctity of such letters sacred and beyond the approach of any one but a consummate and contemptible scoundrel.

Now permit me to say a few words of myself individually. I am not a professional medium. My business is that of real estate, and large sums of money are constantly passing through my hands by way of rents, etc., and what time I have to spare outside of that business, I have been devoting to the investigation of the truths of Spiritualism. I have been persuaded sometimes to sit with people against my will, and I have been obliged to do so, but I have no more worthy motive, which impelled them. I have had, and do still have, many failures, the causes of which I am at a loss to understand, except upon the hypothesis that mortals have no control over spiritual phenomena.

I hold that mediumship for the return of departed spirits should not be made a business of, that trading in spirits, as it were, for profit, is a most sacred thing, and that those who do so should be condemned; yet I am told that mediums who give up their time and life to the great work of demonstrating spirit existence and return, should be sustained. So say I, but do not let it be depended upon as a commercial business.

In conclusion I would state that I lay no claim whatever to any power to cause the return and manifestations of departed spirits, and that I do not know, nor do I have any knowledge of, any power by which such manifestations can be produced.

I do not know that any manifestation of departed spirits will ever again be made in my presence; all I know is what I have seen and what others have told me. If I should be called upon to confirm the past by future manifestation of departed spirits, I have no knowledge whatever that spirits would so manifest. What more can I say? I emphatically deny any and all fraud myself, and condemn it in others, holding that those who could wantonly profane the sacred feelings of others by deception or otherwise, should be driven out of society and held up to the contempt of man.

15 Willoughby St., Brooklyn, N. Y. "He doth protest too much." There is seemingly great anxiety on the part of Mr. Cole, that he should not be considered a public medium, yet he has been often so announced in Brooklyn, without objection from him. His circles have been announced over and over again in public by Mr. C. B. Miller, and the "Cole medium" immensely glorified, without any known objection from Mr. Cole. Whatever real estate business he may do—and good authority says it is very little—it is certain he does do business as a medium during the day, as well as evenings. Clearly, notwithstanding his three-repeated denial, he is a public medium, and does display his powers for pay. There would be no criticism of this, for mediums must live, but he denies it, and, as we are advised, falsely. If we were to apply the old rule, *falsus in uno, falsus in omnibus*, we might reject his statement altogether.

Besides declaring he is not a professional medium, he says he told Mr. Bruce he doubted if he were a medium at all. Recalling some statements of his, as to strange revelations made by him of phenomena occurring in his presence (notably the materialization of a dead broker, and the ruin of one who would not heed the spirit-warning to sell Erie stock), there is no escape from the judgment that Mr. C. in stating that he doubted whether he was a medium, stated a positive falsehood. These things cast a shadow over all the rest of his statements. Next, he ignores the very point which Mr. Bruce makes, of his turning his back, and possibly changing the paper before Mr. B. marked it for identification. Careful to mention all else, this key to the whole matter he is silent about. As to the spirit who appeared and wrote, as no one but Mr. Cole, who doubts whether he is a medium, saw it, it is not strange that Mr. B. questions the reality of the appearance. Nor does he take any notice of the fact stated by Mr. B., that the paper must be smooth on the edges, so that there shall be no ready way of detecting the counterfeit. Though Mr. Cole has not seen the explanation Mr. Bruce gives of how the thing was done, he is not ignorant of it, for he has heard it from others, and should have met every point, if he could.

Mr. Cole's charge that his correspondence has been extensively tampered with by post office officials, will scarcely be credited by business men. That so obscure an individual, with at the best a relatively small correspondence, should have the experience he claims is certainly more than doubtful and only to be accepted after proof. About 150,000,000 letters were delivered and gathered up by the Chicago Post Office last year, and so far as we can learn, not a single case of tampering with letters, in the way Cole relates, occurred. An official who tampers with a letter, destroys it, he don't leave his earmarks to be traced by a detective.

A Psychological Question.

A Problem for the Metaphysicians of Harrisburg to Solve.

In the experience of every skilled physician and surgeon in the treatment of cases where mental troubles are involved, now and then certain phenomena occur which apparently baffle all human explanation.

