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

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Readers of the JOURNAL are especially requested to some 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 "out 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 sccounts 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 Harmonial Association of New York, by Alexander Wilder, M. D.

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 ascendency 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 perman-ent 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 curtailed 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."

HONEST SKEPTICEM.

The faculty of knowing is inherent in every soul. It impels us to seek with more or less eagerness to assertain what is true in or less eagerness to ascertain what is true in regard to every matter which we may regard as of transcendent-importance. Hunh of the skepticism that exists had its origin in the desire of a more assured exteinty. Such doubt, however, is a wantely reckleanness tearing down the astions and opinions which others fought charles, and moved by no higher impulse than a phesion for confusion and destruction. To be sure it may have often

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 icint utterance of a consensus of or even the joint utterance of a consensus of learned 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 orscientific 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 use the term science when discussing about use the term science when discussing about the genuine knowing. Indeed, it has become to a great degree restricted in the signification attached to it, and so does not, as often used, quite mean actual knowledge. A certain self-constituted 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 therefor Tanner fasted forty days in Clarendon Doctor Tanner fasted forty days in Clarendon Hall, it was at first asserted that he could not survive the ordeal, but would break down; then 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 coterie, "had nothing to do with it, and had 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; with 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 differencing 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 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 ont, 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 that we possess faculties and sentiments that are, in no proper understanding, qualities of corporeal sense. We compare facts, trace their relations, consider their source and the results to which they tend. We are quick to regard what is our own or is due to us, and to resent encroachment. We are influenced

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 the consciousness of immortality adheres to the school of the consciousness of immortality adheres to the school of the consciousness of immortality adheres to the school of the consciousness of immortality adheres to the school of the consciousness of immortality adheres to the school of the scho 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 phresplacing a phart nological 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 comparaacquisitive, 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 of 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 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

cles, as discoveries recently made by some one of the favored caste. Ido not think, how-ever, that Dr. McCoeh 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 advance in our views of real knowledge. The mere perceiva and objects 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 with-

out 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 nowhence

and going nowhither, 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 im-planted 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 en-deavors 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 origin. lect, mind or spirit. It is the organ and me-dium 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 ob-

jects and their various phenomenal phases. We have treated of all these pretty fully. except the first. All the other lower faculties exist with 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 agod; it resides at the summit of our body, and elevates us from the carth, for our proper place in the from the earth to our proper place in the

celestial region.

The case is different with those who seek no such excellence. "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 no effort to improve such a nature. For one, however, who is sedulously employed in the ana true wisaoi and is chiefly engaged in this one pursuit, it do not see or hear our own thoughts except 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, like-wise 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 Cavur, 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, aye, 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 Pharoah, who demands a religion, or even a social structure, without this one condition of supernatural agency, will need task masters 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 prebity, 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 would be wanting under the feet. Goodness must be present, or the very truth would be belied. I do not doubt that forces, 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 seances 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 pitful 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." much alike, with a puerile style, and abound 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 cortain soins are of light weight. ored 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 heard 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 above and beyond is blank, a desert more solitary than an icy continent. Every analogy goes to show the existence of innumera-ble beings, higher and nobler than ourselves. And as no department of life is isolated, those beings are more or less intermingled with our daily life. It is no conclusive arguitations of our bodies, as the facts now stand. The attempt has been made to materialize this matter, by calling it unconscious cere-bration, as though an outre 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 spartment 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 Gortchakof. 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 Pharach 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 counterfeiters 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 mediced by wash impression, upon the minds. And thoughts of Continues on Matte. perfect form and shape like a living individ-

#### Remarkable Paychic Phenemena 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 perand much of the obscurity which how 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 charlatanry with which such a large proportion of the alleged psychical phenome-na is encircled, will be largely surmounted; and the rigid test of analytic scientific scrutiny, with concomitant definite formulation as a resultant, will be successfully applied thereto. 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 oft 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 charlatanry, 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 na-

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. "Tis 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 off 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 continuous evidence. Because it is true that sometimes genuine psychics simulate the various ways in which handes 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 festations are naught but trickery and fraud throughout. Most of the "materializing mesometimes genuine psychics simulate phenomena or indulge in fraud, by abuse of this truth, many parties not real mediums at all, slip of paper the name of a deceased friend, 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. Eddys. 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, independ-

ent 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 scance 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 Bogardis. Nearly an hour and a haif was occupied with the clairvoyance portion of the séance, and haif an hour only to the slate writing; the besslot lasting from 8 to 10 P. M. The antecedents and the general surroundings of the two psychics are not such as to inspire ms with perfect confidence; in fact they are such as to warrant the rejection of the phenoments as spurious, unless the most positive evidence of their gentiments by presented, long sitting devoted to tests of clairvoyance

been known to personate spirits on various occasions at bogus materializing séances in San Francisco. Her husband I know, from 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 generated and now live spect. These 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, gardus 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, Souther, 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 agant of the frauds assist. "capper" or paid agent of the frauds, assist-ing in victimizing the unwary visitants of their scances; 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 dis-reputable "materializers," intimately associ-ated with an element recking 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 clairyoyance 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 as-sociates, 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 phe-nomena 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 sent, very close to the psychics, and if what was done was fraudulent then 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 was practically impossible. Each person in the audience, thirty-five or forty, wrote on a uestion addressed folded it up. Mrs. Reid collected them in a low-crowned felt hat, and deposited the hat on the front edge of the table, where it remained during the scance. 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 would 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 the 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 thirtyfive 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 head. Whence 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 as inexplicable how Mrs. Reid could read their contents, as Miss B. She 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

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 where he had saw the friend andresses, 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 an-

absolutely compelled to accept the clairvoy-ance as genuine, beyond all reasonable doubt.

particularly as regards Mrs. Reid. I have swer to his ballet was evidently a makeshift, been credibly informed that Mrs. Reid has an evasion, to avoid acknowledgement 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 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 the said she cost nothing more she could only 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 frandulent 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 those 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 close possible. tution 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 genuine ness, in case of failure the same slate would when held by another sitter, be filled with writing. Sitter No. 1 holds the slate, it re-mains 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 ime. 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 Bo gardus. Several of the communications writ ten 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" Fraudu-lent 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. have conscientiously presented my experi-ence 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 scance with Mrs. Francis, to the genuineness of whose mediumship or psychicism I have before testified in the Jour-NAL, he saw in full daylight the pencil light itself on the slate and write the commuication, 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 is. 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 indi-vidual 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 fleur, persumably that with which the hands of the medium were dusted.

Dr. Willits says the American Bible Society is turning out seven complete Bibles a min-

Hersford's Acid Phosphate. MAKES A COOLING DRINK. Into half a tumbler of ice water put a tea-spoonful of Acid Phosphate; add sugar to the

For the Religio-Philosophical Journal. 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, cen-tral 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 the-ology 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 autocratic ideas of his office, a righteous ruler of the elect as God's vicegerent 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 couplets 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 a hushed silence. No roguish glance or merry flash from any bright eyes of boy or girl; no whittling 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 cheery hum sprang up with new life, the joy of childhood and youth flashed out again like sunshine breaking through a cold gray

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

By the road side stood the old brown school 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 to-gether 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 timbs 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, absorb ing "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, openeyed and happy, not knowing why they were drawn and held there.

#### "Beauty 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 ingland was in advance in education. Plainly enough we can see the imperfectness of the old ways; but our drill and mechanical routine, our external memorizing and puppet-show 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 gale," and the deacon only spoke what many thought Woman was the helpmeet, man the head of the household, the ruler ever 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 "gale" should know, stands the Smith College for women in Northampton, endowed with a half million deliars by a woman of his own town. Certainly we have reached better ideas.

[To be continued.]

#### The Deuton-Garfield Debate.

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 state-

It is a little significant that in no instance, so far as I am aware, has the proposition dis-cussed 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 these 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 dis-regards 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 start-led 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. tion. We may, then, no doubt, safely conclude house, guiltless of paint within or without; that, in the twenty speeches made by Mr. in the little entry at one corner hung hats Denton in that discussion, he supported the and bonnets and shawls, and the water pail proposition with, at least, his usual ability; with its tin cup stood on the floor. How "dry" 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 in-tended 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 decimating the pews," and men begin to read in the thought of the age, as stamped on the forehead of civ-ilization, "a new name written,"—"Rightof the age, as stamped on the foreneed of civilization, "a new name written,"—"Right-eousness!"—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

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. But Mr. Denton was a man of convictions, and a man who was true to his convictions. He wanted no victory at the expense of that which he helicyed to be true. He would have regarded such victory as the most signal defeat; and, sought for the sake of a personal triumph, a deleast 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, When the great teacher of all glorious things, Passes in hourly light before thy door? Cease, cease to think and be content to be; Swing safe at anchor in fair nature's bay; Reason no more, but o'er thy quiet soul Let God's sweet teachings ripple their soft way

Call not such hours an idle waste of time; Land that lies fallow gains a quiet power; It treasures, from the brooding of God's wings, Strength to unfold the future tree and flower; And when the summer's glorious show is past, Its miracles no longer charm thy sight, The treasured riches of those thoughtful hours Shall make thy wintry musings warm and bright Harriet Beecher Stone.

#### INFLUENCE OF FOOD UPON THE MIND.

It is of the highest importance to clear thinking and correct feeling, that, while the frame be well nourished, the brain is not clogged with excessive material, or heavy, noxious ingredients. Otherwise, how can it distinguish truth? We see as "through a glass, darkly," if the brain be overloaded or stimulated. It is difficult for the spirit to rise into the region of pure perception under such condition. We do not expect to find a teacher of morals in a gourmand or sensualist. Nor can we hope to meet a broad, warmnatured, magnetic man or woman, one who has a comprehension of struggles, temptation and suffering, in one depleted or starved. In relation to food as in every thing else, the true law must be to observe a wise modera-

true law must be to observe a wise modera-tion. That a gross diet will obscure all gen-uine inspiration, needs no proof.

The best kind of food is that which most perfectly supplies the natural waste of tis-sues, which is properly cooked and then eaten with cheerful social surroundings. Then the indwelling soul uses its wonderful alchemy in extracting whatever it needs for recuperation, and rejects the remainder. And, as there is science to be exercised in the sclection of the food, so is there science in its preparation. Ignorance or carelessness on the part of the housekeeper, may convert the best material into a dyspepsia-producing dietary. CONDIMENTS AND STIMULANTS.

That these are used to excess the nervous American temperament testifies. Spices, lard, rich gravies, pies and cake, have their effects upon the disposition and health, as well as upon the action of the spirit. Rural people who are cursed with neither an excess of poverty nor riches, ought to be best nourished of any class in the world. In many places in Europe they are splendid specimens of physical vigor, spite of many filthy habits, such as want of ventilation and cleanliness in their homes and persons. They do not indulge in meat, a kind of food which is generally roted at for heyond its value. The caerally rated at far beyond its value. The cereals and some kinds of vegetables contain more nutriment in proportion to their weight but they contain less stimulus. Dr. Felix Oswald says: "The strongest men of the three manliest races of the present world are non-carnivorous; the Turanean mountaineers of Daghestan and Lesghia, the Mandingo tribes of Senegambia, and the Schleswig-Holstein Bauern, who furnish the heaviest cuirassiers for the Prussian army, and the ablest seamen for the Prussian navy."

It is probably the case, though as we are ome of the best authorities, that meat, because it is food in a higher statefarther removed from the mineral kingdom, contains elements best suited to afford nourishment to the human brain. But taking that for granted, it should be used sparingly and with discrimination.

For how are we able to tell the condition of animals, when they are made into food? Those shipped into cities in cattle-cars, are often in a disgusting, even poisonous condition. Stall-fed, they are almost as bad. A little reflection will show us that all flesh must be laden, more or less, with effete, worn out matter, just on the point of decomposi-tion. How much irritability, excitement, sensuality, rage, madness, murder, has resulted from flesh-eating of animals that were killed when inflamed with fright or anger, can never be estimated.

#### 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

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

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. It would not take a genius to eclipse Mr. Roe's stories, though nothing could be purer in morals than every thing which comes from his pen.

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. She had excellent success from the beginning, and afterwards learned "all the niceties of grafting, from an orange tree down to an apple." She found the business both pleasant and profitable, and one which women could work at as well as men.

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, a bright and useful

#### WOMEN AS AGRICULTURISTS.

From New York papers we glean the fol-lowing facts, showing there is room for wo-men on the broad acres of the West:

"Along the line of the Northern Pacific and Manitoba railroads in Minnesota and Dakota, it has been the fashion several years for the daughters of farmers, and in some cases for the young ladies of the towns and villages, to locate government land under the pre-emption and timber-culture acts, and most of them have been successful. Others who have had money have purchased farms from the railroad company and cultivated them. One of the finest farms in Barnes county is owned and operated by a woman, who derives from it an income of several thousand dollars each year. She spends her winters in the East, leaving her farm meanwhile in the charge of a foreman, and each spring goes to Dakota to superintend the planting and harvesting herself. A correspondent of the Inter-Ocean, who has recently returned from that country,

found in Grand Forks county, four young la dies 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. Two young ladies of Fargo have "tree claims," which they are cultivating by contract, and they are very proud of their independent business.

"An instance known to be true, is that of a young widow who came to Lisbon, took a pre-emption claim to 160 acres, proved up and got a title to her land, then took another claim under the Homestead Law of 160 more,

on which she is now living.

"In Lisbon there are not a few servant girls who have taken up claims and intend to cultivate them by contract. Probably any one of them could realize from \$500 to \$750 each for their land. One young lady, who is clerking in one of the stores in town, is the possessor of a number of town lots in addition to several quarter sections of land. The land is worth probably \$25 an acre, but she came into possession of it by taking advantage of the pre-emption, homestead and tree-claim laws. Her town lots were bought when prices were low, from the proceeds of her callery and have now advanced to nearly ten salary, and have now advanced to nearly ten times the price she paid for them.

"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."

#### Continued from Second Page.

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. Had he been seeking the applause of the multitude, regardless of fruth he would have advanted gardless of truth, he would have advocated the popular theory of man's origin, and would have entered fields of labor where talents are

more sure of recognition. What Mr. Garfield needed was an acquaintance with the facts of science and their relation to the questions involved in the proposition discussed. And no "mastery of authori-ties" or "copious quotations" could atone for the lack of this. Had he been able by the weight of evidence, not of opinions; by legiti-mate deductions from known facts, not from antiquated theories, to convict Mr. Denton of advocating false claims in regard to science and the bible, there is no man living who would have been more ready than he to "confess himself beaten," to abandon the position he had endeavored to maintain, to shake hands with Mr. Garfield, and from that hour forth to combat the theory of the natural origin of organic existences as one more of the mistakes of ignorance. The very fact, therefore, that he did not renounce the theory then and there, but that from that time to his death, he continued to maintain it with ever-increasing confidence, and ever-strengthening arguments, as new discoveries in science have ranged themselves in opposition to the theory of miracle and in favor of that of the natural origin and progressive development of living forms, is sufficient evidence to all who knew him well, that he neither confessed himself beaten, nor considered Mr. Garfield's arguments worthy the consideration of scientific

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 macmons creamon and sui their ignorance of science, and of the facts upon which the proposition was based, the good people of Chagrin Falls did, indeed, believe that, for all time to come, the question had been duly settled by that debate in their little village; and that, therefore, "the tide of unbelief was stayed" there, what an ar-gument to parade twenty-two years afterward, amidst the flood of light which has been, and still is being, shed upon that sub-ject. Talk about the tide of unbelief having been stayed in Chagrin Falls, while all Christendom trembles to her very center as she confesses that the skepticism of science is

sweeping the circumference of the globe! 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. The straits to which a cause is driven must be desperate, indeed, when its advocates can thus degrade it for the sake of a doubtful momentary triumph. Does any one believe that the advocates of a really triumphant, or of a growing, vigorous cause would resort to such methods? And yet, regardless of the known facts bearing upon this question of the origin of man, and in contempt of the facts of that discussion, which it was found necessary to conceal lest their peculiar significance should be too clearly understood, the Christian press, from Boston to San Francisco, parades the Conwell-Wentworth statement as the record of a Christian triumph over infidelity, apparently forgetting that if the statement were true it would be but the record of another triumph of the ignorance and barbarism of past ages over the intelligence of a later time and an age of greatly enlarged opportu-

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. Possibly we need no better indication of this than is furnished us by his subsequent life and associations, and, perhaps, by his attendance on Mr. Denton's lectures given in Washington, in the winter previous to his election to the presidency. Even without such indications it would be difficult to believe that his opinions did not become greatly modified, if not wholly revolutionized in the lapse of years, by a better acquaintance with the sciences which, as those gentlemen have shown, he had at that time so hastily scanned. Once having learned that the record in Genesis and the record in geology are forever irreconcilable, it is not strange that in Dec., 1879, he patiently listened to arguments in Washington, which in Dec., 1858, just twenty-one years before, in Chagrin Falls, he was only anxious to refute. In view of the circumstances, and without definite assurances to the contrary, this conclusion is simply reasonable, and at the same time does honor to

the more mature intellect of his riper years. 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. KLIZABETH M. F. DENTON. Wellesley, Mass., April 25th, 1884.

Professor Merriman says that in 10,000 years the ocean will roll 200 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-PHILO-Sophical Journal.]

NINETEENTH CENTURY MIRACLES, OR SPIR-ITS and their work in every country in the world.
A complete Historical Compendium of the great movement known as "Modern Spiritualism." By Emma Hardinge-Britten, author of History of American Spiritualism, etc. 560 pages. Published by William Britten. Price \$2.50. Postage 25 cents.

The English edition of this work is before us, and an American edition is now also ready. Its ampel pages aim to fill the promise of its title, and it is plain that the author has wrought diligently to that end. Under the headings of Spiritualism in Germany, France, Great Britain, Australia, New Zealand, Polynesian and West Indian Islands, South America, Martine at a Pearl Indian Hindonston, China Hol Mexico, etc., East Indies, Hindoostan, China, Holland, Dutch Indies, Russia, Scaudinavian countries, Switzerland, Italy, Spain, Austria, Belgium, Turkey and America, she treats of mesmerism, ecstatics, and America, she treats of mesmerism, ecatatics, healing, writing, drawing, speaking and music by spirits, hauntings, use of unknown tongues, materializations and kindred topics, bringing the "testimony of illustrious persons" to fortify her own statements, and thus giving a world-wide view of the great subject.