William H. Emminger, the popular and full-souled proprietor of the United States Hotel, in this city, than whom a nobler specimen of man in the ordinary walks of life was never born into this world, received his death-blow at the base of the brain just before he was taken away by a stroke from his carriage. The blow destroyed or separated the intellectual faculties pertaining to the brain, leaving the animal or vegetable part of his life intact for the time being. This, finally, at the end of six weeks, succumbed to the inexorable, and death became complete. When the blow came, death to the intellectual or spiritual part of his existence took place. In proof of this we have, to use a familiar expression not sensible at any time up to the death of the body. If the intellectual or spiritual life was separated from the body at the time of the injury it furnishes us with a guide to the reason why he could not recognize the surroundings of his own home, nor his most intimate living friends who were permitted to see him. He had a passive knowledge of the faces of his intimates as he saw them from the window of his chamber, but his association of them with living matters and things was incoherent and incomplete as far as any intellectuality was concerned. Yet his constant talk was about his deceased friends, and in this he seemed to be coherent at all times. Natural and sensible remarks concerning the dead; that he was with them yesterday, and saw them in the same way as he saw them when he mentioned their names and incidents that he himself apparently knew were told with evident natural coherence and with pleasure to himself. James W. Boeler, of Carlisle, and John W. Hutchinson of this city, both deceased in the past year, were two of his most intimate friends in life as he was of theirs, and it was his almost every day statement of the living he had seen in the past, that he was with them both and had been the day before, or other parties not known to his visitors or his nurse, he talked of, but in no case did he make any coherent mention of any person living. At no time could he be impressed with the fact that he was in his own house and surrounded by kind and loving friends. Could this variation in the treatment of the dead and the living be a hallucination of a disturbed brain?

Such an injury as he received upon the base of the brain is necessarily always fatal. The wonder is that he was not instantly killed, as is usual in such injuries. That he was not was due to his great vital power and physical endurance, which he possessed to a remarkable degree. The question to be solved is this: Is intellectual or spiritual separation from the body take place before the animal part dies? If a man receives such an injury and a severed insensible at once and the body lives one hour, did not the intellectual or spiritual first leave the living body? Again, suppose that six weeks intervene, as in the case of Mr. Emminger, between the separation of the intellectual or spiritual and the death of the body, how shall we explain the phenomena as above detailed in this case? Are such instances faint "glimpses" of the spirit-life coming to us through channels not understood; not through faith in the unseen and unknown future, but in ocular proof stronger than holy writ? Or shall we say in the stereotyped phrases of the wiseacres, that these manifestations are the vagaries of a disordered brain?

My belief is that he died spiritually and intellectually in the six weeks before the animal part died; that since that time he has experienced little or no suffering in his body, and that his (to us) apparent association with the dead was realistic to him in his condition, and that the spirit hovered over the body to claim its own. — J. R. Hayes, M. D., in *Patriot, Harrisburg, Pa.*

Mrs. White's Visions—A Seventh Day Adventist Sees.

At Battle Creek, Michigan, is a large settlement of Seventh Day Adventists, making up some two thousand of the population in the western part of that thriving city, where there are also many Spiritualists. They have a great tabernacle, a large steam printing establishment, a college and an excellent water-cure well patronized, and they make that point a centre of their denominational efforts. Their strict temperance, industry and decent morals are worthy of all commendation. They are strongly opposed to Spiritualism, yet their affairs are largely shaped by the visions of a spiritual seer, in whom they have great faith. Mrs. G. White, wife of a late leading elder, is the person. A late *Detroit Post and Tribune* has a letter from Elder E. P. Daniels, of Grand Rapids, exposing some late misstatements of a Battle Creek correspondent and then making the statements touching Mrs. White's gifts which we copy. It looks like Spiritualism, with an addition of Adventism and supernaturalism; take away the addition and we have a case of spiritual seership where it is but partially and imperfectly understood, yet it shows how naturally souls turn toward the heavenly light. Elder Daniels writes:

"Now as for Mrs. White's visions, there is not a minister of the S. D. Adventist denomination that does not fully and unhesitatingly indorse every one of them. Not on account of any secret influence which they are said to exert, but from an inward consciousness of their divine origin, as scripturally and practically true. To obtain a knowledge of whatever she has seen in vision and given to this people, there is no reading of writings or extracts of visions of things past and of things to come, any person interested enough to do so can have it by simply applying for the same at the office of the *Review and Herald*, Battle Creek, Mich.