Her feeling of the worth and dignity of the subject is seen in the correctness and enthusiasm of its

ject is seen in the earnestness and enthusiasm of its treatment, and her ability and experience are equally 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. This is not because the author is blind and religion. This is not because the author is blind or indifferent to these, but because she holds these facts as indispensable to the life and growth of the movement. Its philosophical and religious aspects, and the vital changes they are working in the thought and opinion of the world, are, however, often aliuded to, and ably treated by the author, and in quotations from competent writers. In coming years, when the hour is ripe for such a work, a comprehensive history of the scientific aspects of Spiritualism, and of the fuller development of its philosophic and religious ideas, and its rational psycholocophic and religious ideas, and its rational psychology—which the waiting world greatly needs—will doubless be written, and in this and kindred volumes the future historian will find rich materials. Some extracts from its brief introductory chapter will most fairly give the scope and inspiring aim of Mrs. Brit-

"The inspiring intelligences who prompt the production of this volume mark out the path of verbal simplicity as best...and charge the author to leave to posterity only a brief compendious record of the footprints made by the invisible world of being in this the nineteenth century, and our chief aim must be to reduce to the plainest possible mode of expression to reduce to the plainest possible mode of expression the tale we have to tell... Any student of ordinary powers of observation will soon discover that the modern "outpouring of the spirit" has been just as full in other lands as in America, but nowhere else has the same freedom of speech been allowed to testify to the facts of spirit communion... The author has been urgently entreated by such dwellers of the life beyond as can best make their wishes understood—to supplement the History of American Spiritualism (a former work) by one which shall include compendious sketches of the movement all over the earth, as well as continue the American over the earth, as well as continue the American

record from its first twenty years to the present date.
"How far disembodied spirits are the authors of these startling phenomena, how much of the reported marvels are due to the spirit within man himself, or owe their coloring to exaggerating narrators, and the easy credulity of observers, are questions agitating thoughtful minds everywhere, both within and without the rocks of Spiritualism. and without the ranks of Spiritualism... The question of how to discern the true from the false is of the most vital importance, especially to a writer whose sole aim is to present a worthy record of a sublime truth, yet to free it from all misrepresentations which would make such record valueless."

The book is commended "to God and the angels, whose work it is, and under whose guidance the author reverently attempts the record."

Of course, in such a world-wide range of facts and parages, parted accuracy and uncertaint independent.

persons, perfect accuracy and unerring judgment cannot be expected, and the reader may sometimes differ from the statements and conclusions of the historian, who well and reasonably says:

"We may often err in the conclusions we attempt to draw, and utterly fail to do justice to the stu-pendous theme we treat of, but we will never will-fully aid in deluding a generation seeking to find in Spiritualism the path to heaven that no merely speculative faith can point out."

The variety of phenomena, and the interesting sketches of leading Spiritualists, and their personal experiences in all lands and nations, give especial interest and value to this volume. It has a score or more of fine portraits of European and American

men and women. Of our own work the author speaks with most appreciative kindness, copies our Platform almost entire, and says, in a page of comment:

"It has been abundantly shown that the RELIGIO-PHILOSOPHICAL JOURNAL has ever been the champion of true reforms. Its special aim has ever been to draw the impassable line of demarcation between liberty and license, mcral law and immoral lawlessness, true love and licentiousness. . . Its columns have redeemed Spiritualism from the foes in its own household, and furnished the author, on countless occasions, with a sword which has slain the very arguments that would otherwise have slain Spiritualism. Another specialty has been the editor's fearless exposure of frauds...and the resolute protection which he has extended, not only to genuine mediums, but to earnest investigators, by his unsparing denunciations...of attempts to simulate genuine critic mediumship?

yenuine spirit mediumship."
An extract from its closing page may fitly close

An extract from its closing page may fitly close our notice of this history:

"On the 31st of March, 1848, we discovered that we had never lost a friend.....We found, besides matter and force, a new element called 'Spirit.'....

We saw founded, that night, a telegraph which outstrips that of electricity, and without wires or batteries, carries messages between heaven and earth....We found in spirit-rappings a new page in the history of acoustics; in the apparition of living spirit people a new page in the science of optics: in spirit people a new page in the science of optics; in moving tables a new motor power; in the formation of spirit-hands a page of chemistry that puts all other known chemical operations utterly in the shade....We saw the judgment upon our own words, works and thoughts. We learned how to build our own heaven, or avoid our own inevitable hell. Henceforth we never need say more, 'We are taking our leap in the dark.' We know we are making or marring our own lives hereafter,—and thus the chains of fear, doubt, error, eccleelastical pretentions and priestly ignorance,...fall from our necks like ropes of sand, and we stand in the light of a scientific religion and a religious science, emand ed souls newly born into the divine and unshackled liberty of truth."

Mrs. Britten has rendered such large service, as speaker and writer, and is so widely and well-known, that we need only announce the fact that this history is published, and when that is known a large and wide demand for it, from Spiritualists and others will follow: ers, will follow.

#### Books Received.

EVERYBODY'S PAINT BOOK. By F. B. Gardner. New York: M. T. Richardson. Price, \$1.00. ORTHODOXY: A Lecture. By Robert G. Ingersoll. Washington, D. C.: C. P. Farrell. Price, paper cover, 10 cents.

THE UPS AND DOWNS OF DANIEL W. DINGLE-BE. By J. B. Monroe, M. D. Indianapolis, Ind. The Iron Clad Age. Price, paper cover, 25 cents. HOW TO DRAW AND PAINT. New York: The American News Co. Chicago: Western News Co. Price, board cover, 50 cents.

PRIMORDIAL PRINCIPLES OF THE UNIVERSE. By Chas. E. Townsend. New York: Truth Seeker. MAN-WHENCE AND WHITHER? By R. B. Westbrook, D. D., LL. B. Philadelphia: J. B. Lippincott & Co. Price, cloth \$1.00

ARAGRAPHICAL INDEX OF PRIVATE INstructions in the Science and Art of Organic Mag-netism. By Miss Chandos Leigh Hunt. London. Published by the Author.

NINETEENTH CENTURY CATECHISM.Part First Also a Lecture, Civilization, the Child of Free, thought. By Frank Greene. Liberal, Mo.: Liberal Book and Job Print. Prior, paper cover, 25

RISE AND PALL OF POLITICAL PARTIES IN the United States. By Bufus Blanchard. Chicago: Legal News Co

THE HISTORY OF FRANCE FROM THE EARLIest Date to 1848. By M. Guizot and Madame Guizot De Witt. Translated by Robert Black. Profusely Illustrated. New York: John B. Alden. Price, eight vols., cloth, \$6.00, or 75 cents for each

#### 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 Byron 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, Hart, M. D.; Coal and the Coal-Tar Colors, by M. Denys Cochin; The Chemistry of Cookery, by W. Mattien Williams; Ensilage 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. Walsha. Professor Dyorat's Soundter H. Walshe; 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 Lit-tle 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; Æsop'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 lase 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 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" garrarceiting and menopolics. Fligge dustry," corporations and monopolies. Elizabeth Stuart Phelps has an article upon the "Struggle for Immortality." Other articles of as much importance are: "Sociological Fallacies," by Prof. W. G. Sumner; "The Rise and Fall of Authority," by President J. C. Welling; "Walt Whitman," by Walker Kennedy; and "Expert Testimony," by Rossiter Johnson, Dr. W. W. Godding, T. O'Conor Sloane and Dr. Charles L. Dana Sloane and Dr. Charles L. Dana.

THE CENTURY MAGAZINE. (The Century Co., New York.) Contents: St. Gauden's Statue of Robert Richard Randall; A French-American Scaport; 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 Barbarina; Commerce in the Colonies; Dr. Sevier: The use and abuse of Parties; The Red Silk Handkerchief: Diary of an American Girl in Cairo during the War of 1882; The People's Voice; Topics of the Time; Open Letters; Bric-A-Brac.

THE ATLANTIC MONTHLY. (Houghton, Miffin & 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.

Young Folks. (H. Cherouny, New York.) Number one of volume one of this Monthly is received. It is the aim of the publisher to make selections from the choicest German and English productions in both languages. Young folks who are studying German will find this quite instructive as well as very entertaining. The initial number has an arti-cle on Schiller, and an illustration of the poet and writer in his younger days.

THE MAGAZINE OF ART. (Cassell & Co., New York, London and Paris.) Contents: "A Study," Fontainbleau; "The Confession"; Illustrations of Mussett; Some Venitian Visiting Cards; Sculpture at the Comedie Fran-caise; Elzevirs; Adolf Menzel; "Le Stryge"; Syon House; The Lady of Schloss Ambras "The New Home"; The Chronicle of Art; American Art Notes.

CASSELL'S FAMILY MAGAZINE.) Cassell & Co., New York.) Contents: W thin 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.,

GODEY'S LADY'S BOOK. (J. H. Haulenbeek & Co., Philadelphia.) This number contains the usual amount of good reading matter, Engravings and Fashion Plates. With the July number it opens its 109th volume.

MISCELLANEOUS NOTES AND QUERIES. (S. C. & L. M. Gould, Manchester, N. H.) A magazine for Teachers, Pupils and Scholars, with answers to the Notes and Queries in all departments of Literature.

ST. LOUIS ILLUSTRATED MAGAZINE. (Magazine Co., St. Louis, Mo.) Contents: Wilkie Collins; Some One; A Sailor's Narrative; A Jaunt in Brazil; Home and Society; Editorial Margins ; Light Moods.

THE VACCINATION INQUIRER. (114 Victoria Street, Westminster, S. W., Eng.) The organ of the London Society for the Abelition of Compulsory Vaccination.

BABYLAND. (D. Lothrop & Co., Boston.) A monthly for the youngest readers, with short stories and illustrations.

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SYNOPSIS

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Exchanges and individuals in quoting from the RE-LIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request

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 is 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 AD-VANCE.

#### Savage's Easter Sermon and Unity.

In Unity of May 16th is the following "The Religio-Philosophical Journal for May 3 "The RELIGIO-PHILOSOPHICAL JOURNAL for May Jr.
publishes in full Rev. M. J. Savage's Easter sermon or
Immortality from the Standard of the Modern World.
The sermon itself is one more clear, earnest and hones
statement of the grounds of hope for a continued exist
ence, which abides with those who have ceased to ple
their faith to miracle or supernatural and Infallible text
recorded in the Bible. The editorial comment upon thi
sermon earnestly urges the claims of Spiritualism a
helping to solve this problem, and doubtless justly sus
rects some ministerial brethren of having much more pects some ministerial brethren of having much more interest in the spiritualistic movement than they have the courage to own. It is still difficult for this journal to understand that there are many who have the courage of their opinions, and in that courage trankly insist that their interest in the Spiritualists' line of argument and their alleged demonstration of immortality is in no wise identical with their interest in, or hope of, immortality. These receives the professions of the spirits with their interest in the profession of the spirits with the s wise identical with their interest in, or hope of, immortality. There are many who prefer the spirit's witness to this great possibility to any apparent physical demonstration of the same; for, after all, the future lifethat is demonstrated by physical phenomena is hardly the spiritual life we yearn for. The rehabilitated Jesus in the story of the Resurrection came back into the realms of mortality and still had a body to dispose of, leaving the uncertainties of another death still in mind... Only fractional truths are demonstrated. Things comprehended are petty to things apprehended by the soul."

We would four that our reignborg hourselvest.

We really fear that our neighbors have not been diligent readers of the Religio-Philo-SOPHICAL 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. were believers in immortality who were not believers in the alleged spirit phenomena. And we understand also that these good people believe thus because they are true to their own souls, and those souls are related to an eternal life of which they are a part, and of which, therefore, they testify. This is an essential idea of our spiritual philosophy -this interior consciousness of immortality assuring us of our personal being beyond the grave. In our editorial on Mr. Savage's sermon we said: "We think he underrates the power of the idea of immortality in the past," a statement of our faith in that idea.

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 ..... a great fact of our modern life," and says frankly: "I would like to believe its central claim,"—a striking and peculiar feature of the discourse which Unity fails to mention, and thus leaves its readers with a very imperfect knowledge of its scope and character. "Apparent physical demonstration" of a future life is spoken of. In what remote and benighted corner of this wide world have our neighbors kept themselves not to have heard from Wallace and Hare, Garrison and Zollner, and many others, of clear proofs of personal intelligence independent of any bodily power? Why limit the evidences of our future being to "physical phenomena" and ignore these mental tests, far finer and to many far more convincing?

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 ling of the church to the vile, the passionate, the universe, that makes our soul's appre- | the cruei. When in addition to this the hension of Deity, "petty"? When the thought | chances of the law's uncertainty are taken of man "looks through Nature up to Nature's | into account, is it strange that there were God," does it only get a glimpus of a "petty" | 2,886 murders in United States in 1883?

being? As Nature is comprehended through the senses—Delty 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. A little thinking on that matter may give needed light, and help to ease of mind.

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 ranges 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. Mest 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 | many claim to believe this. 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 joysome of his large ventures might fail, and failure was ruin.

to fittingly enjoy them, but, a surgeon said. | reach higher good-the growth of this calecturing 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 condidition of the air, gives him keenest agony. Surely we have always understood that there | 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 big enough to touch and shape a large part | 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 teach-

Through the length and brealth 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 we 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

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 deprayed, 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

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 and constantly oppressed by the fear that passed. Salvation from error, sin, bad conditions, this it is the dusiness of every man to seek for, all through his life-every day The Marquis of Anglesea, in England, has | salvation, expanding with the mental powvast estates, has the culture and the leisure er; the capacity to perceive and desire to pacity 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, interpersed with vocal and instrumental music. Shortly after 9 o'clock Mr. W. Stainton 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.

ists 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 that the Society for Psychical Research will in the end arrive at. 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 scorner till Death gives them notice to quit, and then they will be disembarrassed of a life-long illusion. They must be left alone. Nor need we concern curselves with more than sympathetic 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. But individual effort is powerless before the increasing demands made upon it, and 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 intrusted to them. I am well aware that there are diversities of gifts, opinions, and alms among Spiritualists. It is well that it should be so: it is impossible that it should be converse. But, if it were possible. I would have all those views subordinated to the sdvancement 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 Spiritual st, whatever his special

spread. I would desire nothing better than to stand by the side of any sincere Spiritual st, whatever his special opinions may chance to be, shoulder to shoulder, in de-

fense of our common faith The Alliance proposes to open a library in s convenient place, and hold monthly meet ings, 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 redection 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 bewhy 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 v controlled to write:

"O, my mortal friends and brothers,
We are each and all another's,
And the soul that gives most freely from its treasure
hath 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, Ro bert 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, they dwell not in your heart and mine alone and in the heart of the "Moses and Plato, Milton and Luther, they 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 that and no more. They 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 there in their own. It is mere insolent pride which would make 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 won they keep. And, when I get free, I shall find them; and, as the snared carrier dove once free shoots 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 fail. 'Life departs not from the soul but into the soul,' the deepest of the Germans cries, 'dismissing its servant, the body.' Death will come to me, then, to deepen life, and I shall be content.

"So I want Easter to lift me above my fears and to be

"So I want Easter to lift me above my fears and to be no fading and failing holiday, but to come closer and grow warmer to me as the years sweep on, so that I may land at last where quiet souls live in the perpetual spring."

#### 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 187 W. 25th Street, New York, where the leading Spiritualist papers and a library of standard | circulation."

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 L. Saxon, of Louisians, 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 arti-

cle 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

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

leased Martine's hall, 55 South Ada St., for

parish would in no wise be responsible." We were favored with a call, last week, by Rev. N. R. 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 appreclative 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. 111... on May 14th, were conducted by Dr. Kayner of St. Charles. III. 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. S., 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

Gerald Massey left Chicago this week for Salt Lake City where it is expected he will give a course of lectures; from there he will go to San Francisco, and probably sail for Australia in July.

"Nineteenth Century Miracles," by Mrs. Emma Hardinge-Britten, has met with an extensive sale in England, and will probably be received with equal favor in this country. It is certainly an excellent work. See advertisement on fifth page.

Dr. J. C. Phillips writes: "The Chicago, Milwaukee & St. Paul Railway and Chicago & North Western, will return those paying full fare to the Omro (Wis.) Meeting, June 6th, 7th, and 8th, 1884, for one-fifth of the regular fare. We expect the same courtesies on the Wisconsin Central Road."

"Cephas" advertises that he "will not identify himself with any clique or clan." That is right.dear Universalist brother! Stick to that resolution, but don't hesitate to express your honest conviction when occasion demands, through fear of offending some "clique or clan."

Mrs. Yeatman Smith of 211 Krouss street, South, St. Louis, Mo., hassent us a tract containing spirit teachings on "Design in Nature," "Erratic conduct of some people in regard to Spirit Communion," "Had mankind one progenitor?" and a short one by Charles Darwin. Those desiring this tract can doubtless obtain copies by addressing the author, as above.

Under the heading, "A Summer Holiday," the Chicago and North-Western R. R. has issued a neat little pamphlet, containing a brief description of some of the most noted summer resorts in Wisconsin, Michigan and Minnesota, and the best routes by which they can be reached. The names of the first-class hotels of each place are also given, and other information with reference to them imparted, that will prove of great value to the tour-

Wm. H. Mumler, who has been regarded by Spiritualists generally as a genuine medium for the production of spirit photographs, passed to spirit life from his home in Boston Mass., May 16th. For some time he followed the profession of engraver, and being highly mediumistic, he was undoubtedly assisted by spirits in discovering an excellent method whereby photo-electrotypes can be produced and as readily printed upon as an ordinary wood cut.

The Moral Education Society of Chicago, of which Mrs. Lucinda B. Chandler is President. and Mrs. Mary Dye, Secretary, held its first public meeting, May 20th, in the Lecture Room of Clark Street Methodist Church. Dr. H. W. Thomas, Dr. E. G. Hirsch, Bishop Samuel Fallows, and Dr. Alice Stockham gave

D. F. Trefrey, Secretary of the Spiritual Truth Seekers, writes: "Mr. Wm. Nicoll lectured before our Society in Lester's Academy 619 West Lake Street, last Sunday evening, taking for his subject, "The Perfection of God," which was handled in a masterly style, worthy of a veteran lecturer and Spiritualist. Mr. Nicoll has charge of our meetings, and is also Conductor of the Children's Progressive Lyceum. The Society has secured Martine's Hall, 55 South Ada Street, for one year, and asks for monthly subscriptions to assist in paying rent. Seats free."

The Boston o-s-p-o-c, purveyor of campmeeting taffy, has secured its old and reliable cook, and last week dished up the Spring instalment of oleomargarine and sorghum. Owing to careful study during the winter. the artist has been so far able to master past difficulties in concecting the favorite dish as to warrant him in promising that it shall be wholly free from smell of fire and brimstone, and he hopes it will give universal satisfaction. Price only \$3.00 per year with a chromo.

#### An Alleged Cure for Headaches.

The Danbury, Conn., News contains the following:

"James Carley of this town, a jour hatter recently suffered for a week with a severe headache. Every possible remedy was resorted to without relief. Finally one of his shopmates informed him that D. B. Wilkes, living in the upper end of King street District. could cure it without fail. Accordingly Carley set out to find the man who possessed the panacea that could relieve him from his untold suffering. Mr. Wilkes, whose occupation is a farmer, received him cordially and at once assured him that he could cure his headache. He requested Carley to accompany him to the old cider mill, which they entered, and Mr. Wilkes pulled out from beneath the press a box covered with a coal sieve. From the box he took a live black snake and wound it around Carley's neck. Strange as it may seem, almost instantaneously the pain left his head and has not returned since. Mr. Carley and his friends vouch for his cure. Mr. Wilkes also cures sprains and swelling in the same way. He explains the matter on the principle of animal electricity, which he supposes that the snake possesses. If a cure is effected in this way the writer think that the pain is frightened out of the patient by the horrid application."