"There are at present four volumes of spirit of prophecy, thirty-one private testimonies and a book entitled 'The Early Writings of Mrs. E. G. White,' which works contain a complete exposition of all her visions. There are no back stairs, secret paths, or trap doors employed in our work.

"Her work is no 'needle in a bottle of hay,' but a 'light set upon a hill that cannot be hid.' There is no screen, cloak, veil or shroud, employed in her mission, nor in the work of this ministry, for we cheerfully and gladly set the life, character and labors of this woman before the public, as you would set food before a stranger, to be received or refused at his pleasure."

The Transition.

To the Editor of the Religio-Philosophical Journal. Sunday May 11th, at 11:15 A. M. I was at the home of Mr. and Mrs. E. G. White, 200 S. Ann St., when their babe passed to spirit life. I saw the transition from the mortal to the spirit life. I helped to lay the little one in his cradle from the mother's arms. Mr. Littleton had gone to call a friend. Mrs. E. sat on one side of the cradle, myself on the other. At first I saw a little ball of mist, like steam, but illuminated with a pale light, just over the child's head. Then three forms came to the cradle, moving around it and making passes over the child. I saw this ball of mist rise above the child some four or five feet, a small thread of light connecting it. At this moment I saw a venerable looking old lady come up to the cradle opposite to me, whom I described. (Mrs. Silvestron said it was Mrs. E.'s mother), and she seemed to sit down on a chair. The spirit forms still making passes over the child. I saw the little girl come from the cradle, and looked at the child, seeming to cover it in the cradle. Just then the girl whom Mrs. E. had called her husband's mother, raised her hands as if to take the spirit babe. The

girl who came to the cradle, from my description, Mrs. E. recognized as her dear child Lottie. Mr. Silvestron now came back and Mrs. E. told him my vision. He moved away a little and at that moment the babe placed in his grandmother's arms. She looked at her son, and over her head I saw these words: "I will take her to my home. You can come to her there." She arose with the babe, and left the room; the three forms also went. I then saw some Indians, who seemed to be familiar spirits, who gathered three blankets from the cradle, saying they were for the purpose. After that several Indians approached, and said they came to clean the room. All this was so clear to my sight, that I could have realized that it was not material. D. ALLEN. Fullerton, Ave., Chicago, Ill.

Kind Words from a Prominent Publisher.

To the Editor of the Religio-Philosophical Journal:

I have long observed the course of this paper, and think it level-headed—the only level-headed spiritual journal I know of. If there is any truth in Spiritualism its friends must stamp out the humbuggery and immorality that is taking advantage of it. There is no truth that we can afford to ignore or need be afraid of. Error alone is dangerous. If you believe you are right, the course the JOURNAL is taking is sensible, and if you have truth with you, you will find ways by and by to make the world see it. New York City. I. K. FUNK.

"An Attractive Paper."

The RELIGIO-PHILOSOPHICAL JOURNAL, of Chicago, the well-known Spiritualist paper, is doing such a work in exposing fraudulent mediums as no other paper has ever attempted. It invites the patronage of all honest investigators of spirit phenomena. Colonel Bundy brings ripe scholarship to the editorial columns, and makes an attractive paper to even those who cannot accept the spiritual philosophy. New Northwest, Portland, Ore., April 24th.

Notes and Extracts on Miscellaneous Subjects.

At Polo, Ill., a barber was fined \$5 and costs for having shaved a couple of men on Sunday.

Robert Griffin, of London, says the world will not be large enough to hold its population in a thousand years from now.

Gen. Booth of the Salvation Army has sent orders that every soldier at 12:30 every day shall make the sign of the letter S to show he is saved.

Henry George, who was invited by Rev. Heber Newton to lecture in his church, was refused admission by the wardens, who rescinded the invitation.

Henry Ward Beecher says that ple and civilization go hand in hand. If Mr. Beecher is correct civilization should procure a bottle of pain-killer at once.

Miss Millie Edwards, aged seventeen and weighing seven pounds, was married to Frank J. Flynn, aged twenty and weighing nine pounds, at Manchester, England.