Samuel H. Clemens, "Mark Twain," is a member of the Rev. Mr. Twitchell's church in Hartford, and so was the late ex-Gov. Marshall Jewell. But the ex-Governor was "higher up" in the church, as the humorist expressed it, and used to pass around the plate. One day Mark Twain said to the ex-Governor: "See here, Governor, they let you collect the donations, but they never would let me do it." "Oh, yes they would," said the ex Governor, adding, "that is, with a bell-punch."

Preferred by the elite. Cutiours Sonp.

For the Religio-Philosophical Journal. The Christ of God.

BY HON. JOEL TIFFANY.

In my last article I considered the Christ of the theologian. In that presentation, I en-deavored to be strictly truthful. I intended ' nothing to extenuate, nor aught to set down in malice." To me it seemed that a truthful representation of that dogma, with some of its inherent deformities, was the most satisfactory refutation of its claim to be regarded as true. It belongs to that system of teaching which ignores the rational faculties, and deals altogether with the supernatural. For success, therefore, it depends upon the ignorance or the servility of those who assent to whatever is submitted to them, upon the authority of those who teach, or whose authority is cited by the teacher. All such mistake their faith in the authority of the teacher, for faith in the truth of that which is taught. In my present article. I shall endeavor to present a very different Christ, called the "Christ of God," or that Christ made manifest in the life and teachings of Jesus of Nazareth.

The word Christ, in its spiritual sense, is used to represent status in the individual, as distinguished from the individual himself; and such is the use made of the word translated Christ, both in the Hebrew and the Greek. It is used to express a status conferred by a certain process of unction, which status did not pertain to the individual until conferred by such process. Thus Saul, before he was anointed, was the son of Cis. As such individual, he possessed no authority or power not incident to the mere individual; but when he was anointed king of Israel in the name of the Lord, he became invested with a new status, and with the powers and prerogatives incident thereto. When spoken of in his kingly office, he was called the Lord's anointed, or the Lord's Christ; but when spoken of as the mere individual, he was simply Saul, the son of Cis. And in the Hebrew and the Greek, whenever the name of the status is referred to, it is used to express state or condition in the individual, and not the in- all shades, from cream to chocolate, resolutedividual himself. Thus, instead of saying Jesus Christ, it is Jesus the Christ; that is, Jesus the anointed or the baptized.

Jesus did not claim to be Christ in a political sense; nor would he permit his disciples or others so to represent him; and whenever he was in any way recognized as such, he straightway charged that no one should be told of it. He never claimed that his kingdom was of this world, nor did he seek to exercise any other than spiritual authority. He recognized a coming kingdom; and he also recognized himself as a king over such king-dom. And he denominated such kingdom the kingdom of God, and sometimes, the kingdom of heaven; and much of his instructions consisted in declaring what such kingdom was to be likened unto in the natural world; and how it was to be sought, and how obtained He did not claim to be Christ in any other than a spiritual sense; nor did he propose the establishment of any other than a spiritual kingdom within the hearts of those who became his disciples in spirit and in truth.

This kingdom, he declared, was to have no location; that is, it was not to be found by means of any outward sign or manifestation in the outward world; and the coming Christ was not to be found outside of his kingdom, and whoever might come announcing the presence of Christ in any locality, was to be addresses. The object of the Society is to prepare adult women and mothers to teach nature's laws and to guide the thoughts of disregarded, yet there were those present who would not taste of death until, to them, the kingdom of God had come. In what, then, and the string of the st children and youth under wholesome influ- it to become established? And who, or what was to become the Christ, or the Lord's anointed in the establishment of this kingdom?

By the kingdom of God must be signified this: that the Divine Presence and operations are in accord with its administration; and that everything which takes place therein, takes place according to divine order; and, hence, that there is oneness of life and character between the administrator of such government and the Divine Being. Jesus taught that he, as teacher, came from the Father; and that he taught only as he had received from the Father; that, as the Father had given him commandment, so he spake, and so he did; that, in such respect, he could of himself do nothing. He, therefore, declar-ed by his life and teachings, that man, the individual, is to become the recipient of this kingdom, in which, he himself is to become both king and priest unto God, and that every one receiving the kingdom, is to bave but one master, even Christ, signifying the Divine Presence ruling in the heart of the individual

The kingdom of God or of heaven, of which Jesus spake, and in respect to which he was the Christ, the son of God, had become established in himself, by the subjection of self to the divine will in all things; so that self could do nothing, could desire nothing, could be nothing, which was not in second with the perfect attributes of the heavenly Father: hence, his instruction to one desiring to become a subject of the divine government, and an inheritor of the heavenly kingdom, is, become perfect as the Father in heaven is perfect; that is, bring your desires, purposes and actions into accord with the requirements of the moral virtues. To do this, you must aspire continually to know what the spirit of the moral virtues demands, and you must invest all your powers in an effort to obey such demands. This involves self-renunciation in all cases where one is called upon to choose between the desire for self-indulgence, self-gratification, self-advantage, self-gain and self-enjoyment, on the one hand, and the spirit of truth, of purity, of holiness, of justice, of fidelity, of goodness and loving kindness

on the other. Jesus, as one who had spiritually attained to that completeness of unfoldment which brought him into conscious communion with the spirit of the universe, and which enabled him to say in truth, I have seen the Father, knew what is essential to enable others to at tain to the same status, and, thus to find the Father; and his entire system of instruction is based upon those fundamental principles, by the observance of which, alone, any one can come to the Christ status, and find therein the present Father as he had found him, and thus become an inheritor of the kingdom prepared for him from the foundation of the world. And Jesus declared all these means to be included in the command, Love God supremely, and your neighbor as yourself. That every thing of divine law, and of divine communication, is ultimated in this state of uni-

versal love. We can ascertain very accurately the system of truths taught by Jesus as being essential to human completeness, by studying the fundamental principles upon which his system is based. He asserted, first, the existence and presence of a supreme spiritual Father, whose love for us is more constant and tender than is the love of earthly parents for their children: a Father more ready to give to all good gifts, than we are to give good gifts to our children; a Father who needed not to be

Concluded on Nighth Page.

CURRENT ITEMS.

The Irish Roman Catholic Bishops have been summoned to Rome for a conference in October.

Rev. Heber Newton brings a glass of milk to his pulpit on Sundays from his home at Garden City, just outside New York, where he keeps a cow.

Materialists say that the brain secretes thought; as well might they say that the clock secretes the hour and the idea of time. -Claude Bernard.

It is claimed that the Missouri Botanical Gardens near St. Louis have 'a complete collection of living specimens of all the plants mentioned in the Bible.

Catholic Freemasons refer slightingly to the Pope's recent pronunciamento against the order to which they belong. They say that it will have no perceptible effect. A son of Rev. Dr. Wilson, of Xenia. Ohio.

promised two weeks ago to break himself of the habit of drinking or die in the attempt. He struggled along until Thursday and then hanged himself.

Before leaving St. Louis the very old Boy Preacher Harrison is alleged to have presented to his employers a bill for the conversion of 1,300 souls at \$1 each as the results of the recent revival. It is said that the Vatican officials have been sounding the authorities of American

dioceses to ascertain whether the appointment of Monsignor Capel as a Bishop or Co adjutor would be acceptable. It probably would not. A Tuolumne, Cal., hunter refutes the common notion that bears come out of their winter quarters as fat as when they went in. He

lately surprised and shot one coming out of its hibernation in the mountains, and the creature was nothing but skin and bones. Fashionable society in Washington seems difficult to suit. The white leaders refuse to receive Mrs. Douglass since her marriage to Fred Douglass, and the elevated darkies of

he married a white woman. The Rev. Clara M. Bisbee has started a Free Church in Boston on the basis of "ethical culture." There will be in the service no petition to Deity in the hope that human supplication may reverse the irrevocable decrees of nature, but "unworded music shall express our common confidence in that power which makes for righteousness.'

ly close their doors against Douglass because

Dr. Bread says that Howard, the great philanthropist who crossed the seas to relieve the distressed, was a brute and a tyrant in his own family, and that his cruel treatment caused the death of his wife. The doctor is of the opinion that even the extraordinary benevolence of Howard was one of the symptoms of the disease in his brain.

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Just received, "The Presidential Favorites for 1884," a political Hand Book of 144 pages, paper cover. It contains life-like and well executed portraits of 24 leading Statesmen, Democratic and Republican with a short Biography of each. The book also contains other important matter, such as an epitome of every leading National Political Convention ever held in the United States, and a succinct statement of Parties, list of all Presidents, Vice-Presidents, Speakers of the House, Justices Supreme Court, Expenditures growing out of the War of the Rebellion, and losses by Corruption, etc., since the formation of the Government. In short, it is such a book as every in-quirer ought to have at his command. Sent post-paid for 25 cents by the publishers, Babcock, Fort & Co.,

Macmillan & Co. have in preparation a complete Library Edition, in seven Volumes to be published monthly @ \$1.75 each, of the works of Lord Tennyson. The first volume containing a steel portrait after a photograph by Rejlander, will be published about June 1. There will also be a limited edition printed on the best hand made paper which will be sold only in sets.

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The Rev. Mr. Savage, of Boston, says that many men think it is monstrous for a woman to attend clinical lectures; and yet they "think it is perfectly proper for her to recline on a lounge and get the facts of the clinical lecture out of a French novel."

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Spiritualist Conference at Omro. Wis.

The Wisconsin State Association of Spiritualists, will hold three days, meeting in Omro, Wis., on the 6th, 7th and 8th f June, 1884. Speakers aiready engaged: Judge Holbrook, f Chicago, Ill., and Mrs. L. M. Spencer, of Milwaukee, Wis. ther speakers expected to participate.

WM. M. LOCKWOOD, President.

DR. J. C. PHILLIPS, Secretary.

Annual Meeting at Sturgis, Mich.

The Harmonial Society of Sturgis will hold its Annual Meeting in the Free Church at the Vidage of Sturgis, on Saturday and Sunday, the 14th and 15th days of June, commencing on Saturday at 10 o'clock A. M. Able speakers will be in attendance to address the Meeting.

By Order of Committee.

A Three Days, Meeting at Orion, Mich.

The First District Association of Spritualists, composed of the Counties of Oakland, Macomb, St. Ciair and Lapeer, will hold their second Annual Meeting, commencing, Friday, June 6th, and ending Sunday, Jone 8th, at Orion, on Park Island, Oakland Co., Mich. The annual election of officers will take place on Saturday, the 7th. The intervening sessions will the occupied by good and various speakers upon subjects pertaining to the progressive religious interests of the cause, and the dissemination of the truths of Spiritualism.

The services of an independent siste-writing medium will be secured if possible; an able and efficient Board of Managers will be present to conduct the affairs of the meeting, and attend to the comfort and well being of all present.

Hotel and boarding-house fare reduced to \$1.00 per day. Raliroad rates reduced where parties travel in companies of five or more.

J. P. WHITING, President. MES. F. E. ODELL, Secretary, Farmers' Creek, Mich.

Lookout Mountain Camp Meeting.

The Annual Camp Meeting of the Lookout Mountain Camp Meeting Association, will be held on the Natural Bridge Springs property on Lookout Mountain, near Chattaneoga, Tenn.. commencing Saturday, June 28th, and concluding Sunday July 27th. This noted place of resort offers attractive inducements as a camp grounds. Many noted speakers and mediums will be present. Ample hotel accommodations are prepared. Gueats during the meeting will be charged \$1.60 per day. Persons furnishing fents can procure ground privileges. Railroad rates from all points can be secured at two cents per mile, by asking for summer excursion tickets to Lookout Mountain. Mediums will find this meeting open for all to hold seances. At Chattanooga depot take hacks to the mountain. For further particulars, or to secure rooms, address Dr. J. F. Currier, Natural Bridge Springs Hotel, Chattanooga, Tenn., or G. W. Kates, Secretary, Atlanta, Ga.

The Convention of the Southern Association of Spiritualists will be held on the camp grounds, July 15th and 16th.

Spiritual Meetings in Brooklyn and New

York.

The Brooklyn Spiritualist Society will hold services every Sunday, commencing September 16th at 11 A. M. and 7:45 P. M. at the Hall, corner of Fulton and Bedford Avenues. J. Wm. Fletcher, speaker, All spiritual papers on sale in the hall. Meetings free.

WM. H. JOHNSON, President.

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Thursday evening, at 8 o'clock, sharp. Mrs. T. B. Stryker, President.

The South Brooklyn Spiritual Society meets at Franklin Hall, corner 3rd Avenue and 18th Street, every Wednesday evening at 8 o'clock. Mr. Bogert President; Dr. Patch, Secretary and Treasurer.

A Progressive Spiritual Meeting will be held every Sunday afternoon at 3 o'clock, in Franklin Hall, corner of 3rd avenue and 18th street South Brooklyn. Seats free.

GERARD ENGELEN, Chairman.

The Brooklyn Spiritual Conference meets at Everett Hall, 398 Fulton Street, every Saturday evening at 8 o'clock. Capt. J. David, President; W. J. Cushing, Secretary and Treasurer. The Church of the New Spiritual Dispensation meets at Brooklyn Institute, Washington, near Cancord Street, every Sunday, at 8 and 7:45 P. M.

The Brooklyn Spiritual Fraternity will meet at 16 Smith St., two doors from Fulton, in the ball of Union for Christian Work, every Thursday evening, 8 P. M.

April 34th.—Lecture by John Jeffreys.

May 1st.—Lecture by Frof. Henry Kiddle.

John Jeffreys, Secretary.

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At Stock Hall, No. 11 East 14th Street, near Fifth Avenne, New York City, the Harmonial Association, Andrew Jackson Davis, President and regular speaker, hold a public meeting every Sunday morning, at 11 o'clock, to which everybody is most cordially invited. These meetings continue without intermission until June 11th, 1884. Services commence and conclude with music.

New York City Ladies Spiritualist. Ald. Society, meet every Wednesday, at S.P. M., at 171 East 69th Street MIS. S. A. McChet CHEN, Secretary.

The People's Spiritual Meeting of New York City, convenes every Sunday at 2:30 p. m. and 7:30 evening, in Frobisher Hall, No. 23 East 14th St., near Union Square.

Saratoga Springs, N. Y.

The First Society of Spiritualists at Saratoga Springs, N. Y. will hold Meetings every Sunday afternoon and evening, at the Supreme Court Room, Town Hall; also on the first Monday and Tuesday evenings of each month, at which Mrs, Nellie J. T. Brigham will officiate.

E. HENLING. Sec. H. J. HORN, Pres.

Kansas City, Mo.

The First Spiritual Society of Kansas City, Mo., meets every Sunday evening at 7:30, in Pythian Hall, corner 11th and Main Street, Dr. E. G.Granville. President; A. J Colby. Secretary.

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For the Beligie Philosophical Journal. "Get Out of the Sunshine." BY MRS. A. R. STANLEY.

Soul, with thy superstitious fear, Getting no light from year to year; Making no progress day by day, Living to pass the time away; Closing your eyes on light divine,
And then complaining the sun don't shine—
If you will not behold the glorious day,
Get out of the sunshine, that others may.

For the sun has arisen on error's night Gilding the earth with her radiant light; Back roll 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!

If you will not behold the glorious day,
Get out of the sunshine, that others may.

In this grand age of thought and commotion, Don't hug to your heart some musty 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."
If you will not behold the glorious day,
Get out of the sunshine, that others may.

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. Who says "I am right," and how do you know? Did the Allwise come down and tell you so? O if you will not behold the glorious day, Get out of the sunshine, that others may.

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. The work of progression has only begun. Do you think you can blot out the light of the sun?

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

This world will ne'er bow her proud, stately head, To the wornout old doctrines to which some are wed:

She will no longer eat the stale bread of the land But partake of the manna from God's own hand; She will no longer drink stagnant water and slime But will drink fresh draughts from the Great

Sublime.

Then turn, O soul, to the glorious day!
Or get out of the sunshine, that others may.
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For the Religio Philosophical Journal. The New Age.

BY IMOGENE C. FALES.

The New Age is not yet crystallized into form. Al 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. At the present time it exists potentially. It exists in the minds of individ-ual men and women as a spiritual force and power not yet externalized into being. But it is largely subjective. There is no corresponding social environment, answering to this subjective condition. This environment is now in process of formation; and as it has been with individuals in whom new life has been made manifest, that conflict, suffering, yea and almost death itself, were the means of its evo-

and almost death risell, were the means of its evolution, so will it be with society.

Forces 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. Socially we are beginning and internal relations. Socially, we are beginning to enter upon the birth-throes of a new order of life. These throes will continue until the new life is made manifest, and the adaptation between internal forces and social relations is complete. This will constitute the New Age. The civilization of the future will not be simply an improvement upon that of the present; it will be of another kind; just as the animal was a distinct advance upon the vegetable and the human upon the animal, because of the introduction of new elements, so will the New Age bean advance upon the age in which we are now living. New forces will have been evolved, and just as every new form of life begins germinally and gradually unfolds, so will it be with the New Age; its full beauty cannot yet be discerned. It is faintly shadowed forth in the Scriptures where it is described as the "New Jerusalem," "The bride descending out of heaven," showing that the forces now at work for the final redemption of humanity are of spiritual origin.

Closely connected with the subject of the New Age is that of the religion of the future. If 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, was externalized into form, then it foliows that the religion of the future has a corresponding genesis in the life or spirit of God, within the soul of man. And as the spirit of God can in no wise differ from the spirit of Christianity, it also fol-lows that a spiritualized Christianity will be the religion of the future, and will result from the closer union of God and man, and will be the "second comof Christ upon the earth.

In the New Age the animating principle of social life will be co-operation; man helping man. The animating principle of to-day is competition, man

Howbeit, that was not first which is spiritual but that which is natural, and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven."

#### More Sunday-School Nonsense from the New York Independent.

To the Editor of the Beligio-Philosophical Journal: In its Sunday-school column of April 10th, the In-

dependent 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 Muller's translation of the Hindoo Vedas,

older than the Mosaic boooks, is the following:

"Who is the God to whom we shall offer our sac rifice? 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 stone 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 ages before Christ can be given. 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 Indomendant similar to show me faith or knowledge. 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. They will grow dyspeptic on it, will groan and be fretful and uneasy for years, and can only be cured by a nourishing and natural spiritual diet if they fortu-

nately find it. Just at this point, as I was about to close, my eye fell on the following in *Unity:*"The *Independent* tells us that Dr. Birch, of the British Museum, has recently deciphered the inscriptions on a "hypocephalous" (a kind of a pillow placed under the heads of mummies) belonging to a maiden by the name of Shainen, 'Justified Forever,' in which the doctrine of immortality is stated with great distinctness. Among other sentences occur the following: 'I am the spirit coming from the abyse of Rades. I proceed from the eye.'