W. T. Sutton, of Greenville, S. C., has been totally blind for a number of years, and yet freely drives about alone in a buggy and manages all his numerous affairs, which include running a saw-mill and a "gin" mill—of the cotton kind.

The New York Herald, referring to Charles "Conor's" exclamation, "My God," just before he expired, says: "It admits of argument whether this exclamation does not indicate mental surprise at some vision, rather than physical pain, as its source."

Enoch Whipple, of Ledyard, Conn., is sixty years old, was born deaf and dumb and is still deaf, though he speaks and is able to converse easily with any one when he can see the speaker's mouth. He addressed an audience of 5,000 at Mystic River two years ago.

The aesthetic Californians have been putting up a job on their Eastern affiliates. Eggs from the California ostrich farms were bought and handsomely hand-painted and sent East as Easter specimens of what the Western men can do when the gels of special Easter order.

The Chinese hold the theory that by preserving a fellow creature from drowning, the rescuer is answerable in the next world for all the sins afterward committed by the person rescued, which literally means that a wise dispensation of Providence has been frustrated.

Mr. and Mrs. Fred Douglass, who now are out of society as well as politicians devoting themselves to the development of a negro tragedian who has appeared in amateur theatricals in Washington as Macbeth, Richard III, and Ingomar, and is pronounced by colored society to be better than Booth or Barrett.

The body of Walter Beam, a soldier who died twenty years ago, was removed to the soldier's lot in the Knoxville, Iowa, cemetery last week. It was completely petrified, the features being so well preserved that the body was instantly recognized by those who had known him in life.

"La Chocollaterie" is what the Young Women's Christian Association of Boston called their recent entertainment. It resembled the "Kettledrum" in many respects, and was as part of the entertainment a "spoon drill" by about 500 young women dressed as waiters, was given, and a large sum added to the building fund.

David Langdon, of East Rockaway, L. I., is ninety years of age, and says he was never tired but once in his life, and that was in 1812, when on military duty. He was stationed at Sag Harbor, and when the forces disbanded he walked home, a distance of nine-one miles, without stopping. He has never applied for a pension.

A white squall caught a party of tourists moving across a lake in Sweden and threatened to capsize the boat. When it seemed that the boat was really come, the largest and physically strongest of the party, in a state of intense fear, said: "Let us pray." "No, no, my man," shouted the bluff boatman, "let that little man pray; you take an oar."

When "Chinese" Gordon first visited the Seychelles Islands, and saw the curious grove of palm trees there—which grow in pairs, and if one is cut down its mate also dies—he at once indited an official dispatch announcing that he had discovered the original Garden of Eden, in which trees of good and evil were still flourishing.

The Methodists stand by precedent and custom in the matter of women preaching. The conference at Philadelphia lately adopted a report declaring the proposed new departure inexpedient. This is a good word, as it leaves the door open and conveys the impression that the conference does not care to pass upon the question of right or wrong in the matter.

The Salvation Army in Bridgeport, Conn., has ruled the domestic bills of another family. The wife of Francis Nichols, a hard-working mechanic, neglected her home to attend the meetings of the original match announcing that he had discovered the condition of affairs, left home, whereupon she caused his arrest on the complaint of non-support. The case was nolle, as she testified that her husband had regularly remitted \$3 per week to her since his departure.

The Presbyterian Assembly at Saratoga has referred the disturbing question of Sunday papers to a committee. The committee would do well to study the question on its merits. Mere prejudice counts for absolutely nothing in the discussion of such a question. As there are Sunday papers without number, the committee are to consider whether it is better for the high-grade Sunday papers, exerting a good influence, to give up the field to low-grade papers, exerting a bad influence. This is a practical view of the matter.

The Vatican has just granted permission to a publishing house at Pirna to photograph and reproduce the portraits of the Popes in the very interesting "Chronologia Summarum Romanorum Pontificum." The portraits affect to come down from the earliest times, and therefore some of them are certainly traditional, if not con-temporary. But there is no doubt of their value and interest. The "Chronologia" itself only brings the series down to 1875, but Herr Schödl has wisely determined to bring his book up to date, and to add a short descriptive list.