This munumy autodates the Ribie by centuries, yet here is stated with great distinctness, the very doctrine of which, in another column of the same journal, it was said the evidence was felt to be uncertain

Writishma Hodgrom writes: The JOURNAL's paint weakly risks are looked for with loon intor-fice to estimate doing a grand good work, and I into the Entire to particulty sale in your hands. May be imported by the sent and unasens, is the earn-paper of your friend and wall where.

#### Spiritual Frauds Aroused.

To the Editor of the Religio-Philoso

I was not aware of the commotion I had arouse I was not aware of the commotion I had aroused among a class of Spiritualists who are fascinated with the idea of wonderment, by my exposure of the box trick of Geo. Cole, of Brooklyn, W. D. 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 find your Beligio-Philosophical Journal stands high in favor with the critical, thinking class of Spiritualists, of which you have many readers not on your list, in and about New York and Brooklyn.

There in timested that Cole was more than suspect.

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 attaché of the Circular office, so 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.

ed in this box trick.

Well, we will suppose our stranger seated beside Mr. Cole, to the right of him. Cole tears a leaf from a paper pad which 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—you 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 fore your eyes to exclude, as he says, the air. He then takes it to the box on the mantel-shelf adjathen takes it to the box on the mantel-shell adjacent; hammers it together again, but with his back towards you, and immediately returns to you as 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 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 uncal 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 Fishbough, 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 detect him. He enforces upon you the necessity of having the small leaf of paper magnetized between you, with no ragged edges, ever so small. A friend whom I had sent to one of his scances, had the as-surance to make a slight crease 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 y the thumb nail, and he did not drop it in the box. Cole seemed as much surprised as any of the sitters. Said he never saw but one instance of the kind before, and he continued: "What was still more sur-prising, the sitter 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 impressible, but he has certainly struck out a 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 of the welfare of the departed. Annihilation or eternal sleep is, 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 impa-tient, and will insist on knowing, if it is in the power of Spiritualism to gratify them, how much longer still their orthodox friends are yet to "sleep in Jesus." Already they have taken a long snooze.

#### Geo. Cole in His Own Defense.

To the Editor of the Religio-Philosophical Journal: In the issue of your widely circulated Beligio-Philosophical Journal of April 20th, 1884, I no-ticed a letter signed by a Mr. Bruce, of Williamsburgh, this city, accusing me of fraudulent practices. I deem it a duty I owe to you, as editor of an influ-ential 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 busy at the time I declined to sit. Mr. Miller urged 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 mo-ments, so that the paper could absorb his magnet-ism 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—I forget which—placed it in the box on the mantel-piece. We 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 brough the box to Mr. Bruce, who opened it and identified the paper (satisfying himself that it was the identi-cal one which had been placed in the box, and 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 my

on the same occasion Mr. Bruce desired to try again what the spirits 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 it. He appeared again to recognize it, and want-ed to announce the name in advance, but I request-ed 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 Bobert Bruce, King of Scotand said it was from Robert Brice, aing of Scotland. It was Mr. Bruce who named Scotland's here, 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 sek to see the message, for I cared nothing for it, and, in fact, have never seen it. That message ended the scance, if such it could be called, and Mr. Bruce asked what my charges were I fold him I was not a reofessional my charges were. I told him I was not a profe

ticular, 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 on the bottom of the message.

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 boose, and that the spirits had rapped or tipped the

house, and that the spirits had rapped or tipped the table, giving alphabetically a confirmation of the messages he had received independently in my pres-

ence.

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 fact 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 man, and any letter requiring my attention would

at once receive it.
One would infer 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 mesyet 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 I can substantiate. I have held public circles where there have been from thirty to fifty 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 performance, even for and who was present, obtained what was deemed at the time a very remarkable performance, even for a departed spirit. I do not know that I do right in mentioning Dr. Coming'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 formisk you with the particulars if you adtate to furnish you with the particulars if you address him privately. His address is as follows: "Isaac M. Comings, M. D., 351 9th Street, Brooklyn,

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 the spirits possessed when in earthlife, 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 parties would not care to have their names made known in that connection.

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

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 consum-mate 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 inclinations, as I discovered it was their curiosity, and 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 tradsacred rites of the dead or departed, and 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 aunounced over and over again in public by Mr. C. R. 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 thrice-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.

As to successful, genuine manifestations in presence of Dr. Comings, or any one else, they are not now 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 my time was worth that to him.

I have sat with this gentleman about five times. One shiting, if I remember rightly, was a failure, no manifestation having been made. On the other occasions he redered messages in the manner described, purporting to come from different relatives, with a full mans stanched to each message. One in parunder discussion. It is not improbable that Mr. Cole is a medium; the sole question just now is, did he cheat Mr. Bruce. A million of genuine manifestations before or after, amount only to a general presumption. The one fact is what Mr. Cole should have answered to. The thing might have been done as Mr. R. says it was -- Mr. Cole has not yet shown

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 ciaims 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. Au 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 explana-

tion.

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 six weeks ago, by being thrown 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 he part of his existence took place. In proof of this he was, 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 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, saw them to-day and seemed always pleased when he mentioned their names and incidents that he himself apparently only knew were told with evihe himself apparently only knew were told with evident natural coherency and with plessure to himself. James W. Bosler, of Carlisle, and John W. Hutchin-son 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 state-ment during the six weeks of animal life that he was with them both and had been the day before, etc. Other parties not known to his visitors or his nurse, he talked of, but in no case did he make any coher-ent 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 an hallucination of a disturbed brain?

the living be an 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: Can intellectual or spiritual separation from the body take place before the animal part dies? If a man receives such a night wand is rendered insena man receives such an injury and is rendered insena man receives such an injury and is rendered 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 sylvidiand complete the through channels are of the spirit-land coming to us through channels not understood; not through faith in the unseen and un-known 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 intellectu-

ally the night that he was hurt, six weeks ago; that ing in his body, and that his (to us) apparent associ-ation with the dead was realistic to him in his condition, and "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 Advent Seer.

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 etter 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, either in reproofs, warnings or exhortations, 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 Karly Writings of Mrs. E. G. White, which works contain a complete exposition of all her isions. There are no back stairs, secret paths, or trap

doors employed in our work.

"Her work is no 'needle in a pottle of hay,' but a 'light set upon a hill that cannot be hid.' There is no screen, cloak, veil or shroud, employed in her mis-sion, nor in the work of this ministry, for we cheer-fully 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. A. Silverston, 20 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 its cradle from the mother's arms. Mr. Silverston had gone to call a friend. Mrs. S. sat Mr. Silverston had gone to call a friend. Mrs. S. 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 spirit forms came to the cradle, moving around it and making passes over the stilled form. 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. Silversten said it was Mr. S.'s mother), and (Mrs. Silverston said it was Mr. S.'s mother), and who seemed to sit down on a chair. The spirit forms still making passes over the child, I saw the mist secure a form like that of the bahe. At this time a little girl came to the cradle, and locked at the child, seeming to cover it in the dradle. Just then the aptrit whom Mrs. S. 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. S. recognized as her dear child Lottie. Mr. Silverston now came back and Mrs. S. told him my vision. He moved away a little and at that moment I may the back and my these arms. She had at her arm and grant has head I may these 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 pappoose. After that several Indians approached, and said they came to clean the room. All this was so clear to my sight, that I could hardly realize that it was not material. D. ALLEN. Fullerton, Ave., Chicago, Ill.

#### Kind Words from a Prominent Pub-lisher.

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 humburgery and immorality that is taking advantage of it. There is no truth that we can afford to ignere 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. FUNE.

#### "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 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 Miscellancous Subjects.

At Polo, III, 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 thou-sand 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 admis-sion by the wardens, who rescinded the invitation.

Henry Ward Beecher says that pie 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 can manage all his multifarious affairs, which include running a saw-mill and a "gin" mill—of the cotton kind.

The New York *Herald*, referring to Charles O'Con-or's exclamation, "My God," just before he expired, says: "It admits of argument whether this exclama-tion does not indicate mental surprise at some vision,

rather than physical pain, as its source." o 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 age.

The aethetic Californians have been putting up a job on their Eastern affinities. Eggs from the Cali-fornia cetrich farms were bought and handsomely hand-painted and sent East at Easter as specimens of what the Western hen can do when she gets a 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 politics, are 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 Ream, 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 pre-served that the body was instantly recognized by those who had known him in life.

"La Chocolatiere" is what the Young Women's Christian Association of Boston called their recent entertainment. It resembled the "Kettledrum" in many respects, and 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 to the state of the state o plied for a pension. A white squall caught a party of tourists moving across a lake in Scotland and threatened to capsize

the boat. When it seemed that the crisis 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 Sev-

chelles 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 at once indited an of-ficial 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 sion 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 ruined the domestic blise of another family. The wife of Francis Nichols, a hard-working mechanic, neglected her home to attend the meetings of the army, and the husband, becoming disgusted at the condition of affairs, left home, whereupon she caused his arrest on the complaint of non-support. The case was nolled, 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 pa-pers, 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 Summorum Romanorum Pontificum." The portraits affect to come down from the earliest times, and therefore some of them are certainly tra-ditional, if not conjectural. But there is no doubt of their value and interest. The "Chronologia" itself only brings the series down to 1675, but Herr Scholtz has wisely determined to bring his book up to date, and to add a short descriptive letterpress.