Some men never forget their caution. For example, at a recent revival a minister said that he was the conductor of a salvation train, the accommodations were first-class; that there were no misplaced switches to fear, and that Peter was waiting to receive them at the spot; at the other end of the line a tall man in a black coat, wearing a black hat and a black coat, said: "I'm a good deal concerned in what you say, but you are a stranger, and of you can give me a back seat on any of them six seats for half price, I'll buy a ticket."

sensitive persons. It may be unwittingly done, and it may be charitable. "We are such stuff as dreams are made of," says Shakespeare; and there are many ways of stirring up our stuff to very queer dreaming.

The ghost beheld by Macbeth is in point. The king had just learned from his paid assassin, that Banquo had been put to death. He goes to supper with the vivid thought of his murdered kinsman in his mind. As he looks to the royal seat, there he beholds the simulacrum of Banquo! The nobles of Scotland are there, not one of whom can see the vision. It was produced from the brain and fancy of the guilty king.

Sometimes these spectacles are witnessed by several at a time. This may often be due to some common relation, some magnetic sympathy between them, by virtue of which an idea vivid in the mind of one can be made a visible shape, according to the law which has been indicated. The ghost of Hamlet would seem to fall within this category.

SECOND SIGHT. The faculty of second sight has often been instanced. We, most of us, have somewhat of a belief in its existence. Indeed, it is a common and general belief of human beings in the various shades of culture, except they are wholly agnostic as well as anæsthetic. "Coming events cast their shadows before," says the poet Campbell. The faculty of pre-sense, however obscured, is part of our nature, as inhabitants of the region which is beyond time. There are individuals able to read somewhat of the future of others. In the winter of 1857-8, when a monetary crisis overspread the country, I heard William Fishbough predict that it would be temporary but would be followed speedily by a civil war, in which slavery would fall; after which would ensue a great social demoralization, and finally another fearful pecuniary crash. Literature abounds with such things. Jung-Stilling tells of a woman in Strassburg who predicted the French Revolution. She saw Admiral Coligny, the Huguenot leader, who was assassinated at the Massacre of St. Bartholomew two centuries before. He was exceedingly active in it. She added that the French Republic would not last nor the regime of the Bourbons return. Indeed, it had been foreseen before our own American Revolution that the Royal Family of France would be dethroned.

THE GUARDIAN GENI. The guardians of human souls attend them on every hand. "We are compassed about with a multitude." They often avert perils which we have no conception of, and put us on our guard. Sokrates recognized him by a significant curbing, which kept him from doing a wrong or unsuitable action; never, however, prompting him to do any thing. Professor Tholuck, of the University of Halle, related an instance of such interposition in the case of his colleague, Professor De Wette. The latter was one of the most unimaginative of men. One evening he left his residence and went to pay a visit, returning at a later hour. As he came to the house, he observed his study lighted up. He had locked the door, and the key was now in his pocket. Watching carefully, he presently saw a figure come to the window and look out. It was the simulacrum of himself. Resolved to see the matter out, he engaged a room for the night in a house across the way, which commanded the window of his study. He saw his double at work apparently after his own manner and finally retire for the night.

Early the next morning, De Wette hurried home, went to his study, unlocked the door, and found every thing as he had left it the previous evening. Not yet certain of himself, he went into his sleeping apartment. Here, to his utter astonishment, he found that the wall had fallen upon the bed, crushing it to the floor. The counterfeit De Wette had saved the other. "I doubt this no more," said Tholuck.

ARTIFICIAL SUPERNATURALISM. I doubt very seriously whether it is wise or even justifiable to seek for tangible, objective revelations. The art is a kind of sorcery. The preternatural visions and other phenomena seem to be incident to peculiar temperaments or constitution of body, rather than as indicating or proceeding from an extraordinary moral or spiritual excellence. Anciently the "witch-herbs," poppy, belladonna, hemp, henbane, etc., were used to develop them; others made use of music, fasting and exciting dances to produce the enthusiastic frenzy. I doubt whether revelations procured in this way were harmless, or very reliable. The mesmeric visions, often created by reckless, immoral and ignorant individuals, must be classed in the same light. I mean every counterfeit, every mimetic act, not true in its inception.

PROPHCY AND FOREKNOWING. Let us not, however, like bats, repudiate the presence of the sunshine, and only consent to believe in midnight and twilight. While discarding hallucination and morbid hankering after superior communications, the true soul will wait patiently and be always ready to know by the normal faculty that which is beyond. The power to know is inherent, and is dormant only because of our immaturity and the absorbing attention in the matters of the material world. There are intuitive perceptions of eternal verity in all, which are rightly acknowledged to be primary revelation from the Divine. "All prophecy," says Maimonides, "makes itself known to the prophet that it is prophecy indeed, by the strength and vigor of the perception; so that his mind is freed from all scruple about it."

It is apparent that there is a faculty possessed by men that is capable of cultivation and development, till we are able to receive normally the communication of interior wisdom and to perceive, as by superhuman endowment, what is good and true, as well as appropriate for the immediate time. Some may regard it as a superior instinct; others suppose it to be a supernatural power. We need, however, both discipline and experience in this as in other faculties, for our powers all are limited. It is more than possible, besides, to mistake vagaries of the mind and hallucinations for monitions and promptings from the eternal region.

As we get older we take on new relations with the universe. The germs of faculties, doubtless, exist in us, the presence of which, perhaps, has been hardly expected. They are certain, however, to be developed sometime. Perhaps much that we have intuited is abnormal and precocious, but it is not altogether supernatural, as the word is understood. There is after all an instinct, a kind of fortune-telling faculty, the outcrop or rudiment of a function yet to be more fully evolved. "Where there is Nature," says Aristotle, "there is also divine mind." Nature is not energy, but power—a capacity to evolve. It exists because of Divinity, and it will never cease till it has evolved that which is divine. There are and there will be, intrusion into this world's history from the realms beyond; and there will be eventually, if there has not been already, a sensibility to occult forces developed, which will enable the try to be de-velo- ped, which to understand the whole matter.

THE BETTER WAY. Nevertheless, I think that there is a more excellent way to the better knowledge. It is the perfect disciplining of the entire nature. There is a certain wholesome condition of the mind and affections, which produces, as by its own outbirth, those sentiments of reverence and justice, those deep principles of unselfish regard for the well-being of others, which render the individual in every fibre of the being, pure, good and true. It is thus that we come to the knowledge of our own selfhood—not as an egoism, but as oneness with the divine being.

If we are so constituted as to be susceptible to peculiar states of spiritual exaltation, there are normal conditions for entering them. The intuitive faculty, as has been already declared, is the highest of our powers. In its perfect development it is the instinct peculiar to each of us, matured into an unerring consciousness of right and wrong, and an equally vivid conception of the source and sequence of events. We may possess all these by the proper discipline and cultivation of ourselves. Justice in our acts and wisdom in our lives are, therefore, of the greatest importance. These will in due time bring us to that higher perception and insight which appear like a child's simplicity to those possessing them, but as an almost miraculous attainment to others.

Assertions and half-truths, emotion and mad excitement, are not sufficient. The law of the good is the leader to the True and Right. These possessions of the mind are permanent. Old age will impair physical endowments; wealth will be destroyed by accident or misfortune; but the Golden Knowledge is the possession of that which is known, and therefore indestructible. Perhaps, we may not be quite certain whether the interior monitor is our own spirit quickened into infinite acuteness of perception, or the Infinite Wisdom acting through and upon us; nor need we be careful to inquire, for the two are one.

"Blessed are the pure in heart, for they shall see God." They dwell in eternity, and live a life not amenable to the conditions of time and space; therefore, they are capable of beholding Eternal Realities, and coming into communication with Absolute Beauty, Goodness and Truth—in other words, with God Himself.