Some men never forget their caution. For example, at a recent revival a minister said that he was the ple, 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 depet at the other end of the line. Thereupon a tall, gaunt, keen-risaged man in the outsitres of the ctowd, addressing the clargyman, said: "I'm a good deal consumed in what yeou hever to say, stranger, and of your kin git me a back seat on enny of them six keers for half price, I'll buy a ticket."

#### What Is Heaven?

- "What is Heaven?" I asked a little child: "All joy!" and in her innocence she smiled.
- . I asked the aged, with her care oppressed:
  "All suffering o'er, oh! Heaven, at last, is rest!"
- I asked a maiden, meek and tender-eyed: 'It must be love!" she modestly replied.
- Tasked the artist, who adored his art: "Heaven is all beauty!" spoke his raptured heart.
- I asked the poet, with his soul afire: "Tis glory—glory!" and he struck his lyre.
- I asked the Christian, waiting her release: A halo round her, low she murmured: "Peace!"

So all may look with hopeful eyes above,
'Tis beauty, glory, joy, rest, peace and love!
—Philadelphia Call.

A Hot Place. A writer in Appleton's Jour-nal of Science thus describes the heat of the sun: "This is something stupendous. The amount of heat which is emitted from the entire solar surface, calculated from the average quantity which it is proved we receive from him, would be sufficient to boil seven hundred thousand millions of cubic miles of ice-cold water each hour. Were a cylinder of ice, forty miles in diameter, projected into the sun at the rate of two hundred thousand miles in length each rate of two hundred thousand miles in length each second, that is, with the speed of light, the heat which the sun radiates away would be sufficient to melt it as fast as it came, while the stellar furnace would not be cooled a single degree. Of the thermal energy which our central star thus pours out with the prodigality of the Infinite, we of the earth, although complacently supposing that it is all on our account get only a paltry fraction—one-twenty-three-hundred-millionth part—enough to boil three hundred cubic miles of ice-water each hour."

A Little German Sensitive. In the early A Little German Sensitive. In the early part of the century a certain man had a little daughter of some six years of age. This child was much beloved by her uncle, a Roman Catholic priest, the brother of her father. The priest fell ill, and the child frequently went to see him. He died. To the surprise of every one, he had left no money, or very little if any. The child soon wished to go back to the house of her dead uncle to play there in the garden, As she ran about it was observed that she walked un and down with an outstretched arm, as if den, As she ran about it was observed that she walked up and down with an ont-stretched arm, as if
some person were leading her by the hand. She
said to her parents, "But uncle is not dead; he took
me about the garden." This occurred on a second
occasion; the child's father then told her that the
next time that her uncle was in the garden she was
to ask if he had not something to say to her. This
she did; and the answer made by the uncle was that
if they would dig in a certain field on a mound where
hemp was beaten, they would find something the e.
Search was made by digging at this spot, and there
was discovered a box filled with Government securities, which some person or persons had removed ties, which some person or persons had removed from the house of the priest at the time of his death. On the next occasion that the little girl went to the garden, she returned home, complaining that her uncle had not come to play with her.—Brutter aus Provorst, Vol. ix.

The Value of Spiritualism. Amid all the contradictions, difficulties, trivialities, spiritual falsities, and doubts attending spiritual inquiries, on easting our eyes over the broad field of Spiritualism and noting the facts which stand up like islands in an ocean, we perceive, with profound satisfaction, that these facts, developed in various times and places, and occurring to different persons, even in continents and parts of the two hemispheres widely separated, and in individuals unknown to each other, nevertheless, present a singular identity of character: nevertheless, present a singular identity of character; a family feature unmistakable, and such as demonstrate their origin in certain fixed and eternal laws. These are the permanent results of a vast and worldwide experience; the rudiments of a science, yet to be perfected to give truth to a living science of psy-chology constructed, not of abstractions, but of realienology constructed, not of abstractions, but of reali-fies accessible to the inquiries of all men. Herein lies the true and indestructible value of Spiritualism. All that is false in it will die off like the fogs from a morning landscape, and leave the landscape clear and beautiful under the full resplendence of the un-clouded sun of truth. Whatever is false will perish because it is false; whatever is true will remain be-cause it is false. Whatever is true will remain because it is true.-William Howitt.

The Late Princess Alice. Some passages in the letters of Princess Alice to the Queen indicate faith in the hereafter partaking the nature of positive knowledge. "A thousand thanks," she writes "for your letter. How well I understand your feelings. I was again so sad yesterday, and had such a longing for a look or word from dear papa. And yet how much harder it is for you; but you know, dear man-ma, he is watching over and waiting for you. The he is always near me; we are only mortals, and as such we long at times to see him in re-lity. Take courage, dear mamma, and feel strong in the thought that you need your whole moral and physical strength to continue the journey which brings you daily nearer home and him. I know how tired you feel, how you long to rest your head on his dear shoulder, and to have him with you to heal your sick heart. You will find this rest again, and how blessed will it be!"—Darnstadt: Recollections and Letters of the late Princess Alice. Princess Alice.

Snake Worship in India. As I walked on men and women seemed to be frantic in the same degree that I had witnessed when they were press-ing to the temple of Kali, at Kalighat, only there was something more ominous in the faces of the people. They did not clamor for "backsheesh." They all seemed to be pressing to a small, gray, evidently aucient temple in the distance. Thither I followed. To my surprise I found no obstacle to my penetrating as near as I wished to the altar of this temple. The image there stood alone—a huge, five-headed serpent.

This monstrous cobra in stone, blackened by time, was the sole deity of the temple near Daharwanga. A crowd, mainly women, was prostrated before this weird form. It was the first time I had seen serpent worship pure and simple. There was a horrible splash of blood on the pavement in front of the en-trance. What poor animal it was that had there shed its blood as an offering to the old serpent, I know not, but I know that there the human heart had shed its pity, and reason sunk lower than the brute it sacrificed.—Philadelphia Times.

A NEW BRIDGE ACROSS NIAGARA RIVER has been a NEW BRIDGE ACROSS NIAGARA RIVER has been opened within a few weeks which makes an important link in a great railroad line, and is itself reckoned an engineering wonder. It is situated a few hundred feet south of the old suspension bridge, and was built to give the Michigan Central railroad a complete line between the New York Central and Chicago. The connection is over the Canada Southern, now a part of the Michigan Central, between Niagara river and Detroit, and whole trains are now run river and Detroit, and whole trains are now run through between the ends of Vanderbilt's famous four tracks and the Garden city. The new route will prove specially attractive to passengers because of the opportunity it gives for seeing the great cataract. There is a fine view of the falls from the bridge itself, and then trains run up by the river on the Canadian side and stop at a station called Falls View, where is a platform from which all can take an observation.—Springfield (Mass.) Republican, April

A Methodist mother in Israel, contrasting a century ago with the present, said: "Then we had golden sermons in wooden pulpits; now we have wooden sermons in golden pulpits."

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Mr. Beecher said in his sermon last Sunday: "If some angelic reportorial band could write the moth-er's fancies of her child, with all her imaginings and her thoughts, it would be fit reading for the library

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Dr. Desprez, of the Hospital de la Charité, Paris, though a free-thinker, deprecates the exclusion from the hospitals of persons connected with the religious bodies, and says that the lay assistants are far inferior in skill to the Sisters.

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sensitive persons. It may be unwittingly done, and it may be charistanry. "We are such stuff as dreams are made of," says Shakespeare; and there are many ways of stir-

ring 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 anoetic. "Coming events cast their shadows before," says the poet Campbell. The faculty of prescience, however obscured, is part of our nature, as inhabitants of the region which is be-yond 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 Strasburg 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 | God Himself. be dethroned. THE GUARDIAN GENII.

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 simula-crum 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 Tho-

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 extraor-dinary moral or spiritual excellence. An-ciently 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.

PROPHECY AND FOREKNOWING. Let us not, however, like bats, repudiate the presence of the sunshine, and only con-sent to believe in midnight and twilight. While discarding hallucination and morbid hankering after superior communications, the true soul will wait patiently and be al-ways 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 the 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 in-deed, by the strength and vigor of the percep-tion; so that his mind is freed from all scruple

. 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 intimated is abnormal and precocious, but it is not altogethormal and precoclous, but it is not altogether supernatural, as the word is understood. There is after all an instinct, a kind of fortune-telling proclivity, 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

"there is also divine mind." Nature is not energy, but power—a capacity to evolve. It exists because of Divinity, and it will never sense 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 key to be used by which to understand the whole matter.

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 un-selfish 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

"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

Continued from Fifth Page. 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 a 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 com-pleteness 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 illwill, 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 be-fore God of the crime implied in such desires, that one who cherished feelings of anger, malice and unforgivingness toward any, need not pray to be forgiven of the heavenly Fath-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 you actions not in harmony with this su-preme 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 des-

tiny, 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,
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 attribute 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 re-spect must be such as will cause you to say spect 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 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 resolved to know whether this Christly system is true or false, is that of self-renunciation; by 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 despitefully use him and persecute him, and thus, in spirit, become the child of his Father in heaven. The Christly 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 whosoever 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 Christly 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 thereunto. This faith also embraces the means by which such attainment becomes possible, which means, according to the Christly 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 con-

sequences of sin. But this is not the Christ of the theologian 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 Hindoos—the Persians—the Egyptians—or 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 classed and ence, 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 rather was so 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 drank, 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 1 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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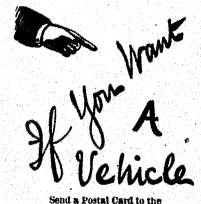
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