asked for the granting of favors, because he knew what things we had need of before we asked him. He represented this spiritual Father as being perfect in every spiritual attribute. In love, in truth, in purity, in holiness, in justice, in fidelity, in mercy and in loving kindness, he is the absolute fountain, from which the spirit of all these is proceeding. And he taught, as a fundamental principle, that all are required to love this spiritual Father supremely; and to give evidence of such love, by loving his fellow beings as he loves himself; and that one could know his own status in respect to this spiritual Father, by knowing his status toward, or in respect to, any fellow being. He taught that completeness of human life and character could be attained only by becoming perfect in each and all of our relations to our fellow men. In short, that the status of spirit existing in us in respect to those about us, became a revelation of our status in respect to God; that those who entertained feelings of unkindness, of ill-will, or of contempt toward any fellow being, were living in a state of inharmony and irreconciliation with the heavenly Father; that one who entertained lustful feelings and desires toward any one was, in heart, guilty before God of the crime implied in such desires, that one who cherished feelings of anger, malice and unforgiveness toward any, need not pray to be forgiven of the heavenly Father. Said he, if, when you bring your gift before the altar, you there remember that there is aught in your mind against any brother, leave your gift unoffered, and go your way; first become reconciled to your brother, and then make your offerings unto God. Your spiritual status must be, always and everywhere, one of supreme love of God, and equal love of neighbor; and you must love God supremely before you can your neighbor as yourself; therefore, when you find in yourself any purpose or motive which would induce in your actions not in harmony with this supreme universal love, be assured that you are in a state of antagonism, not only to God and his government, to your fellow beings and their well being, but to your own divine destiny, and you are walking in that broad road which leads to spiritual death.

His entire system of truths is based upon the hypothesis, that the supreme good of the individual can be attained only by such a state of the affections, purposes and actions, as will cause the individual to seek with all his mind and might, the highest good of all—his friends and foes. And his instructions as to the way in which this is to be accomplished are summed up in the two commandments, first, Love God supremely; and second, Love your neighbor as you love yourself. And he taught what it is that constitutes supreme love of God; and that is, supreme love of the Divine Attributes, as the attributes of truthfulness, of purity, of holiness, of justice, of fidelity, of mercy and of loving kindness. He taught that this love of the Divine Attributes must be so absolute, that you will permit nothing to come between your soul and its loyalty to the supreme government of the universe. Your spiritual status in this respect must be such as will cause you to say to all tempting influences, Get thee behind me, Adversary! Said he, if thy right hand offend thee, cut it off. If thy right eye, pluck it out. If thy earthly life demand exemption, yield it up. The way to the Father in the heaven is a straight and narrow one; but, to the loyal heart walking therein, it is of infinite and eternal value. It makes the subject an inheritor of all things, in the earth and in the heaven. It brings him to Christ; that is, to that spiritual status in which the Divine of the universe becomes an abiding conscious presence therein, and which, as the spirit of truth, will abide forever, leading the individual spirit into all truth. Said Jesus, speaking from the Christ status, Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; and ye shall find rest unto your souls; for my yoke is easy and my burden light.

Now, whoever desires to know whether this is so or not, must, for himself, make the experiment. And no one can authoritatively deny this doctrine, who has not made the experiment and found its falsehood in its failure. The first step to be taken by one desirous to know whether this Christy system is true or false, is that of self-renunciation; by which is meant, a resolution of the heart, that self-indulgence, self-gratification, self-enjoyment, self-advantage and self-gain, shall be held in subjection to the requirements of truth, of purity, of holiness, of justice, of fidelity, of goodness, of mercy, of loving kindness; until one comes to that spiritual state in which he can love his enemies, can do good to them that hate him, can pray for those

who despitely use him and persecute him, and thus, in spirit, become the child of his Father in heaven. The Christy system of truth teaches that all men can find the heavenly Father, when they invest their all in the effort to become perfect as he is perfect; that is, perfect in the spirit of the moral virtues; and that no one can find him in any other way. It teaches that the way is open to all, and that whoever will may come to the Christ status, and become filled with all the fullness of God, and be crowned with honor, and glory, and immortality, and eternal life.

The Christy system makes faith and obedience essential to all who would seek and find the spiritual treasure, that pearl of inestimable value, in the perfect destiny to which every soul may attain. By faith is meant a conviction that there is such a destiny possible to every soul; and that there are means by which all may attain thereto. This faith also embraces the means by which such attainment becomes possible, which means, according to the Christy system, consist in becoming perfect in the moral virtues; which implies faithfulness in all our relations to mankind, socially, intellectually, morally and religiously. By obedience is meant, a dedication of oneself to the service of humanity in every known way possible, by means of which our influence, our property, our strength, our talents, our all, are held by us as stewards in the mansions of our heavenly Father, to be so applied by us, that we may be able to render an account for all these talents intrusted to our keeping; knowing that we shall be blessed according to the fidelity with which these talents have been exercised.

The Christ of God is the divine presence in one who, through perfect obedience of divine law in all things, has attained, in life, in purpose and act, to oneness of spirit with the divine of the universe; and has, through the baptism of the holy spirit, become filled with all the fullness of God, and who in spirit dwells in the Father and the Father dwells in him. He only who has attained this status, has come to Christ—has put on Christ—has his life hid in Christ, and thus has become the Christ of God. This only is the Christ that saves from sin, and, hence, from the consequences of sin.

But this is not the Christ of the theologians; the one they teach mankind to look unto, and to expect in the coming future. He is not the Christ the Jews were looking for, who was to come from the loins of David, and was to sit upon his throne at Jerusalem. He is not the Christ, even, that the disciples supposed him to be, and that the theologians of the church have been preaching about for the last eighteen hundred years. He is not the Christ which appears in the theological dogmas of the Chinese—the Hindus—the Persians—the Egyptians—nor other peoples, about which so much is written by the unbelieving philosophers and students, who have been investigating, and doubting, and denying, and striving to annihilate the hope that there is or may be, a saving Christ for humanity, yet to be revealed. The Divine Christ never appears as an individual. It only appears in the individual, who through faith and obedience, has become spiritually cleansed and purified, thus presenting the spiritual body as a temple for the indwelling presence of the Divine Father, who comes therein consciously as Christ, reconciling the world unto himself.

The theologian has been teaching, and is still teaching, of some individual being, who either has already come or is hereafter to come, and become Christ for the world. He talks of a Christ that has died and has arisen again from the dead, and has withdrawn from the world to come again in the end of the world; but such is not the Christ of which Jesus spake; that Christ was never to die, but rather was to give life, that the dead should live, and the living should not taste of death. The Christ of which he spake, gave of his flesh and blood to be eaten and to be drunk, to the end that it should become an essential part of the individual selfhood in whom the Christ was to become its eternal life; meaning the Christ which redeems and saves me, must become a living, essential part of me, in the same sense that the food I eat must become, through a vitalizing process, transmuted into an essential portion of that selfhood of which it becomes a part before it can nourish, build me up, and sustain life in me. The Christ can save only those who come to Christ—who put on Christ—whose individual life becomes hid in Christ.

There is a religious intuition present in all minds sufficiently advanced in spiritual growth, which leads to the hope, and perhaps the expectation, of something better in the future; that which is expressed in the song: "There is a good time coming." This hope "springs eternal in the human breast," and lies at the basis of all forms of religious faith. It has its source in that ultimate status which is possible to every human spirit, and, hence, the gravitation of the spirit is in that direction. The idea of sacrifice on the part of the individual, to that power which is to bring in that better future, always accompanies such hope, and becomes an item in the faith of the hopeful. Jesus, unlike all other teachers, specified how that better future was to be secured, and by what sacrifices on the part of the individual. This remains to be fully illustrated by a comparison of his system with other systems, and with universal human experience.

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CHEMICAL TEST. "COLLEGE OF PHYSICIANS AND SURGEONS," Chicago, May 3, 1884. C. B. GIBSON, Analytical and Consulting Chemist. Gentlemen:—In Baking Powders advertised as absolutely pure, I have found, on analysis, Ammonia. Considering the source of Ammonia, namely, that of effete and decomposing organic matter, and that it is not entirely eliminated in the oven, as has been conclusively proven in practice as well as by science, I should not think of using a powder containing it in my own family, nor of recommending it for general use, but would prefer a Baking Powder made of wholesome materials, such as I have found Dr. Price's Cream Baking Powder to be. Very respectfully, C. B. GIBSON, Analytical Chemist.

HEALTH TEST. Office of G. A. MARINER, Analytical and Consulting Chemist. Chicago, May 3, 1884. I have examined Baking Powders in common use, advertised as Absolutely Pure, and found Ammonia. The use of such is prohibited in my family, as Ammonia is retained in the food, and is unalterable to digestion, and is discharged from the system as useless matter. Dr. Price's Cream Baking Powder has been used in my family exclusively for many years. G. A. MARINER.



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